Αρχὴν ἁπάντων καὶ τέλος τὸν θεόν.

A COMMENTARIE VPON THE EPISTLE of S. PAUL written to TITVS.

Preached in Cambridge by THOMAS TAYLOR, and now published for the further *vse of the Church of God.*

With three short Tables in the end for the easier finding of 1. *Doctrines*, 2. *Obseruations*, 3. *Questions* contained in the same.

Eph. 4. 7.
Vnto euery one of vs is giuen grace, according to the measure of the gift of Christ.

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1612.

TO THE RIGHT HONOVRABLE ROBERT LORD *RICH*, Baron of Leez: Grace and peace from *the Father, Prince, and Spirit of peace: Amen.*

RIght Honourable, worthy is that saying of Salomon, Cant.2. 2. *Like as the lillie among the thornes, so is my loue among the daughters.* By the *lillie* is meant the Church, and the true members of it: so called, 1. Because they are *planted* by the good husbandman in the feild of the Church, *watred* with the dewes of heauen, *hedged* and preserued by his continuall care. 2. They are *beautifull*, for Salomon in all his royaltie is not clothed like one of the *lillies* of this feild, who are couered with the roabe of Christs righteousnesse, who is the true Salomon. 3. They are *fragrant* for their smell: *The smell of their garments,* (that is, the graces of God, which decke and adorne their soules, as a costly and comely garment doth the bodie) *are like the smell of Lebanon:* which in the spring by reason of the Cedars, and other sweet trees, gaue a most sweet sent: euen so these graces in Gods children smell sweete, that is, are in much acceptation, and delightfull to God and good men. By *thornes* are meant wicked men, hypocrites, heretikes, tyrants, open and flagitious sinners, scandalous in doctrine, and life: so called, 1. because although the earth be a naturall mother to them, as a stepmother to the lillies; yet Satan the malicious man busieth himselfe in the incessant sowing and setting of them. 2. They would for euer choake and keepe vnder the lillie, if the hand of God were not euer with it to preserue it. 3. They are dangerous to meddle withall, except a man be well fenced: hardly can a man carrie coales in his skirt, and not be scorcht; and

Cant.4.11.

as hardly runne into wicked companie, and not be hurt. *So is my loue:* the faithfull spouse of Christ is his *loue*. So called because, 1. he maketh her louely: 2. accounteth her so: 3. worketh a reciprocall loue in her heart towards him: 4. desireth mutuall coniunction with her, and effecteth it: 5. his loue beeing liberall, he giueth her himselfe, and with himselfe, all things which pertaine to life and godlinesse: euen grace here, and glorie hereafter. *Among the daughters:* not virgins, as Cap. 1. 2. who make vp this loue of Christ; but all other assemblies in the world, which professe themselues daughters, by challenging the Catholike Church for their mother, and yet indeed cleaue vnto it but in outward profession onley.

From this place I gather two conclusions. *First*, what is the estate of the Church in respect of it selfe, it beeing *as a lillie among thornes*. *Secondly*, what it is in respect of God, *so is his loue among the daughters*. The former sheweth, that the condition of the purest Church vpon earth, is to be beset with dangerous and noysome *thornes*, hurtfull and graceless men, who prick and annoie the *lillies* in their goods, names, liberties, and liues. For when there were but two persons borne in the world; one was a *lillie*, and the other a *thorne*, which trod downe the *lillie*. Cain drew his brother into the feild and slue him. Afterwards, when one would haue thought that all the *thornes* had bin destroied by the flood brought vpon the world to this purpose, yet was there a Cham left, of whome quickely sprowted that cursed race of the Cananites, who were euer pricks in the sides, and *thornes* in the eyes of Gods people. It is no newe thing for Iacob to be ouertopped by an Esau: nor for Ioseph to be pricked and molested both at home and abroad: neither his fathers house, nor his fathers eye can safegard him. Nay, the faireſt *lillie* that euer saw the sunne, was most beset with *thornes* that euer was: all his innocencie, wisedome, meekenesse, puritie, and loue, could not keepe them off him; but they pricked him to the heart, and wounded him to the death, euen the shamefull

and

and ignominious death of the crosse. How was this *lillie* beset with *thornes* in Egypt, in the wildernesse, in Babylon, in Iudea, when Christ sent his Disciples out as sheepe among wolues? how in the tenne persecutions? how at this day? and so shall it be till the great day, in which all the *thornes* shall be cast into the fire. And no wonder, *thornes* do but their nature, which are good for nothing but to pricke and to burne. It standeth therefore the *lillies* in hand, to be so much the more carefull to fence themselues against their molestation. And this shall they doe by obseruing these fowre rules. 1. Because the *thornes* hinder the rooting of the *lillies*, these must double their diligence in the rooting of themselues in the grounds of true religion: for this yeeldeth hope of rising, stablishing, and continuance in the faith. 2. Because *thornes* seeke to keepe the sunne from the *lillies*, and hinder the comfortable heat and light of the word from them: these must so much the more carefully frequent the places where the light of wholesome, pure, and comfortable doctrine doth more brightly displaie it selfe. 3. Because *thornes* seeke to pricke the *lillies* in their names and profession: these must more circumspectly fence themselues, with innocencie and godly conuersation, and in nothing, in no part lie open vnto them. 4. Because the *lillie* is a weake plant to defend it selfe from the stiffnesse of the *thorne*, it must fortifie it selfe partly with comfort in the presence, care, and loue of God the husbandman who is euer in his feild; and partly with the prayer of faith, that he would be pleased still to looke vnto it, to raise vp Pastors and teachers according to his owne heart to water, cherish, and preserue it: especially in these last daies, wherein the feild is ouergrowne with scandalls, Apostacies, trials and reproches, wherewith the *lillies* are daily scratched, torne, and in great ieopardie.

The second conclusion is, that the Lord maketh a pretious account of euerie faithfull soule, and preferreth it aboue the wicked, so farre as a *lillie* is for the beautie & sweetnes of it, to be esteemed aboue all the *thornes* with which it can be beset.

And indeed beleeuers are the moſt precious of men, the moſt noble perſons of the earth, deſcended of the blood of Chriſt, neere vnto God, and next attendants to the king of glorie: advanced aboue all the reſt by the ſpeciall grace of free election, of iuſtification, of ſanctification, and adoption. And who can denie ſeeing theſe are *Gods peculiar*, an *hallowed thing*, a *choſen people*, the *Lords firſt frutts*, his *remnant* called out of all nations and kinreds, the *ſonnes and daughters of God, brethren of Chriſt*, and *heires apparant* to the crowne of heauen; but that they are highly aduanced as the *choiſe of God*, and *Gods delight* aboue all the people of the earth? And hence followeth it, that whoſoeuer would be in this price and reckoning with God, muſt be ſure he be a *lillie*; which he ſhall know by theſe three notes. 1. If he be *planted* in the garden of God, and be a true member of the Church, not tied to it as a ſcion to a tree by a threed of outward profeſſion, but by ſoundnes of faith, and loue; the former of which ſetteth into the head, and the latter vniteth to the members. Secondly, if he haue the *beautie* of a lillie vpon him, 1. in the ſight of God, by the righteouſneſſe of Chriſt iuſtifying and couering him. 2. in his own eyes, by the ſanctification of the ſpirit daily waſhing the conſcience from dead workes. 3. in the ſight of other men, by an innocent life and godly conuerſation. Thirdly, if euerie where he leaue a *ſweet ſmell* behind him, that the places where euer he goe ſauour of the graces of God laid vp in his heart: by bewraying the humilitie, faith, loue, patience, hope, ſobrietie, and the like. A *lillie* can leaue no ſtinke behind it any where, as many in their meetings, whoſe ſpeaches are, if not hurtfull, yet vnſauourie and vnfruitfull.

Theſe things I write not, as taking vpon me to teach your H. who wanteth not choice men and meanes to bring you forward both in the vnderſtanding of pure doctrine, and in the inſtitution of holy life. But 1. to put your H. in mind how highly the Lord hath honoured you both in his owne eyes, as alſo in the eyes of his children. The *former*, in that vnto outward greatnes (which is as a rich legacie giuen by God both

to good and bad) he hath vouchſafed to adde the chiefe good, and made your H. RICH indeede by diſpoſing vnto you the inheritance of his children: which is apparant, in that by a ſound profeſſion of the truth, he hath *planted you* in his own ground or garden; in that he hath ſet the beautie of *a lillie* vpon you; and hath graced you with a ſweet *ſmell* of many precious graces, which euerie where you leaue behind you. The *latter*, both in that he hath put in your heart a ſpeciall care of fencing your ſelfe by religious and innocent walking; whereby you haue adorned your holy profeſſion, in not laying your ſelfe in any part open to the enuious ſcratching of *thornes*: As alſo hath expreſſely engrauen this part of his image vpon you, to eſteeme his children *as lillies among thornes*; whereby a good euidence is miniſtred to your owne heart, that you are *tranſlated from death to life*. 2. That I might ſtirre vp your H. as you haue cauſe to reioyce in, and ſet your heart vpon this purchaſe which is the portion but of a fewe, to eſteeme it, as it is, your trueſt honour and nobilitie; your vnperiſhing riches and treaſure: whereas all earthly glorie, and greatneſſe, worldly wealth and abundance, abſtracted from this, neither are your owne, neither if they were, can they make you happie: It was an excellent ſpeach of that noble Emperour *Theodoſius*, of whome *Auguſtine* writeth that he was wont to ſay, that hee accounted it more honour that hee was a *member* of the Church, then the *head* of the Empire. 3. That I might adde one incitement and prouocation to proceed (as you haue begun happily) in the loue and practiſe of true pietie: wherein whilſt you profit and encreaſe, you prouide a good ſtocke for the time of neede. Let your H. giue me leaue to encourage you to goe on in ennobling nobilitie it ſelfe, by beeing inferiour to fewe of your honourable ranke, as in your outward eſtate, ſo in the beautifull gifts and ornaments of your mind: ſuch as are humilitie, humanitie, a lowly and louely carriage. Let *Cæſar* and *Pompey*, & other gallants ſtriue to be ſuperiours in pompe and euvied greatneſſe: it is your honour to haue learned that humilitie is the firſt, ſecond, and third ſtaire of

Magis ſe gaudere quod mébrum Eccleſiæ Dei eſſet, quam caput Imperij.

Nec iam ferre poteſt Cæſarve priorem Pompeiuſve parem. Lucan.

Humilitas virtus Chriſtianorum, prima, ſecunda, tertia. Auguſt.

Chri-

Quibus ſtudio eſt ἔστι μὲν ποιεῖν, τ' ἀλλὰ δὲ λέγειν.

Chriſtian nobilitie. Go on in the ſtrength of the Lord, to continue a ſingular ornament, and muniment of the common wealth, which is not made by any thing more outwardly happie, then in Godly Magiſtracie, and nobilitie. Go on in ſhewing your ſelfe a carefull patron of the Church of God, in making free and vncortupt choiſe of ſuch Paſtors, as whoſe *holy doctrine and life*, are the counterpaine one of the other: in which godly care your H. hath worthily carried the palme. Theſe were the cheife motiues, which drewe on this my preſumption to dedicate this labour vnto your H. although I wãted not ſome more priuate reſpects alſo to force me therunto: namely, that I might giue ſome publike teſtimonie of my loue of your vertues; ſome appobation of my chriſtian dutie, and ſome ſignification of my thankefull mind (as for other fauours ſo alſo) for your Honours Chriſtian and conſtant loue of that worthy and vertuous Ladie the Ladie *Ruſſell*, whom I could not but affoard an honourable mention in this dedication, which I muſt needs confeſſe, had beene her right if God had ſeene good to haue added vnto her daies. Accept I humbly beſeech your H. the mind of the offerer; accept alſo the booke offred, if not for the author of the commentarie, yet for the author of the text, and the argument which is worthy your H: name and reſpect. I doubt not but your H. ſhall redeeme many vacant houres in reading ouer many of the treatiſes therein contained. And thus craving pardon for my boldneſſe, I cõmend your H. to the grace of God, who protract your dayes and yeares, according to the large graces beſtowed vpon you; and proſper and finiſh the good worke he hath begunne, by adding that which is yet lacking to your faith and graces, till he haue fitted you vnto, and filled you with glorie and immortalitie. Amen. From my houſe at Watford. March 16. 1612.

Your H. in all dutie to be commanded,

THOMAS TAYLOR.

TO THE CHRISTIAN Reader, Grace and peace, with all *other blessings accompanying* saluation.

THe whole Scripture is the rich treasurie of the great King of glorie, wherein not one kind of precious stone or mettall is laid vp, or in one roome, but in sundrie drawers as in sundrie caskets, many seuerall pearles and precious things are reserued, and safely laid vp for the vse of the Church of God. In one place lyeth the summe of holy doctrine, another holdeth the precepts of godly life. In one corner is the refutation of adulterate and erronious doctrine; In another the reprehension of impure and scandalous life. And as all the parts of Christianitie are distinct one from another, so lie they heare or there in these rich coffers distinct, so as euery Christian may draw out instruction, direction, and consolation according to his owne necessitie. This Epistle breathed from the same spirit, and bearing the same superscription with all the rest, herein disagreeth not from them; but as by the learned it is called an Abridgment of all Pauls Epistles: *so is it fraught with such varietie of precepts fitted to all sorts, sexs, ages, and conditions of men, as whatsoeuer he hath in all his Epistles more largely handled, the same he seemeth to haue summarily reduced into this one: wherein as in a mappe or modell he would deliuer his whole spirit, stile, and vnderstanding in the doctrine of saluation: And which he would leaue to the Church as a manuall or compendious summe of all Christian religion, to the end that Christians beeing hence instructed in the matter of* faith *and* manners, *might be made not only wise to saluation, but profitable and fit for the place which God hath in any of the societies of* 1. Church, 2. Commonwealth, 3. Familie *assigned them vnto. For if in any hee enlarge the doctrine of mans* miserie *by sinne, or magnifie the doctrine of the Gospel and mans* diliuerance *from sinne: If in any he cleare the doctrine of free iustification of* faith *alone, or enforce the doctrine of* good workes *the fruites of that faith: If in any he largely propound either such duties as belong to publike persons, as namely, the* Magistrates, *and* Ministers, *or such offices*

Scriptura commune promptuarium bonorum documentorũ. Basil. mag. in 1. Psal.

Epitome Paulinarum epistolarum.

as are fitted to the ſeuerall conditions of priuate men. If in any he prouoke to the practiſe of Chriſtian curteſie and kindneſſe: or elſe (if neede require) of Chriſtian ſeueritie and ſharpneſſe: ſurely in this Epiſtle he doth with ſuch admirable plainnes and ſhortneſſe all theſe, as no other, nor all the other ſhew him a more skillfull workeman then this doth. But accounting it follie to paint a pearle, I will rather now giue ſome taſt and reaſon of that I haue done: as alſo remoone ſome ſcruples which may otherwiſe perhappes be mooued againſt it.

Prou.3.15. Gold lyeth not vpon the face, but in the bowells of the earth, and the richer any minerall is, the more induſtrious hath nature beene to laid it vp in the deepeſt vaines. Euen ſo conſidering that the price of the wiſedome of God cannot be found, to which the pureſt gold of Ophir, nor all pearles are to be compared: we may not thinke that the Lord is ſo prodigall of it, or careleſſe as to leaue it abroad for euery ſtranger that paſſeth by to take vp with an idle hand; or to trample vnder his wandring feete: but that hee hath diſpoſed it as men doe their treaſures which they hide and locke in their ſureſt coffers, and that vnder their eye. And were it not ſo; needleſly ſhould we be commanded to ſeeke for her as for ſiluer, and ſearch for her as for treaſures: vpon which condition only it is couenanted that we ſhall vnderſtand the feare of the Lord, and find the knowledge of God. For howſoeuer we may not aſcribe darkeneſſe and obſcuritie vnto the Scriptures, vnleſſe we will ſay, that the Lord hath ſpoken ſomething which he would not haue vnderſtood; and alſo falſifie that of the Apoſtle, who compareth the word of the Prophets (which of all parts of the Scriptures are the darkeſt) to a light ſhining in a darke place: yet the wiſedome of God would haue (not all but) ſome places more difficult to our darke vnderſtanding: not only for the dazeling of the eyes of the worſt, who neuer care to know or comprehend any of theſe myſteries: but that the beſt alſo might 1. ſee their owne dulneſſe of conceit in heauenly things: ſo to keepe them low in their owne eyes, as who cannot attaine ſuch an high knowledge of themſelues. 2. be ſtirred vp to more diligent ſtudie, reading, hearing, meditation and prayer, that by this continuall exerciſe in the word, they may profit, and proceed in the knowledge of God, and in the vnderſtanding of theſe myſteries, which are admirable to the Angels themſelues. 3. make ſo much the more both of the word and the miniſterie of it: the Lord foreſaw, that the things that are eaſie we eaſily contemne, and that things lightly come by are lightly ſet by. That any part of this booke is claſped and ſealed, it is in regard of our naturall blindneſſe, who cannot behold the brightnes of the ſunne of righteouſnes ſhining in the Scriptures.

Prou.2.4.

Deus noluit taceri quod voluit ſcribi. Auguſt.

Iſa.29.11. Dan.12.

But that this naturall corruption might not raigne in the elect for their hurt, the Lord Ieſus hath left to his Church the gift of interpretation,

which

which is as the key to open this closet of God: and hath stirred vp faithfull men from time to time endued by his spirit, who in attentiue and diligent reading of the Scriptures by the helpe of 1. *Arts, as Grammer, Rhetorike, Logicke, Philosophie, &c.* 2. *knowledge of the proprieties of words and phrases of the tongues wherein they were written.* 3. *comparing of Scriptures with themselues, antecedents with consequents, obscure places with plainer: and figuratiue speaches with more proper.* 4. *soundnesse of iudgement in the agreement and analogie of faith.* 5. *diligent obseruation of predictions with their accomplishments, of types with their truth, and of the historie of the Church which it selfe is a commentarie of Scripture, haue beene themselues enabled to vnderstand: as also partly by liuely voice in the Ministrie, and partly by their learned monuments and writings, to make the people of God vnderstand euen the darkest mysteries conteyned in them, so farre as is necessarie for the saluation of beleeuers. Whose labours and writings to contemne, sauoreth of a proud Anabaptisticall spirit, who while they complaine of so many commētaries, despise the gifts of God, who by his seruants he communicateth to his Church, and so are iustly left of God in the ignorance of the Scriptures: or else in the grosse and ridiculous peruerting of them. Well said that noble Eunuch,* How can I vnderstand without an interpreter? *what was Moses but an interpreter of the law? what were the Prophets but interpreters of Moses? what was Christ but an interpreter of the Prophets? what were the Apostles but interpreters of Christ? what are all Pastors and teachers wherewith Christ hath euer furnished his Church since he ascended into heauen, but interpreters of the Apostles? Well knew the Sonne of God commanding it, and his Apostles commending it, how behooefull it was for the edification of the Church, by interpretation of the Scriptures, to draw out both the true sence, and the true vse of them (which are the two proper parts of interpretation) seeing so many things are to vs hard to vnderstand, and things which for their sense are easiest, cannot so easily of euerie one be applyed to their proper vse without this helpe. This is that edifying gift which the Apostle so highly aduanceth,* 1.Cor.14.3, 4. He that prophesieth speaketh vnto men to edifying, to exhortation, and to comfort: *and,* he that prophesieth edifieth the Church. *This is that which the auncient Fathers since the Apostles haue fruitfuly laboured in, as appeareth by their learned Sermons preached & written. This is that which the faithfull Pastors in all ages (especially of later daies since the cleare light of the Gospel was restored) haue so industriously and happily employed themselues in; as there is almost no place in the Scriptures so hard, whether matter of Historie of things past, or prophecy of some things yet to come, vnto which they haue not endeauoured to bring some perspicuity and clearnes:*

Act.8.

Ioh.5.39.

1.Thes.5.19.

as witnes all the worthy Commentaries extant, which haue more opened the Scriptures within this laſt hundreth yeares, then in a whole thouſand and ſome hundreths before.

Now ſetting before me the ſingular good accrewing hereby vnto the Church ſundrie wayes, I thought that my ſelfe could not more profitably be ſpent thē in this ſeruice of the Church; nor more acceptably lay out my Maſters talent then in adorning this worthy Epiſtle, which hath not been by any before me ſo largely handled as here thou haſt it. In the opening of which I haue examined the nature of the words; caſt euerie branch into his proper place by an eaſie and familiar method; ſifted out the true ſenſe which might beſt ſtand with antecedents, conſequents, parallel places, and analogie of faith: conferred with the beſt interpreters, conſulted in matters queſtionable with the auncient Fathers, raiſed naturall doctrines, and applyed them to their ſeuerall vſes of inſtruction, reprehenſion, conſolation, or confutation. In ſome whereof howſoeuer I aimed at the neceſſitie and occaſions of mine owne auditorie, yet generally I haue preſented generall inſtructions; and all this in that plaine ſtile wherein it was deliuered; both then and now, more aiming at ſoundneſſe of matter then ſounding of words, and more intending to perſwade the hearts then to pleaſe the eares of men.

If it be here obiected that this Epiſtle concerneth but one perſon, and one more generall might haue beene more profitably and fitly choſen. I anſwer, That 1. *my choiſe was fitted to my auditorie, wherein were as many young Tituſſes to be inſtituted to the ſeruice of the Church, as ordinarie Chriſtians to be inſtructed in the duties of a religious life.* 2. *This Epiſtle was not ſo much written for Titus, as for the whole Church, and therefore he is commanded to* teach theſe things *publikely, as things of ſpeciall vſe for all the people of God: and in all probabilitie this Epiſtle was openly read by Titus to the whole congregation, whom in the ende he ſaluteth in theſe words,* Grace be (*not with thee, but*) with you all. 3. *We haue not onely the ſpirit of God recording it among other holy writings to the whole Church, but ſundrie gracious Paſtors haue beene delighted to be conuerſant in it: as* M. Calvin *acknowledgeth of himſelfe to* M. Farrell *and* Virell, *who was of them left at* Geneva *to finiſh what they had begunne, as* Titus *was of Paul in this Church of* Creta. *If it be further alleadged, that I haue beene larger by much then I needed: I anſwer,* 1. *I wiſh ſuch to remember what* Athanaſius *hath in way of apologie for the ſhortneſſe of this Epiſtle, and it will fitly ſerue to excuſe my prolixitie:* Titus, *ſaith he, was a man of great apprehenſion, and therefore the Apoſtle compoſeth whole leſſons in euerie line: and I may ſay more, if not in euery word, in the moſt of them, euerie one almoſt beeing a ſeuerall and entire text.* 2. *I confeſſe I want that dexteritie which ſome of the learned writing on this Epiſtle profeſſe, namely, to get through*

cap. 2. 15.

Per breuē ſcribit epiſtolam vt vel ex ea Titi perdiſcamus virtutem; virum enim tantum vt confirmaret haudquaquam longiori opus erat oratione ſed hunc vt paucis admoneret. Athan. in prologo. Aretius.

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the interpreting of ſuch a materiall Epiſtle in one moneth: neither did I think it the part of a faithfull expoſitor, either wholly to neglect things pertinent, though they ſeeme ſmaller, or altogether to avoide treatiſes which might proove more laborious. 3. Seeing corruption of manners is the rifeſt griefe of our dayes, I cannot be iuſtly blamed if I haue more enlarged my ſelfe in bending my greateſt forces againſt this moſt dangerous diſeaſe: and yet my hope is that my Reader ſhall not iuſtly challenge mee with multiplication of matterles words, who haue laboured to thruſt much varietie of matter into as fewe words as poſſibly I could. If it be further obiected, that there is no great neede of writing bookes in this age, which rather ſurfetteth of them then otherwiſe. Although this no more concerneth me then others, whoſe labours merit better reſpect then they meete with, yet I anſwer, that 1. painfull Miniſters complaine not of any ſurfet of ſound Commentaries of the Scriptures, eſpecially of ſome bookes (whereof this is one) but rather haue cauſe to wiſh more helpes of this kinde then they haue, as my ſelfe did when I firſt attempted this Epiſtle. 2. be it graunted that the learned haue many good helpes, yet ordinarie Chriſtians complæine of want of ſauourie commentaries in our owne tongue, who are in their godly deſires to be reſpected. 3. he that obſerueth how thicke Popiſh bookes are ſent in amongſt vs, and what armies of Popiſh Prieſts and Ieſuites are without intermiſſion diſmiſſed to the ſeducing of our ſimple people from their loyaltie to God and their ſoueraigne; cannot with any conſcience proſecute any ſuch allegation. 4. beſides the inſtance of many godly friends, my owne preſent condition helped forward this labour: for beeing hindered in my courſe of miniſterie, how could I better ſpend my ſilent time, then by caſting ſuch a mite as this into the publike treaſurie of the Church. As for other ſiniſter or ſelfe-reſpects in writing, God and mine owne conſcience ſhall free me, in the preſence of both which I profeſſe with Clemens Alexandrinus, that not oſtentation or the vaine winde of men ſet me forward, but cheifely the deſire of doing ſome dutie whereby I might further my owne reckoning in the day of account, and helpe ſome others alſo forward in the ſame worke. Wherein if I may knowe my labour fruitfull and acceptable to Gods children, I ſhall not be diſcouraged to goe on in ſome other endeauours as the Lord ſhall affoard mee ſtrength and life.

Mihi quidem huius operis Commentarij non ad oſtentationem ſcribuntur: ſed ad commemorationem ſenectæ & ad oblivionis remedium, quo ſit mihi adumbratio rerum magnificarum, diuinorumq; verborum quæ audire merui à ſanctis viris & beatis. Euſeb. l. 5. c. 10.

And now Chriſtian Reader before I diſmiſſe thee, I would commend vnto thy practiſe theſe fewe rules in the reading of this and all other Eccleſiaſticall expoſitions.

1. Obſerue diligently the difference betweene the Scriptures which are the primarie truth reuealed, and other mens writings which are but ſecondarie. The Scriptures are to be read and receiued as ſuch which cannot erre, or ſpeake any thing contrarie to the truth, or to themſelues, though we

Scriptura prima veritas reuelata.

vnderſtand it not: but all other mens writings, readings, ſermons, expoſitions, and determinations (ſuppoſe of whole Churches and Councels) muſt onely be receiued ſo farre as they agree with the Scriptures, which are the rule to which all other diuine writings muſt be laid, and the touchſtone by which they muſt be tried.

2. *Read godly expoſitions, not to be turned from the reading of the Scriptures or from preaching, but to vnderſtand better both what thou readeſt in Gods booke, and heareſt from Gods mouth.*

3. *Beeing perſwaded that no man by his own quickneſſe or apprehenſion can finde out the true ſenſe and vſe of the Scriptures; bring prayer with thee, that God would be pleaſed to* open thine eyes to ſee the wonderfull things of the lawe. *If any man* want wiſedome he muſt aske it of God: *The foote of Dauids ſong was,* Teach me thy ſtatutes: *Thus ſhalt thou be taught of God, and not onely by the miniſterie of man.*

Pſal.119.18. Iam.1.5.

4. *Seeing the feare of God is the beginning of wiſedome, and his ſecret is with them that feare him; bring a teacheable, and an humble heart, turned to God, louing his truth, deſirous and induſtrious to obey that part of his will alreadie reuealed vnto thee: for he* teacheth the humble in his way: *and,* if any man will doe his will, he ſhall knowe whether the doctrine be from God or no.

Ioh.7.17.

5. *In thy reading let not thine ende be to ſeeke out and finde out curioſities and ſubtilties; but to finde and meete with Chriſt: deſirous to knowe nothing but Chriſt and him crucified, which is the ſcope of all the Scriptures, as alſo of the gift of interpretation of them.*

6. *Read not by halues, but goe through the author thou haſt made choiſe of once and againe: nor idlely, but with attention, as painfully digging for the treaſure: nor careleſly, but with dilgence trying theſe mettalls, vnleſſe thou wouldſt take copper waſht ouer for gold.*

Laſtly, bring all thy reading into vſe and practiſe, meditate of it often by thy ſelfe, and cheerefully communicate it to others: for by vſing and laying out thy talent thou encreaſeſt it: and know that not they which reade, heare, or ſpeake much are bleſſed, but thoſe which doe it. Thus come furniſhed to the reading of this or any other godly booke, and I aſſure thee thou ſhalt not looſe thy labour, but ſhalt ſo redeeme thy time, as that thou ſhalt be able to giue a good and comfortable account of it in the day of thy reckoning. If thou meeteſt with any doubtfull things, helpe me with thy beſt conſtruction: If with any eſcapes, helpe me with thy beſt counſell: If with any helpe hereby in thy holy courſe, praiſe God, and helpe me with thy prayers.

The vnworthie ſeruant of God and of thy faith,

THOMAS TAYLOR.

A COMMENTARIE vpon the Epistle of Saint PAUL to TITUS.

The occasion of the Epistle.

HE hath little acquaintance with the writings of the Apostles, who out of themselues cannot attaine vnto the occasion of their penning: but not to wast time in the particular Arguments of each seuerall Epistle, they haue all one common and generall occasion, which was this: So soone as the Apostles had planted any Church of God, by sowing the good seede of the word, fetched out of Gods owne garners in the field of the world; the malitious man sent his seruants to sow tares in the same field, which sprouted vp suddenly into the blade and eare, to the choking of the good husbandmans good seede. Hence was it that (least Gods husbandrie should vtterly miscarie) the Apostles were put to new trauells: who hauing vpon them the care of all the Churches which they had founded; and seeing Satans subtilties incessantly breaking out in his seducing instruments, teachers of lies, and false Apostles, to the annoyance of the Church; were constrained with a second hand to stablish their first worke, and with no lesse labour to vphold and repaire that house and building of God, which like good master-builders they had formerly reared and erected. This truth is euident, not onely in other Churches planted by this our Apostle, the Doctor of the Gentiles, as by his seuerall E-

2 Rom.16.17. 1. Cor.3. 2. Cor.10. Gal.1.6. Eph.4.14. Phil.3.2. Colos.2.4 8. 2. Thess.2.2.

pistles is clearely gathered; but also in this Church, planted by himselfe in the Ile of *Creta*, now called *Candy*: for Satans rage containeth not it selfe in the continent, nor contemneth a conquest against the Church in such a small Iland as this is. And therefore no sooner was *Paul* departed hence (although he left *Titus* behind him to further the worke) but Satan thrusteth in corrupt teachers, some erronious in doctrine, others in life, scandalous; both of them exceeding infectious: some of them seeking the ouerthrow of the doctrine, others of the gouernment of the Church established: others would for the honour of the seruant, despise the Son, by ioyning Moses and Christ together: all of them disioyned the profession and practise of pietie; and by this meanes peruerted many, and drew them into their owne destruction. Our Apostle therefore wrote this Epistle to Titus, 1. that he might authorize and backe him in his Ministerie against such as might otherwise carrie themselues contemptuously towards him. 2. That he might direct him in redressing and repressing such disorders as beganne to preuaile: for which ende he both describeth what manner of persons he should place Teachers ouer the congregations; as also what doctrine he would haue him particularly applie to euery degree and condition of men; that by the sufficiencie of the former, the false teachers might be foiled, and by the euidence of the latter all sorts of men might be fenced, and out of daunger of corruption by them. 3. Because Titus was young (as it seemeth) he teacheth him how to carrie his whole doctrine, how to order his life, how to deale with the tractable, how also with obstinate offenders, who studied rather parts, and how to be contentious, then how to content themselues with the simple truth: and so shutteth the Epistle with some personall matters, and the Apostolicall salutation.

The parts of the Epistle.

This Epistle containeth three parts:

1. The salutation, in the 4. first verses.

2. The narration, or proposition of the matter of it: from the 5. verse of the 1. Chapter, vnto the end of the 11. of the 3. chap.

3. The Conclusion; containing some priuate businesse enioyned Titus: and the ordinarie salutation of the Apostle.

CHAP. I.

CHAP. I.

1 PAul *a ſeruant of God, and an Apoſtle of Ieſus Chriſt, according to the faith of Gods Elect, and the acknowledging of the truth, which is according vnto godlines,*

2 *Vnto the hope of eternall life, which God that cannot lie, hath promiſed before the world began:*

3 *But hath made his word manifeſt in due time through the preaching, which is committed vnto me, according to the commandement of God our Sauiour:*

4 *To Titus* my *naturall ſonne according to the common faith; Grace, mercie,* and *peace from God the Father, and* from *the Lord Ieſus Chriſt our Sauiour:*

IN theſe foure verſes containing the *ſalutation*, which is the *exordium*, or firſt part of the Epiſtle, we haue two things to conſider:

1. The perſons, 1. *ſaluting:* 2. *ſaluted.*
2. The forme of the ſalutation it ſelfe.

The perſon ſaluting, is deſcribed, 1. by his name, *Paul.* 2. by his office: 1. more generall, *a ſeruant of God:* 2. more ſpeciall, *and an Apoſtle of Ieſus Chriſt:* which is further enlarged by the *ende* of it, namely, either to preach the faith of Gods Elect (as the *Geneva* tranſlation hath it) or rather hereby to bring the Elect vnto the faith; *according to the faith of Gods Elect:* vpon which occaſion he entreth into a large and notable deſcription of this faith, and thereby proceedeth in amplifying the dignitie of his calling; as we ſhall ſee in the ſeuerall parts when we come vnto them.

Paul] In this name, two queſtions come to be reſolued. 1. How the Apoſtle came by this name, ſeeing he was a Iew, and on the eight day, beeing circumciſed according to the law, was named *Saul*, after the Iewiſh manner, and not *Paul? Anſ.* Not to ſtand vpon the opinions of ſome, who thinke he was called by both theſe names, becauſe he was both a Iew by birth, and a Gentile by his freedome in Rome: neither of ſuch, as thinke he was thus called, becauſe he conuerted *Sergius Paulus* the Proconſul vnto the Chriſtian faith: for we read that he was thus cal-

Orig. in præfat. epiſt. ad Rom.

led before we read of the others conuersion, Act. 13. 9. neither of that father who thought he was called *Paulus, quasi parvulus Christi*, vpon his conuersion: for he was called *Saul* a long time after his conuersion. But the simple and receiued truth is this, That beeing called to Apostleship, and *ordained to be the teacher of the Gentiles in faith and veritie*, he was presently to giue ouer his Apostleship among the Hebrewes: and withall he giueth ouer the vse of the Hebrew name, whereby he was formerly knowne vnto them: and vndertaking his office among the Gentiles, he also taketh vp this name, more familiar vnto them, whereby he would giue them to know, that he was now appropriated and after a sort, dedicated vnto the seruice of their faith. And this truth seemeth to be grounded in Act. 13. for before he and Barnabas were separated vnto this worke of the Lord, he was euer called *Saul*, but after this time neuer.

4 August. lib. 8. confess. cap. 4

Act 9.15. 1. Tim. 2.7.

Here we may obserue two considerations. 1. That it is and may be lawfull sometimes for a man to change his name; else had it not beene lawfull in Paul, nor Peter, who was before called Bar-jona: nor Salomon, who was first called Iedidiah. Not here to speake of the Lords owne changing of names, as in *Abraham, Sarai, Israel*, wherein the Lord in some new names would hide some new mysteries, according to the new occasions offered: yet here, these caueats must be diligently obserued. 1. it may not be done to the hurt or offence of any man (as in nicknames taken vp in scoffe or for reproach of our selues or others) but to the good of men. 2. it may not be done to the hiding or couering of any sinne; as many fellons, and Iesuiticall fugitiues vse it. 3. some good ende must euer be propounded in it, wherein God may be more glorified, and men edified. Thus haue sundrie godly men changed their names in their writings, to preuent preiudiciall thoughts taken vp against their persons, that the truth might more prosperously spread it selfe.

3. rules in changing mens names.

2. Note hence, that such names are to be giuen to children, as may put them in minde of some good duties: as Paul could neuer heare, or remember his new name, but also be put in minde of his new office, and dutie which he was to performe among the Gentiles. And so much as may be, these names must be giuen in the naturall language: thus the Hebrews giue fit names in Hebrew: the Greekes in Greeke, as Timothie: *There was a disciple named Timotheus, his mother was a Ieweesse, but his father a Grecian*: which last words seeme to include the reason of his name: the Latins in Latin; as *Tertius* who wrote the Epistle to the Romans: and *Quartus* a brother: which reprooueth many men, who are either too curious, or too careleesse in imposing the names of their children. The former beeing in the excesse, giue names aboue the nature of

Act. 16.1.

Rom. 16.22,23. Folly to giue heathenish names to them whom we desire to be godly.

men,

men, ſome drawing too neere the Deitie it ſelfe, as Emmanuel, and the Ieſuits; ſome of Angels, as Gabriel, Michael, &c. ſome of vertues, as Grace, Faith, Mercie, Patience, &c. The latter beeing in defect, giue the names of heathen men, as though they would haue them prooue ſo; ſometimes of things farre below the nature of men, as of beaſts, trees, &c. then whome ſometimes by Gods iuſt iudgement they prooue not more ſenſible: whereas the name ſhould not onely be fitted vnto the nature, but alſo carrie ſome fit leſſon and inſtruction in it.

5

Quiddam Chriſtiani delectantur nominibus Hectoris, Achillis, Hannibalis, adeo ipſis placet Gentiliſmus. Polan. in cap. 1. Dan.

The ſecond queſtion is, Why this name is here prefixed? *Anſ.* There be three eſpeciall vſes of ſetting mens names vnto diuine writings. 1. to ſhew that men were called of God vnto that worke. 2. that they were readie to iuſtifie and ſtand to that they had written. 3. to preuent the miſchiefe of forging writings, and fathering them vpon men which neuer wrote them. Which regards mooued *Paul* in all his Epiſtles to obſerue two things: 1. in the beginning of each, to prefixe his name: as in all his 13. Epiſtles. 2. in the ende of each Epiſtle, he added the Apoſtolicall ſalutation, as himſelfe witneſſeth, 2. Theſſ. 3. 17. *The ſalutation of me Paul with my owne hand, which is the token in euery Epiſtle.* Coloſſ. 4. 18. *The ſalutation by the hand of me Paul.* And both theſe, partly to ſhew his calling which was ſo ſtrange and extraordinarie to be from God, Gal. 1. 1. *Paul an Apoſtle, not of men, neither by man, but by Ieſus Chriſt:* as alſo that he might iuſtifie the truth he wrote, Rom. 1. 16. *I am not aſhamed of the Goſpel of Chriſt:* As in the laſt place to preuent that miſchiefe which was euen then inuented, 2. Theſſ. 2. 2. *Be not ſuddenly mooued, nor troubled by ſpirit, by word, or letter, as though it were from vs:* he would not therefore haue any goe vnder his name, which had not his name at it. Hence learne,

1. That in the former reſpects it is conuenient that a mans name ſhould be ſet to his writings, which he commendeth to the vſe of the Church: after the example of *Paul*, who did not (as many now a daies) for his names ſake ſet himſelfe on writing; but for his writings ſake ſet to his name: yet ſo, as there be caſes when it ſhall be neither neceſſarie nor wiſe to affixe the name of the author. The principall of them be three. 1. When the name ſhall bring neither credit to the truth, nor profit to the Church, but danger and hurt to the partie himſelfe: which caſe holdeth firme ſo long as he writeth generall truths, and not perſonall: for els it may prooue an hurtfull ſlander. 2. When the high eſtimation and account of the penman in the Church, may cauſe the truth to be receiued not for it ſelfe, but for the writer. 3. Whē the contempt of the writer, through the corruption of the people, ſhall on the other hand preiudice the truth, that it ſhall haue none, or leſſe regard in reſpect of him.

Caſes in which a man may forbeare to ſet his name to his writing.

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Euseb. hist. eccl. lib. 3. Iun. par. præfat. c. 2. ad Hebr.

This reason is giuen both by Clemens Alex. and Athan. dial. de Trinit. See also Nicephor. lib. 2. hist. eccl. cap. 26.

him. And this is thought to be the cause, why (not to insist in other Scriptures, as many of the Psalmes, bookes of Chronicles, &c. the authors of which the spirit of God hath not discouered) the Epistle to the Hebrewes (generally by the learned thought to be Pauls) wanteth both the name, superscription, and subscription, which all his other Epistles haue: not because he was the Doctor of the Gentils, and so was out of his way in writing to the Iewes, but because he knew his person and name to be merueilously hated at Ierusalem; and that he was growne into great contempt among the enemies of the Gospell from whom he had separated: whose furie he gaue place vnto, and would not excite by adding his name, beeing desirous that they should entertaine the naked truth for it selfe. And howsoeuer it is a vaine thing to be peremptorie in defining it to be Pauls; yet is it more vaine to conclude it none of his, because it wants his name; for by the same reason, it hauing no bodies name, they might conclude it to be no bodies: nay, rather vpon this occasion, wanting his name, it is liker to be his.

2. From Pauls example euery Christian man may learne to be readie to giue his name to the Gospel, and like a child of wisedome by a bold profession, to iustifie it vpon euery iust occasion: many are too indifferent herein, and loth to be knowne disciples of Christ: the shame it is of many professors in such a sunneshine day as this, to cast themselues with *Nicodemus into the night.*

A seruant of God] This is a title which all the Apostles delight in; for thus also *Peter*, *Iames*, *Iude*, in the beginning of their Epistles, stiled themselues: which is not to be vnderstood in a generall sense, as *Rev.* 7. 3. for thus not onely they, but all Christians, nay more, all creatures (euen the worst) are some way seruiceable vnto God in executing his will: but it here specially respecteth that office and function to which they were set a part, expressed more particularly in the next words, *and an Apostle.*

To be a seruant of God is the greatest honor.

Doctr. This beeing the first title whereby the Apostle would get himselfe authoritie, teacheth, That the very name of a seruant of God, is full of honour and authoritie. The Apostle comparing the glorie of Christ with the glorie of the Angels, Heb. 1. 14. aduanceth them as farre as possibly he can, that Christ his glorie beeing so much more excellent then theirs there described, might be most highly exalted; and yet the highest ascent of their honour which he can rise vnto is, to title them *ministring spirits*, standing about God: from which seruice they are honoured with glorious names, of thrones, dominations, powers, Rulers, principallities: and although the Scriptures most vsually vnder this title expresse the low and humble condition of Christ, *who tooke on him the forme of a ser-*

Philip. 2. 7.

uant;

uant; yet alſo thereby the Lord would ſometime ſignifie his great glorie: as Iſa. 42. 1. *Behold my ſeruant, I will leane vpon him: mine elect in whom my ſoule delighteth.* The Apoſtle Paul when he would prouoke himſelfe to magnifie the free mercie of God toward himſelfe, maketh this the ground of his glorie and reioycing, that God had *counted him faithfull, and put him in his ſeruice.* 7

1. Tim. 1. 12.

Vſe 1. This ſerues to teach miniſters their dutie, that ſeeing the Lord hath ſo highly honoured them, as to draw them ſo neere vnto himſelfe, as it were admitting them into his preſence chamber, yea & vnto his councell table; they are in way of thankefulneſſe more ſtraightly bound to two maine duties, 1. *diligence.* 2. *thankefulneſſe.* Firſt *diligence*, in wholly giuing vp themſelues and ſtrength in the diſpatching of their maſters buſineſſe, whoſe now wholly they are: *their eare is boared* neuer to depart from him; ſo as now they may not ſeeke or ſerue themſelues, but take themſelues to be (as the ciuill law calleth ſeruants) ἀπροσωποι, ſuch as ſuſtaine no perſon, but are become dependances and adiuncts, yea indeede reaſonable inſtruments in the hand of their maſter. If motiues would ſtirre vp our diligence vnto the worke of God, we want not a multitude: as, 1. this maſter hath moſt abſolute power of life and death ouer his ſeruants. 2. his eie is euer ouer them, which prouoketh euen eie-pleaſers to quickneſſe. 3. the fruit of diligence is the ſauing of our ſelues and others. 4. bleſſed ſhall that ſeruant be whom the maſter ſhall finde ſo doing. 5. without this thou ſhalt become the vnprofitable ſeruant, that ſhall be bound hand and foote, and caſt into hell: the ſeruice is difficult, as beeing an *harueſt*, an *huſbandrie*, a *building*, a *planting*; all which require labourers, and painfull workemen: it is the diligent hand that bringeth theſe workes to a commendable paſſe: nay more it is *a fighting* with ſpirituall weapons, againſt mightie and malitious enemies, and requireth quickneſſe and courage. This buſines needeth not whole armies of ſuch ſouldiers as we reade of, 1. Sam. 17. 24. who ranne away when they ſawe Goliah a farre off: one poore and contemptible Dauid, who is as good as his word, when he ſaith, *Thy ſeruant will goe and fight with the Philiſtim*, v. 32. brings the buſineſſe more happily forward, then a nation of the former: in whom we ſee the picture of the *euill* and *ſlothfull* ſeruant, whoſe ende the Euangeliſt recordeth to be fearefull.

Minſters are admitted into Gods preſence chamber, and counſell table.

Reaſons to ſtirr vp their diligence in this high ſeruice.
1. Tim. 4. 6.
Matth. 24. 46.
Matth. 25. 30.

Matth. 25. 26.

The ſecond dutie is *faithfulneſſe.* It is required *of euery diſpenſer that he be found faithfull:* and this faithfulnes muſt appeare, 1. in gaining diſciples not to himſelfe, but vnto Chriſt: Iohn was a faithful ſeruant to Chriſt: *he muſt increaſe, and I muſt decreaſe:* and *Paul, I ſeeke not yours, but you:* but this was to preſent them as virgins vnto Chriſt. The lawe of equitie concludeth, that whatſoeuer the ſeruant gaineth, ſhould become

1. Cor. 4. 2.
And to faithfulnes.
I
Ioh. 3. 30.

8 the masters. But the world is full of vnfaithfull seruants, who when they should come in their Masters name, come in their owne: Gehezi runnes
2.King.5.22. after Naaman for talents of gold, and change of raiment, and saith, *his*
2 *master sent him.* 2. In seeking to please and approoue himselfe vnto his master, and not to other men. Thus was *Moses* faithfull, but as a *seruant*
Numb.12.7. *in all the house of God:* nay Christ himselfe is herein preferred, Heb.3.2. that he was faithfull to him that appointed him. But wherein was this faithfulnes seene? In Moses, in that he did all things according to the patterne in the Mount: In Christ, in that his doctrine was not his, but his fathers: neither did he any thing of himselfe, but all that his father
Ioh.7.16.and 8.28. taught him *that spake he*, and all that he *sawe the father doe, that did he.* This same was the faithfulnesse of the Apostles also: who preached onely
1.Ioh.1.1.3. what they *had heard and seene of Christ*, and deliuered onely what they
1.Cor.11.23. had *receiued:* and this must be the faithfulnesse of vs their successors, the
3 Pastors and teachers to the ende of the world. Vnto which we may bee mooued not onely in that we haue such a cloude of worthie examples, but also in that we serue a good master, one full of faithfulnesse, readie to retribute our fidelitie with infinite aduantage: a farre more forceable argument to bind vs vnto God, then that of the Apostle to binde seruants
1.Tim.6.2. to faithfull seruice of *beleeuing masters.* And lastly, because our master
4 standeth in neede of our faithfulnes, now when the most haue forsaken
1.King.16.10. him; I meane not onely the Clergie of Rome (who haue beene as faithfull to Christ, *as Zimri was vnto Elah,*) in teaching doctrines and precepts tending to the aduancing of their owne estate, the enriching of that seate, the decking of that whore of Babylon, the pulling downe of the kingdome of Christ, and the trampling of his testament vnder feete: for when the Decrees, Canons, and Councels of men, must iustle out the counsels of God: the additions and traditions of men must be (as by their doctrine) beleeued and receiued as the written word of God; how can Christ be acknowledged the onely Lord and husband of his Church? But also pittie it is that euen of Protestant ministers, not a fewe may bee
2.Tim.4.10. charged with Demas his sinne, *in embracing this present world:* which if
2.King.8.15. any doe, needes must they become as faithfull vnto Christ, as *Hazael* was to *Benhadad:* for it goeth not alone, but the forsaking of the truth is the next, an inseparable companion of it.

Comfort for Ministers in this seruice. *Vse.* 2. This doctrine ministreth comfort vnto those, that are faithful in their ministerie, whom, howsoeuer the world esteemeth of them, their
1 Lord highly respecteth, admitteth them into his priuie Counsels, and imployeth in a service, which the angels themselues desire to *prie into.*
2 2. They beeing his seruants, they are sure of his protection: Psal.116.
1 Dauid, because he was the *seruant* of God, was bold to pray for safetie:

hence

hence are miniſters *called ſtarres in the right hand of Chriſt*, not onely becauſe he diſpoſeth of them here and there according as he pleaſeth, but alſo to note their ſafetie and ſecuritie; for he alwaies keepeth them euen within his right hand. 9 Reu. 1. 16.

3. This maſter whom they ſerue, will reuenge all their wrongs, no otherwiſe then Dauid did the indignities of his ſeruants againſt *Hanun*. 3 2. Sam. 10. 7.

4. He becomes their paymaſter, and of him they receiue their wages; and they performing their dutie faithfully, looſe no labour, although *Iſrael be not gathered*, but are a ſweete ſauour vnto God euen in thoſe that periſh. 4 Iſay 49. 5.

3. *Vſe.* Teacheth people how to eſteeme of their Miniſters: namely, *as the ſeruants of God*; and conſequently of their Miniſterie as the meſſage of God. Which if it be, *Moſes* muſt not be murmured at when hee ſpeakes freely and roughly: and if *Micha* reſolue of faithfulneſſe, ſaying, *as the Lord liueth, whatſoeuer the Lord ſaith, be it good or euill, that will I ſpeake:* why ſhould he be hated, and fed with *bread* and *water of affliction*? Is it not a reaſonable plea and full of pacification in Ciuill meſſages? I pray you be not angrie with mee, I am but a ſeruant. Yet when *Ieremie* ſhall ſay, *of a truth the Lord hath ſent mee*, his feet ſhall neuertheleſſe be faſtned in the ſtocks. Nay this conſideration ſhould not only bind men to peace, from touching and doing the Lords *Prophets harme:* but alſo vrge them to haue them in exceeding honour, at leaſt for *the workes ſake*, which is the Lords, who therefore acknowledgeth them *co-workers with himſelfe*. People account of this ſeruice as honourable. 1. Kin. 22. 14. 27. Ier. 26. 15. 1. Theſſ. 5. 13. 1. Cor. 3. 9.

4. *Vſe.* Let euery priuate Chriſtian account it alſo his honour, that the Lord vouchſafeth him to become his ſeruant; and hereby harden thy ſelfe againſt the ſcornes, and deriſions of mocking *Michals*, who ſeeke to diſgrace thy ſinceritie. If the vngodly of the world would turne thy glorie into ſhame, euen as thou wouldeſt haue the Sonne of man not to be aſhamed of thee in his kingdome; be not thou aſhamed to profeſſe thy ſelfe his ſeruant, which is thy glorie: let none take this crowne from thy head; thou ſerueſt not ſuch a Maſter as thou needeſt be aſhamed of. Let none be aſhamed of this ſeruice.

And an Apoſtle of Ieſus Chriſt]

Now the Apoſtle deſcendeth from the generall to this ſpecial ſeruice, which was the higheſt Miniſtrie in the Church; and ſheweth that his imployment was in the moſt ſerious buſines of the Church, next vnder Chriſt, who had furniſhed him with an embaſſage for the reconciling of men vnto God; and that not as an ordinarie Miniſter, but 1. as an *Apoſtle:* 2. an Apoſtle of *Ieſus Chriſt*.

1. That he was an *Apoſtle*, appeareth by three properties agreeable only vnto Apoſtles. Firſt, hee was immediatly called by Chriſts owne Three priuiledges of an Apoſtle.

mouth,

10 mouth, Act. 9. 5. 6. *I am Iesus, arise:* for this was the Apostles prerogatiue, to see Christs face, and be called by himselfe immediatly, and not (as this day) mediatly by the Church. Thus *Paul* prooueth himselfe an Apostle, 1. Cor. 9. 1. *Am not I an Apostle? haue I not seene Christ?* namely, though not while he was in the flesh, and in his base estate, as *Peter*, and the other Apostles; yet by reuelation, and beeing now glorified; which was of his farre more speciall grace: once in the way to Damascus, Act. 9. 17. and another time in the Temple he saw Christ appearing to him, wishing him Act. 22. 18. *to make hast out of the Cittie. Secondly,* as he receiued his calling, so likewise his doctrine immediately from Christ, as the other Apostles did. 2 True it is that beeing brought vp at Tarsus, he was first instructed in humane literature and knowledge, that he was able vpon occasion to cite the testimonies of sundrie Heathen Poets; and after that he was brought Act. 22. 3. vp at the feete of Gamaliel, a Doctor learned in the law, in which he profited so much as he became vnreproueable, and liued according to the perfect manner of the law of the Fathers; and he spake with tongues more then all the Apostles. Notwithstanding all this, when he commeth Galat. 1. 1. to learne the Gospel, he had it not *from* man, nor *by* man, but immediatly by Christ from heauen. This knowledge was too high for him to hammer out by his owne studie, God himselfe shewed it him by reuelation. Eph. 3. 3. *Thirdly,* he was not now tied to any one certaine place, but was 3 Act. 9. 15. called to carrie the name of Christ *among the Gentiles:* and to confirme this, we read more of *Pauls* trauels then of all the Apostles besides put together: his commission to Damascus was not halfe so large and generall, as this he hath now receiued.

2. He calleth himselfe an Apostle of *Iesus Christ.* 1. Because he was called, furnished, and sent by Christ. 2. Because he was now to teach Christ; not the letter of the law any longer, but the doctrine of the Gospel; neither righteousnesse by the Pharisaicall obseruation of the law, but by the faith of the Sonne of God.

Chiefest offices in the Church are for seruice. *Doctr.* The Apostle by ioyning these two together, a *seruant* and *Apostle*, teacheth vs, that the chiefest offices in the Church are for the seruice of it. Was there any office aboue the Apostles in the Church? and yet 2. Cor. 4. 5. they preached the Lord Iesus, and themselues *seruants for his sake.* Nay our Lord Iesus himselfe although he was the head, and husband of his Church, yet he came not into the world to *be serued*, but *to minister and serue.*

Vse. Ministers must neuer conceiue of their calling, but also of this seruice, which is not accomplished but by seruice: thus shall they be answerable to *Peters* exhortation, 1. Pet. 3. 3. to feed the flocke of God depending vpon them, not by constraint, but willingly; *not as Lords ouer*

Gods

Gods heritage, *but as examples to the flocke.* 11

2. Wouldest thou know what ambition Christ hath permitted vnto his Ministers? it is euen this, that he that would be chiefe of all, should become *seruant of all:* not as that man of sinne, the sonne of perdition, who while he calls himselfe the seruant of all the seruants of God, exalteth himselfe not only aboue all his brethren, but aboue all that is called God also: but to be indeede the seruant of the least, and weakest member of the Church, furthering by all his endeauour the saluations of men. If any then be of the spirit of Zebedeus his sons, that desire to *sit at the right and left hand of Christ* in this his kingdome, here is the most compendious way to rise to his thoughts: let him painefully serue the Church, as a good steward let him dispence the food to the family in due season: thus he shall get next vnto Christ: the most faithfull seruant of the Church, becomes the greatest ruler in it. Matth. 20. 25. Mark. 10. 37. Matth. 25. 21.

According to the faith of Gods elect.] Here the Apostle expresseth the ende of his calling to Apostleship, namely to this purpose, to bring the elect of God vnto the faith, or produce faith in the elect: the preposition κατὰ put for εἰς, which aboue other expositions I receiue, because the same Apostle leadeth vnto it, 2. Tim. 1. 1. *Paul an Apostle,* κατὰ ἐπαγγελίαν ζωῆς, *according to the promise of life,* that is, to declare the life promised in Christ. Dixit se creatũ Apostolum vt electione digni crederent, & pietatis ac religionis veritatem agnoscerent. Theodoret. in hunc locum.

It is true in this inscription (if in any other) which *Beza* obserueth of all *Pauls* inscriptions, that in some one word or other he vseth to cõprise the whole scope of the Epistle, yea the whole summe of the Gospel: but in this, in many words, yea many verses, he enlargeth that which in others he breifely contracteth: and therefore as he wisheth not to passe ouer the inscriptions too lightly (as which containe matter sufficient to oppose against all seducers) so may we not without great ouersight, and hindrance of our owne edification, passe ouer the diligent inquisition of such multiplicitie and excellencie of matter, as is infolded in this and the two verses following; which containe (as we may well tearme it) rather a large description of the Catholike faith of all Christians, then a breife inscription of a priuate letter passing betweene two freinds. These words which set open the gate to passe vs into such a faire feild, containe three conclusions to be opened.

1. That God hath some who are elect & chosen, and others are not.
2. That these elect haue a speciall faith, distinct by themselues.
3. That this peculiar faith is wrought in them by the Ministerie of the word.

I. Men may be called elect of God 3. waies.

For the first: Men may be called the *elect of God* three waies. 1. In respect of some *temporall function* or Ministerie to which the Lord hath de-

12 designed them: Ioh. 6. 70. *Haue not I choſen you twelue, and one of you is a deuill?* 2. In regard of that *actuall election* and choiſe of ſome people and nations aboue other, vnto the true meanes of life and ſaluation, ſo to become the people of Gods election. And thus although all Iſrael was not choſen to life eternall, yet in regard of the meanes they were called an *elect people*. And thus whoſoeuer giue their names to Chriſt, and are ſet into him by Baptiſme, may be called elect in this more general acceptation of the word. 3. In reſpect of that *eternall election* of God, which is according to grace; whereby of his good pleaſure he chooſeth from all eternitie, out of all ſorts of men, ſome to the certaine fruition and fellowſhip of life eternall, and ſaluation by Chriſt. Theſe elect of God are here meant; the number of which is comparatiuely ſmall, *for many are called but few choſen*, a *little flocke*, and a *few* that haue found the narrow way. Theſe few, I ſay, are choſen, 1. from all eternitie, for no new thing can fall into the preſcience and will of God. 2. they are choſen of his good pleaſure, euen before they haue done good or euill. 3. and they are choſen to the certeine fruition of life eternall, as beeing immutably elected. For although many of both the former ſorts might fall away, and manifeſt their reprobation, as *Iudas*, and ſuch as the Apoſtle *Iohn* ſpeaketh off, *They went out from vs, but they were not of vs*; yet this is the priuiledge of this election; that it is the *firme purpoſe* of God to ſaue, and haue mercie. *Obiect.* It will be here alleadged, that ſeeing there is not acceptation of perſons with God, Rom. 2. 11. he cannot more accept one to ſaluation then another; or if he do, how ſhall it not be moſt vnequall, that thoſe who are equall, ſhould not be equally delt withall? *Anſ.* The word προσωπον, tranſlated *perſon*, ſignifieth not the ſubſtance of a man, or the man himſelfe, but ſome outward circumſtance belonging vnto him; as his outward qualitie, appearance, or condition, which beeing obiected to our eies, may make a man leſſe or more reſpected: ſuch as are honour, wealth, parentage, learning, authoritie; which when they bring men into account, then is the face or outward appearance of a man accepted. And thus the Lord accepteth not, nor reiecteth any man, for any adherent qualitie which can commend him aboue another: for he *accepteth not the perſons of Princes, nor regardeth the rich more then the poore, ſeeing they are both the worke of his hands*: but freely in his Chriſt chooſeth ſuch as are good in his ſight, the reſt being reiected. As for ſuch as alleadge vnequall dealing in God towards ſuch as are equally corrupted, and lie all alike in the ſame maſſe; there beeing no more matter of ſaluation in ſuch as are choſen, then thoſe who are reiected: all this pauceth no way to a dependent election or reprobation, which hangeth vpon ſome outward thing without the moſt abſolute will of God; much

1. Pet. 2. 9.

3

Matth. 7. 13.

1. Ioh. 2. 19.

Iob. 34. 19.

leſſe

leſſe maketh the ſtraight waies of God vnequall. For may not he doe *with his owne as he will?* who art thou that dareſt *diſpute with God?* that preſumeſt to preſcribe laws to thy Maker; that he ſhould deale with one man thus, or with another otherwiſe? or who hath ſpoiled him of his ſoueraigntie ouer his creatures? If thou canſt not ſound this *depth of the riches of this wiſedome and knowledge of God*, acknowledge then how vnſearcheable are his iudgements, and how his wayes are paſt finding out. Cauil not at what thou canſt not conceiue, but admire it.

Rom. 9. 19, 20.

Rom. 11. 33.

Vſe. This firſt concluſion teacheth vs, 1. To make ſure our owne election, and ſhew our ſelues vnto others to be of this ſmall number: namely, by holy and vnblameable walking, by daily flying the corruption that is in the world through luſt; by the daily waſhing and purging our ſelues from our old ſinnes; and by the ſtudie of righteouſneſſe, becomming veſſels of honour, prepared vnto euery good worke.

Eph. 1. 4. 2. Pet. 1. 4 10. 2. Tim. 2. 21.

2. It confirmeth vs againſt the ſcandal which is common in the world, wherein moſt men beleeue not, moſt men repent not, nay ſcorne them that doe: at which we may not ſtumble, ſeeing that ſome, yea the moſt are refuſed: there muſt be in euery corner ſuch as are blinded vnto deſtruction. It is the Fathers *good pleaſure to reueale the* things of the kingdome to a few *babes*, but to *hide them from the moſt of the wiſe and prudent of the world.* A few are giuen vnto the Sonne, and brought in due ſeaſon vnto the faith, & many more are deliuered vp vnto Satan to haue the *eies of their* minds further blinded, that ſo they might iuſtly periſh in their infidelitie.

2. Cor. 4. 4.

3. Hence we muſt bleſſe God who hath choſen vs, that he might put a difference betweene vs and others; whereas he found no ſuch difference in vs, who were the children of *wrath as well as others*: he choſe vs (not when we were, but) *that we might be holy and vnblameable*, Epheſ. 1. 4. that from the firſt to laſt, in our ſaluation all the glorie might be his: yea that our ioy might be more full, and our glorying in God more firme and cheerefull, he hath made it knowne vnto vs, that beeing elected, we are ſure of our happineſſe: for nothing ſhall be *able to plucke vs out of his hands.*

Ioh. 10. 28.

The ſecond concluſion is, that the elect haue a faith by themſelues, being here called the *faith of Gods elect*: where by faith is not meant the doctrine of faith, as Iude 3. *Contend for the faith once giuen*: and 1. Tim. 1. 19. but rather the gift of faith, whereby we vnderſtand, and imbrace that doctrine: neither is euery gift of faith here meant. For there is 1. an *hiſtoricall faith*, ſtanding in an aſſent and acknowledgement of the truth of things written, and taught. 2. There is alſo an *hypocriticall faith*, which paſſeth the former in two degrees. Firſt, in that with knowledge

14 and aſſent is ioyned ſuch a profeſſion of the truth, as ſhall carrie a great ſhew and forme of godlineſſe. Secondly, a kinde of gladneſſe and glorying in that knowledge: for it is aſcribed to ſome, who in temptation ſhall fall away, to *receiue the word with ioy*. To both which may be ioyned ſometimes a gift of prophecie, ſometimes of working miracles: as ſome in the laſt day ſhall ſay, *Lord haue we not prophecied, and caſt out deuills in thy name*, and yet they ſhall be vnknowne of Chriſt. Neither of theſe is the faith of the elect here mentioned: but a third kind called *ſauing* faith, the inheritance of which is the proprietie of the elect: for the iuſt man only liueth by this faith: which in excellencie paſſeth both the former in three worthy properties. 1. In that here with the act of vnderſtanding and aſſent vnto the truth, there goeth ſuch a diſpoſition and affection of the heart, as apprehendeth, and applieth vnto it the promiſe of grace vnto ſaluation; cauſing a man to reioyce in God, framing him vnto the feare of God, and to the wayting through hope, for the accompliſhment of the promiſe of life. 2. In that whereas both the former are dead, and not rayſing vnto a new life in Chriſt, what ſhewes ſoeuer be made for the time, the ſunne of perſecution riſeth and all ſuch moyſture is dried vp: This is a liuely and quickning grace, reaching into the heart Chriſt and his merits, who is the life of the ſoule, and the mouer of it to all godly actions, not ſuffering the beleeuer to be either *idle or vnfruitfull in the worke of the Lord*. 3. Whereas both the former are but temporarie, this is perpetuall and laſting: the other riſing vpon temporarie cauſes and reaſons, can laſt only for a time, as when men for the pleaſure of knowledge, or the name of it, by induſtrie attaine a great meaſure of vnderſtanding in diuine things; or when, for note and glorie, or commoditie, true, or apparent, men profeſſe the Goſpell: let but theſe grounds faile a little, or perſecution approch, they lay the key vnder the doore, giue vp houſe, and bid farewell to all profeſſion. Thus many of Chriſts Diſciples, who thought they had truly beleeued in him, and that many moneths: when they heard him ſpeake of the eating of his fleſh, and drinking his blood, *went backe*, and *walked with him no more*. But the matter is here farre otherwiſe: ſeeing this faith of the elect hath the promiſe made good to it, that *the gates of hell ſhall neuer preuaile againſt it*.

Matth. 13. 20.

Matth. 7. 22.

The true difference of ſauing faith of the elect from all other.

Ioh. 6. 66.

Matth. 16. 18.

Vſe. This concluſion teacheth vs, 1. That true faith is an infallible marke of election, aſſuring the beleeuer as certenly of his ſaluation, as if he were alreadie gathered vp to his fathers; or as if he had a ſpeciall reuelation. For beſides that here it is a grace impropriate to the elect, the Sonne of God teacheth it, Ioh. 6. 37. *All that the Father giueth mee, ſhall come vnto mee:* that is, all thoſe whom the Father chuſeth to ſaluati-

Contra Concil. Trident. ſeſſ. 6. can. 15. 16.

on

on he giueth to the Sonne to saue: for election is founded in Christ: and those who are thus giuen vnto the Sonne by the Father, *come vnto the Sonne*, that is, beleeue in him: for so the 35. verse confoundeth them, *He that commeth vnto mee shall not hunger, and hee that beleeueth in mee shal neuer thirst.* So as those that beleeue, are giuen to the Sonne to saluation. The same teacheth the Euangelist, Act. 13. 48. *As many as were ordained to life, beleeued:* and 2. Thess. 2. 13. the Apostle maketh *sanctification of the spirit*, and the *faith of truth*, two infallible notes of election. All that can be here of moment obiected is, that a man cannot know certainly that he hath faith. But that is false: for *Paul* 2. Cor. 13. 5. willing the Corinthians to examine and *proone themselues*, whether they *were in the faith or no*, and whether Christ be in them or no; taketh it for granted, that a man may know that he hath faith, and that Christ is in him: for else were his exhortation idle.

15

Obiect.

Sol.

Quest. But how may a man knowe that he hath this faith, that so the beleeuer may rise vp to the assurance of his election?

Ans. There be diuerse notes and companions of it, more easily discerned then it selfe is: as first, It purifieth the heart, Act. 15. 19. and will not suffer it to be taken vp with vncleane thoughts, or vnlawfull lusts: it ordereth the affections and curbeth them, as with bit and bridle, and bendeth them with reuerence to loue, desire, reioyce in God and his image; yea, in nothing more, or so much: yea, and by thus ordering the heart, it doth also guide the words with wisedome: for the good man out of the *good treasure of his heart*, cannot but send out good speaches. *Secondly*, from the works of loue, a man may conclude he hath faith, Gal. 5. 6. *faith worketh by loue*; first to God, then to man for Gods sake: for it hath respect both to him that begate, and him that is begotten. *Thirdly*, it is plentifull in prayers and praises, which vnbeleeuers are as heauie vnto, as a beare to the stake; because they wãt the spirit which *crieth in the hearts of Gods children, abba, father.* *Fourthly*, it hath a liuely hope accompanying it, it causeth watchfulnesse, and waiting for, yea, and reioycing in the hope of the appearing of the Lord Iesus: Rom. 5. 2. beeing iustified by faith ---*we reioyce vnder the hope of the glorie of God.*

Foure notes whereby the truth of faith is discerned.

1

Luk. 6. 45.

2

3

Rom. 8. 15.

4.

Secondly, we may hence gather a cause, why some beleeue, some beleeue not: it is not because some will, and some will not, whatsoeuer free-will-men presumptuously auouch: the Holy Ghost telleth vs, it is *not in the willer, nor in the runner*, but therefore men come to the faith, because they are elected, Act. 13. 48. And why did not the Iewes beleeue the heauenly doctrine of Christ himselfe? the reason is giuen, Ioh. 10. 26. Ye beleeue not, because *ye are not my sheepe*: most true is it here, *the elect haue obtained* (sauing *faith*) *the rest are hardened*, Rom. 11. 7.

Rom. 9. 16.

The

16 Faith ordinarily wrought in the ministerie of the word preached.

The third conclusion is, that this peculiar faith of the elect is ordinarily wrought in them, by the ministrie of the word; this beeing noted here, that the end of the ministrie is to bring the elect vnto the faith, Iob. 33. 23. *If there be a messenger, or interpreter, one of a thousand to declare to man his righteousnesse:* now this righteousnesse is no other then the righteousnesse of faith: for this ende were the Apostles called, furnished, and sent out into the world, to teach men faith on the Sonne of God, as appeareth in their commission, Mar. 16. 16. *Goe into all the world, and preach the Gospel to euery creature: he that beleeueth and is baptized shall be saued:* to this purpose is it that *Paul* affirmeth of the great mysterie of Godlinesse, that it must first be *preached vnto the Gentiles*, and then *beleeued on in the world.* 1. Tim. 3. 16.

Vse. 1. If this be the principall ende of the ministerie, let ministers herein employ their first and principall paines, to bring men vnto the faith; wherein they shall imitate our Apostle, not onely here, but in his other Epistles; who first dealeth in the causes and meanes of saluation, and then instructeth in Christian manners; as one whom the wisdome of God had taught, that if the inside be not first made cleane, and the heart purified by faith, whatsoeuer actions can proceede from men, be they neuer so glorious, yet indeede they are no better then glistering sinnes: he hath the right way of teaching in the schoole of Christ, that first layeth for his ground saith in Christ, and then buildeth thereon, all his precepts of Christian Philosophie.

2. The Minister ought to propound before him, Gods end in performance of euery ministeriall dutie, and that is by enlighting, conuerting, confirming, comforting, to bring and stablish men in the faith. Which iustly reprehendeth such, as (forgetting themselues, their dutie and people) out of the pride of their hearts, busie themselues in finding out obscure and darke mysteries, tying hard knots to vntie them againe: not much vnlike the dogge which refuseth soft meate to gnaw vpon bones, and all this to get the praise of nimble heads, and sharpe wits: whereas the true glorie of a Minister, is the number of those that are begotten to the faith: who are gathered by the plaine euidence of the word, in the words, not which mans wisdome, but which Gods spirit teacheth.

3. The Lord hauing set out the ministrie for this vse, let euery hearer acknowledge herein Gods ordinance, and yeeld themselues with all submission vnto the ministerie, and the word there preached; that thereby they may haue faith wrought in their hearts. God will haue men taught on earth, and not from heauen: by man, not Angels or dead men: let this meanes be despised, nothing in heauen or earth can do thee good: fast, pray, afflict thy soule, forget not to distribute, doe all the good thou

canst;

canſt; but yet all this while deſpiſe the word offered, and thou haſt forſaken thine owne mercie; nay more, come to the miniſterie, heare the word read, preached, ioyne in the prayers and Sacraments of the Church, if thou commeſt without the ſubmiſſion of thy heart, whereby thou art become as prepared ground, to couer the ſeede vnto increaſe, all is in vaine: for *what is Paul? what is Apollos?* what is the miniſter (be he neuer ſo choiſe and excellent) except he be the *Miniſter of thy faith?* and ſo what is the miniſterie to thee, if it be not the miniſterie of thy faith? 1. Cor. 3. 5.

4. Euery man may hence examine himſelfe, whether in the vſe of the miniſterie, he finde ſauing faith, begotten & wrought in his heart; and by examination, ſome may finde their vnderſtandings more enlightened, their iudgements more ſetled, their practiſe in ſome things reformed: but a very fewe ſhall finde Chriſt apprehended, and reſted in vnto ſaluation, ſeeing ſo fewe there are that liue by faith in the Sonne of God: for of all the ſinnes that the ſpirit may and ſhall rebuke the world of, this is the chiefe, becauſe *they beleeue not in Chriſt.* Howſoeuer many are in ſome things bettered by the miniſterie, yet very fewe haue attained this principall ende of it, which is to put men in poſſeſſion of true faith, and by it of ſaluation. Ioh. 16. 9.

And the knowledge of the truth which is according to Godlineſſe]

The Apoſtle beeing called to beget faith in the elect, magnifieth and extolleth this his calling from the difficultie of the worke: for it is not to bring forth by his trauell any blind perſwaſion of faith, which (beeing too naturall to men, would riſe of it ſelfe faſt enough, without any ſuch manuring: but ſuch a faith as is peculiar to the elect, as before we heard. In the which, leaſt men ſhould be deceiued, as eaſily and willingly the moſt be, he taketh paines to ſet downe the whole nature of it in particular. And firſt, here we haue the ground of faith, which is *knowledge:* and becauſe the truth of faith cannot find footing vpon follies, or fanſies, nay, nor vpon euery profitable knowledge, he teacheth what kind of knowledge he ſpeaketh of, and that is the knowledge *of the truth*, that is, of the Goſpel, beeing a word of truth, yea, truth it ſelfe; ſo called by way of excellencie or eminencie, as though no other truth deſerued that name: or becauſe this carrieth the onely vndoubted truth with it. And further, becauſe many thinke all cockſure, and that they cannot faile of faith if they be able to diſcourſe of this truth: he teacheth vs, that it is not euery knowledge of the truth he meaneth; but ſuch a one as *is according to godlineſſe*, that is, ſuch as frameth the heart of the poſſeſſor to true Godlineſſe. κατ' ἐξοχήν.

Whence naturally ariſe theſe three concluſions:

Firſt, that the doctrine of the Goſpell is the truth it ſelfe.

18 Secondly, that the knowledge of this truth is the ground of faith.

Thirdly, that where it is aright, it frameth the heart to Godlineſſe.

First, the *doctrine of the Goſpel is truth it ſelfe.* 1. becauſe the author of it is truth it ſelfe, and *cannot lie:* it beeing a part of his word, who can neither deceiue, nor be deceiued. 2. becauſe the penmen of it were inſpired by the holy Ghoſt, and ſpake, and writ as *they were mooued by him*, who is called *the ſpirit of truth*, Ioh. 14. 17. 3. becauſe it is a doctrine of Chriſt, and aymeth at him who is the the truth principally, as well as the way of our ſaluation: Whence it is, that the Apoſtles often ſtile it by *the word of truth*, as, Eph. 1. 13. *After ye heard the word of truth, euen the Goſpel of your ſaluation:* and, Coloſſ. 1. 5. *For the hopes ſake whereof ye haue heard before by the word of truth, which is the Goſpel.* True it is, that the Lawe is a true word, without all error; but yet neuer thus called: For the morall law will not now affoard ſuch a truth, as by which a ſinner can be iuſtified in the ſight of God: and the ceremoniall law, although it doe acknowledge ſuch a truth, yet was it a farre off, and in types, and not in the truth: but the Goſpel onely is ſuch a truth, as whereby we are raiſed to ſaluation.

2. Pet. 1. 21. The Goſpel called Truth, for 3 reaſons.

Vſe. 1. Miniſters muſt rightly deuide this word of truth, as ſuch who would be approoued of Chriſt, both the author and ſubiect of it: for the more notable the ſubiect is, the more care muſt there be in handling it. Which the Apoſtle Peter teacheth, *If any man ſpeake, let him ſpeake as the word of God.* The word of truth would be truely dealt with, purely preached, wiſely applyed, and ſo faithfully diſpenſed, as that both God, and good men, and a mans owne conſcience, may approoue his worke.

1. Pet. 4. 11.

2. This word ſo purely handled ſhall euery ſoule finde to be truth it ſelfe, ſo as beleeuers ſhall not faile of the ſaluation publiſhed in it: and vnbeleeuers ſhall as ſurely meete with condemnation, ſeeing hereby they are condemned alreadie.

3. Not to haue this truth ſeated in our hearts, is a fearefull caſe; for it argueth a man to be giuen vp to error and deluſion. 2. To doubt of any part of it, is to giue a lie to all the reſt. 3. To ſeeke for ſaluation out of it, or beſides it, (as the blinded Papiſt doth) is to cleaue to folly and falſehood. 4. To deſpiſe this truth, is to contemne great ſaluation: for if to deſpiſe Moſes law bringeth death without mercie; how much more ſorer puniſhment is he worthy of which treadeth vnder foot the Sonne of God? 5. But to fight againſt this truth is moſt woefull, for it is ſtrongeſt and will preuaile: neuer man lifted againſt the truth, but he found it too heauie for him: neuer man ſpurned againſt it, but to the bruiſing of himſelfe.

Heb. 10. 28.

Secondly, the *knowledge of this truth, is the ground of faith*: for ſo our Apoſtle would haue vs conceiue, that the faith of the elect is raiſed vpon knowledge of the truth as the matter of it: and in this ſence, we read that faith is called the *faith of truth*, euen for this reaſon, becauſe it is begotten in the acknowledgement of the truth: and *Paul* in asking that queſtion, *How ſhall they beleeue, except they heare?* plainly concludeth, that no hearing of the truth, no faith in it: and how may he that runneth read in the Scriptures, that to whomſoeuer faith is giuen, they be ſuch as are *taught of God*? ſuch as to whom the holy ſpirit is become a ſchoolemaſter, who openeth their vnderſtandings, that with much aſſurance they can ſee and acknowledge the truth: for ſeeing faith is much more then an vncertaine opinion, or wauering fancie; it followeth that that knowledge which is the ground of it, muſt be no ſhaking reede with euery winde; but a certaine acknowledgement of the truth, approouing of it, and aſſenting vnto it. Neither may we thinke that the ſpirit of truth traineth men in blinde and vngrounded conceits, nor leaueth their hearts in vncertainties; but that whereſoeuer he worketh ſuch an eminent grace as faith is, he maketh men able in ſome good meaſure *to giue a reaſon of the hope that is in them*. And as little reaſon haue we to conceiue that the worke of the Miniſterie, is to build caſtles in the ayre, or the caſtle of faith without a foundation; but that Miniſters are ſent to make the miſteries of ſaluation cleare in the euidence and demonſtration of the ſpirit: and ſo lay men on that foundation, to become a ſpirituall houſe, conſiſting of liuing ſtones fit for the honour of the Lord. And to ende the proofe, notably doth the Apoſtle *Paul* proone the *effectuall faith* of the *Theſſalonians* from this ground of it: *for our Goſpel was not vnto you in word only, but in power, and in the holy Ghoſt, and in much aſſurance*: which place muſt be vnderſtood ſo to be both in the teachers and the hearers, as the context declareth.

Knowledge of the truth is the ground of faith. 2. Theſſ. 2. 13.

Rom. 10. 14.

1. Pet. 3.

1. Theſſ. 1. 3. 5.

Vſe. 1. If knowledge be the ground of faith, then ſleight is the faith of the moſt, whatſoeuer men profeſſe. Numbers of moſt ſilly creatures ſwarme euery wheare, who pretend, and preſume vpon as ſtrong a faith to God ward, as the beſt preacher of them all; and yet liue no better then Atheiſts, euen without God in the world: without the knowledge of his waies, without his feare in their hearts: to loue God aboue all, and their neighbours as themſelues, is but a breath with them: to beleeue in Ieſus Chriſt, is ſo naturall, as they neuer doubted of it all their liues; to bring forth fruits of faith (whoſe propertie is to worke by loue, in the obedience of the Commandements of the firſt and ſecond table,) this they do, they hope as well as God wil giue them leaue, or as others of their neighbours do: whereas, alas, euen their ſpeach bewraieth them to be deſtitute

Lampas fidei facile extinguitur niſi ſubinde infundatur oleũ verbi dei. Chryſoſt. in parab. virg.

20 Fides explicita, implicita.

of vnderſtanding, and conſequently vtterly voide of the faith of truth.

2. If the ground of faith muſt be a certaine knowledge of heauenly truth: then hereby, 1. is ouerturned that fond diſtinction of the Papiſts, which masketh there more then Egyptian blindnes, ioyned with wilfulnes and obſtinacie, vnder their modeſt vaile of vnexpreſſed faith, or the faith of lay-men; whereby if they can profeſſe themſelues Catholikes, & liue, and die in the beleefe of their (falſely ſo termed) Catholike Church; although they know not what it beleeueth, it is ſufficient for their ſaluation. And indeed he that profeſſeth that religion (which like the apples of Egypt will abide no touch,) had need leane vpon an implicit faith. And ſo ſome of them pretending more learning thē is common among them, beeing preſſed by argument, haue thought they haue learnedly enough anſweared, in ſaying that their Doctors can anſwer for them. But who ſeeth not theſe Phariſies taking away the key of knowledge, and incurring that we denounced againſt ſuch as will neither *enter themſelues*, nor *ſuffer others* to enter into the kingdome of heauen? for ſurely if little or no knoledge, little or no faith of a mans owne were enough; how vnwiſe was *Paul* ſo to trouble himſelfe, and the people of his daies, whome he would not ſuffer to reſt in farre more knowledge and proper faith then this we haue in hand? how vrgeth he the *Coloſſians* that hauing receiued a taſt of the true knowledge of God, nay euen a kind of *ſtedfaſtneſſe* in the faith of the Lord Ieſus, yet here they ſhould not make any ſtaie, but proceed on to the *full aſſurance* of vnderſtanding, in all the riches of it to know the myſterie of God: yea to be further *rooted*, and *built*, and *ſtabliſhed in the faith of Chriſt*, and neuer to giue ouer till they come to be *compleate* in him: which how they can ſtand with that Popiſh poſition, a weake eie may ſee. The like, of *Peter*, 2. Pet. 1. 12.

Matth. 23. 13.

Col. 2. 2. 5. 7.

And 2. wauerers in religion, and vnſetled perſons in their profeſſion, may hence be informed to iudge of themſelues, and their preſent eſtate. We heare more then a few vttering ſuch voices as theſe; There is ſuch difference of opinions among teachers, that I know not what to hold, or whom to beleeue: but is not this openly to proclaime the want of faith? which is not only aſſuredly perſwaded of, but certainely knoweth the truth of that it apprehendeth? The iuſt man (we know) *liueth by his faith*; but this is to withdraw *himſelfe to perdition*. Let not therefore ſuch wauering minded men looke for portion in Chriſt, whoſe followers and diſciples can profeſſe vnto him, *Maſter, thou haſt the words of eternall life, and whether ſhall we goe?* And though *all men forſake thee*, yet we *will die with* thee *before we denie thee*. Our precept is, that if an *Angel from* heauen ſhould come and bring another doctrine (ſo ſetled and ſtabliſhed our mindes ought to be in the preſent truth) we ſhould hold him accurſed.

Heb. 10. 38.

Ioh. 6. 68.

Matth. 26. 35. Gal. 1. 8.

But

But lamentable it is, that Angels from heauen need not come to preuaile againſt the truth: for let but a blinded Papiſt come from Rome, & broach his veſſell, and in effect affirme that all the Apoſtles were deceiued in their doctrine; a number of Proteſtants may ſoone be turned to another Goſpel: the experience whereof, hath brought ſwarmes of Ieſuits and Seminaries among vs, to the poyſning not of a few.

3. If the elect are brought to the faith, by the acknowledging of the truth; then after long teaching, and much meanes to be ſtill blinde, and not to ſee the things of our peace, is a moſt heauie iudgement of God: for here is a forfeit of faith and ſaluation. Here indeede is the voice of Chriſt, but here are not *ſheepe of Chriſt that heare it:* here is the glorious light of the *Goſpel ſhining*, but here are none but Infidels, the eyes of whoſe minds the *God of this world hath blinded*, that they cannot behold it: here is the *annointing*, offering to *teach all things*, but here are not they that *haue receiued him*: here is ſpirituall meate, but here are not ſpirituall men to feed vpon it: for *if any thinke himſelfe ſpirituall, let him acknowledge the things deliuered to be the commandements of the Lord:* which who ſo doth not, he is ſtil in the *ſnare of the deuil*, farre from repentance, & *priſoner to doe his will*. Whence are all our plagues in the Church, & in the land, but for want of not acknowledging the truths, which haue bin cleater then the ſun to our eyes? and how iuſt is it that ſuch as will not know the voice, ſhould know the hand of God? and that whome the vocall word cannot reclaime, the reall word of the Lord ſhould ouertake?

Ioh. 10. 27.

1. Cor. 4. 4.

1. Ioh. 2. 27.

1. Cor. 14. 37.

2. Tim. 2.

Thirdly, *whoſoeuer in truth entertaine the Doctrine of the Goſpel, the hearts of ſuch are framed vnto godlines.* For herein this truth taketh place and preheminence aboue all other truths, and writings, in that it doth not only inlighten the vnderſtanding, but alſo in that it faſhioneth the heart vnto that which it teacheth: nay, herein this doctrine farre excelleth that of the law of God; which is indeed a *lanterne* to direct, and teacheth what to doe by enforming the minde in the ſeuerall duties of it; but giueth no power to the performance of any of them: but this truth, beſides the ſhewing of the dutie, conferreth ſtrength acceptably to do it: for it *conuerteth the ſoule*. More plainely, we reade of a twofold law, but in ſubſtance the ſame: 1. the *law of God:* 2. the *law of Chriſt*. The former, is an old commandement preſcribing loue: the latter, a new commandement preſcribing loue alſo. The newnes of this commandement then, ſtandeth not in any new matter and ſubſtance of Doctrine, but in this new manner of deliuerie and propounding: in that, the law commanded loue, but gaue no ſtrength to performe it: it writeth it ſelfe onely in the fleſhly tables of the heart, and ſo in the fleſh it cannot be fulfilled:

This truth highly aduanced aboue all other.

Gal. 6. 2. Ioh. 13. 34.

22

but in the Gospel with this commandement of loue, goeth in beleeuers the giuing of Christ, and the gift of faith whereby they are enabled in the performance of it: whence also the Apostle *Iohn* calleth it both an

1.Ioh.2.7,8. *olde doctrine*, namely, in regard of the substance of it; and a new doctrine, not as latter in time, but in respect of that effectuall power of renewing the soule which accompanieth it, and maketh the doctrine effectuall to the beleeuer; it beeing the quickning spirit, which reformeth the minde informed. In like manner doth our Apostle elsewhere oppose the euidence of this doctrine to the *vailed* knowledge of the law, and ascribeth

2.Cor.3.18. vnto it two things aboue that which the law affoardeth. 1. a clearer illumination: *We behold as in a mirror, the glorie of the Lord with open face:* 2. reformation of heart and life: *and are changed into the same image, from glorie, to glorie*; which is the end of the former enlightning, vnto which the law could not lead vs: which letteth vs see indeed some part of the glorie of the Lord, but cannot change vs (as this) into that we see.

Coloss.3.10. And as the propertie of this truth is, to *renew men by the knowledge of it, to his image that did create vs*; so whosoeuer haue *learned Christ as the*

Eph.4.20. *the truth is in Christ, he hath cast off the old man, and is renewed in the spirit of the minde.* This knowledge leaueth not men in vaine speculation, but leadeth forward euery Christian towards his perfection, 2. Tim. 3. 16.

Humane truths frame not the heart to godlinesse.

Vse. 1. If this be the preheminence of the word, to frame the soule to true godlinesse, then is it a matter aboue the reach of all humane learning: and therefore the folly of those men is hence discouered, who deuote and bury themselues in profane studies of what kind soeuer they be, thinking therein to obtaine more wisedome, then in the studie of the Scriptures. But in forsaking the word of the Lord, what wisedome is there? and what is their gaine more then that (by the iust wrath of God vpon them) they are commonly turned into that they reade, liuing in open profanes, or else at the best, are but ciuill men, without religion or good conscience. For let a man read and studie all his dayes, all arts and sciences, let him be exquisite in tongues, languages, and all commendable literature, (which are things excellent) yet let him neglect this knowledge, which beareth the bell in making men wise vnto saluation, such an one can neuer haue his heart framed vnto godlines.

Examine if the truth hath thus framed thy heart.

2. Euery hearer of the truth must examine whether by it his heart be thus framed vnto godlines, for else it is not rightly learned: for as this grace *hath appeared to this purpose, to teach men to denie vngodlines and worldly lusts, and to liue soberly, and iustly, and godly in this present world:* so is it not then learned, when men can onely discourse of the death of

Rom 6.6. Christ, of his resurrection, of his ascention, except withall there be some

experience

experience of the vertue of his death in themſelues, *killing their ſinnes, ſo as henceforth they ſerue not ſinne.* 2. ſome feeling of the power of his bleſſed reſurrection, in beeing *ingrafted* with him into the ſimilitude of it. 3. and ſome aſcent of our affections after him into heauen, prouoking to *ſeeke the things* that are aboue: a bare and vnfeeling ſpeculation, is here not onely vnprofitable, but much more dangerous and damnable. The Iewes could boaſt that they were free borne, and of Abraham, as many among vs take themſelues to be ſtrong beleeuers; but let Chriſt come to the point with them, *If the truth hath ſet you free, ye are free indeede:* the truth is, that the Sonne hath not freed them: for they are not free from their luſts, nor are kings to rule ouer them, but vaſſals vnder them ſtill. The ſpirit of God in the miniſterie (which is his chariot) hath not freed them from ſeruitude of ſinne and death: for where the *ſpiririt is* effectuall, *there is libertie*. A dangerous thing is it, that men ſo chained in ignorance, and manifold luſts, ſhould ouerthrowe themſelues by ouerweening conceits: feeding for faith, fanſies; for confidence, carnall preſumption; for truth, error, bringing them into a fooles paradiſe for the preſent; but the end will be the ſinking and ſorrowe of their ſoules. He is a good ſcholler indeede, and raiſed into the higheſt forme of this ſchoole of God; (not who can talke well, and giue religion ſome good words, which are good cheape) but he that hath ſo farre profited in ſound godlineſſe, as that he hath attained vnto faith, the feare of God, humilitie, endeauour in obedience, thankfulnes, vprightneſſe: and hath proceeded in the true worſhip of God according to his word, in hatred of falſe worſhip, in glorifying the name of God, ſanctifying his Sabbaths, reuerencing his ſanctuarie, loning the image of God in his brethren, and ſuch like: ſuch a man ſheweth that *the truth hath ſanctified him*; that pure religion and the power of it poſſeſſeth his heart. Theſe things ſeeke and find in thy ſelfe, thou haſt profited in this truth; elſe whatſoeuer may ſeeme a bodie of religion in thee, is turned into a ſhadow without ſubſtance, without truth.

Phil. 3. 10.

Coloſſ. 3. 1.

Ioh. 8. 32. 36.

2. Cor. 3. 17.

Ioh. 17. 17.

v. 2. *Vnder the hope of life eternall*]

In theſe words the Apoſtle commendeth his miniſterie, partly from the *ende* of it, in that it leadeth (by the truth preached) the beleeuers of it vnto the hope of eternall life: as alſo partly from the *effect* of it in them, which is the full furniſhing of them with ſuch graces, as lead them comfortably to their happineſſe, adding vnto the faith of the elect, ſuch an hope as maketh them not aſhamed. And they affoard two inſtructions:

1. That the ende of the miniſterie, is to drawe mens mindes vpward, from earth towards heauen.

2. That true faith neuer goeth alone, but attended with other excel-

lent vertues, and namely, with *knowledge*, *hope*, &c.

24 The ayme of a faithfull ministery is to bring men to heauenly mindednes.

Doctr. Euery faithfull teacher must conceiue it to be his dutie, to drawe mens hearts from things belowe, to the contemplation of things of an higher straine, and from seeking the things tending to a temporall, vnto such as belong to *life eternall*.

Reasons. 1. *Reasons.* 1. This was the ayme (not onely of our Apostle here) but of all the men of God, whose faithfulnes the Scriptures hath recommended vnto our imitation. All that pedagogie during the law, was onely to traine men vnto Christ, and to saluation by him. But that rudiment beeing abolished, and the truth further breaking out, the chiefe doctor of his Church (setting himselfe a coppy to all teachers) called men to no other thing, then first to seeke the kingdome of God, and to labour (not for the perishing food) but that which abideth vnto eternall life. And after him his holy Apostles made no other vse of those maine articles of our faith, the truth of which they left confirmed in all their writings: as if they were occasioned to speake of the *death* of Christ, it was to the ende that beleeuers should die to the world, that henceforth they should vse it, as not vsing it, or as men crucified vnto it: if of the *resurrection* of Christ, it was to the same purpose, that men should be raised with him henceforth to seeke the things which are aboue: if of his *ascention*, it was that men might in heart, and affection ascend vp after him.

2 2. All other professions further men in their earthly estates: some employed about the health of the bodie, some about the maintaining of mens outward rights, some about the framing of tender minds in humane disciplines and sciences, all which further our fellowship and societie among men: onely this of all other professions, furthereth men in their heauenly estate, and fitteth them, yea maketh vp for them their fellowship with God, Eph. 4. 11, 12.

3 3. Hereby men lay a sure ground-worke of profitting men in godlines: for this expectation and desire of life eternall once wrought in the heart, it easily bringeth men to the deniall of themselues, both in bearing the crosse for Christ, as Moses esteemed highly of the *rebuke* of Christ; for he had respect vnto the *recompence of reward*: as also in stripping themselues of profits, pleasures, aduancements, friends, father, wife, children, libertie, yea, life it selfe. Set this treasure before the eyes of the wise merchant, *he will sell all for it*. Tell a man of an earthly kingdome, and let him throughly digest the conceit of obtaining it; it will be such a commander, as he willingly both vndertaketh, and deuoureth any trauell for it; euen so let the beleeuing soule once conceiue of *raigning* with Christ, it will easily *suffer* any hardship with him. The disciples desirous to know what recompence their Lord would make them, for *leauing all to follow*

Heb. 11. 26.

Rom. 8. 17.

Matth. 19. 28.

him:

him: Chriſt preſently telleth them of twelue ſeats, on which they ſhall ſit and iudge the twelue tribes of Iſrael, at the appearance of the ſonne of man: well knowing, that if this promiſe were once well digeſted, it would ſo feede vp their hearts, as they ſhould not after bethinke themſelues asouerſhot in leauing all things for his ſake. Yea further, this courſe will be a ſweet conſtraint, prouoking men to the imitation of Chriſt, and the expreſſing of his vertues. Whence it is that the Apoſtle prayſing God for the faith, and loue of the Coloſſians, preſently pointeth to the naturall mother of theſe vertues, of whom they both are bred and fed: for the *hopes ſake* (that is, the glory hoped for) *which is laid vp for you in heauē*. And the ſame Apoſtle exhorting the Philippians not to minde earthly things, but to trafficke as the citizens of heauen, noteth this the moſt effectuall reaſon, becauſe from heauen they *looked for a Sauiour, who would change their vile bodie, and make it like his owne glorious bodie*.

Coloſſ. 1. 5.

Philip. 3. 20.

Vſe. 1. Miniſters muſt take heede of earthly mindednes, not ſeeking *theirs*, but *them* who are committed vnto their truſt: not onely hereby to auoyde offence, but alſo that they may feelingly ſpeake of ſuch points as concerne the forſaking of the world in affection, a point moſt difficult to learne from the moſt ſanctified teacher. Which courſe if a miniſter take not, long may he looke for an harueſt, yea, euen till his eyes faile, but he ſhall neuer ſee his ſeede againe: he hath ſowne to the winde, and what can he looke to reape but earthlineſſe, or atheiſme amongſt his people. For mens minds will be working, and ſetling themſelues vpon ſome pleaſurable, and profitable obiect; if not vpon that which is truely good, yet at leaſt vpon that which is apparantly good; and their hearts can neuer be taken off things belowe, but remaine wordlings ſtill, vnleſſe we ſhewe them better treaſures elſewhere, and that in ſuch feeling manner, as they may thinke we ſpeake in earneſt. And againe, if they without this doctrine be ſuffered, like the *Sadduces*, to include all their hopes & deſires in this life, no other fruits can be expected, but open Atheiſme, and contempt of God.

Miniſters muſt then beware of earthlines.

Vſe. 2. People muſt conceiue, that now in the miniſterie they are called to the beginnings of the heauenly life. For we may not thinke that the Lord meaneth onely to manifeſt his loue hereafter in heauen to beleeuing ſoules: but (as loue deſireth preſent communication, and vnion with the thing loued) ſo the Lord entreth into preſent league with ſuch as he ſtriketh his euerlaſting couenant withal & neuer marrieth himſelfe into any ſoule, in that indiſſoluble wedlocke, with whom he contracteth not himſelfe euen here vpon earth. And ſeeing the Goſpel in the miniſterie of it is the Lords loue letter: euery one in the hearing of theſe glad tidings muſt ſay to his ſoule, this is the ſuite, and offer of God vnto mee,

Cleaue to the Miniſterie which pulleth thee frō earth to heauen.

cal-

26 calling me in this sermon to nearer fellowship with himselfe: oh vnthankfull wretch, if I refuse his loue, if I still cleaue vnto earthly affections, and earthly conuersation, on whom so much labour is spent, that I might bee called out of the world.

Trie thy profiting vnder the ministerie by this note.

Vse. 3. Hence may euery hearer make a triall of his profiting vnder the ministerie; looke how much thou findest thy heart lifted vp towards heauen, and heauenly things, how much thy earthly cogitations are abated, how much thou findest saluation neerer then when thou first beleeued, so much hast thou profited by the word, and no more. The which checketh many of our hearers, who are euerie whit as worldly, as earthly minded, as they were at their first receiuing of the Gospel: and some professors that haue much earthlinesse bound vp in their bosomes, the following of their owne ploughs, causeth them often contentedly, to pluck their hands from the plough of the Lord. And because it is common with men, to thinke they haue attained inough in Christianity, when they haue gotten a little knowledge, and may now make holiday, and go no further: it is meete that all of vs should bring our hearts to some certaine triall and touch, whereby we may haue assurance that the word hath framed them to this temper of which we speake: and that we may doe (as by many other) so especially by these three notes.

Ier 9.23. Iob.31.25.

3. notes to shew when the heart is drawne vp towards heauē.

1. Whereas all earthly reioysings are condemned, as wherein men easily loose their hearts, and whereby death is made distastfull, and vnwelcome; examine whether thou reioycest in God, in his word, and graces, as in thy chiefest ioy, and aduantage. 2. Seeing in all our earthly employments we may not while we vse the world, become worldlings: whether by all earthly things we be drawne to the loue of heauenly: for although God hath appointed but one Sabboth in seauen daies, yet to a Christian, euery day is sanctified to be a rest, from all the deeds of the flesh: wherein he is to walke with his God, and shew forth the religious keeping of his heart, and good conscience, in euery action of his whole life; so making euery action of his particular calling, a part of Christian obedience and dutie vnto God. 3. Seeing a well ordered heart hath nothing in earth in comparison of God; search thy soule whether it findeth more sweetnes in the seruice of thy Lord, then in his outward benefits: as there is great reason seeing these must leaue thee, or be left of thee before, or at the day of death, when accounts must also be made both for the getting, keeping, and expending of them: at which time those who with most greedie appetites haue sought them, and purchased them, shall find them farre from counteruailing that good which they forfeited for them. By these notes gage thy heart, sound the depth of it, and thou shalt doubtles finde such deceit, as shall occasion thee to cleaue to that ordinance,

which

which he that framed it at the first, hath in his wisedome appointed for the further reformation of it. 27

Doct. 2. The second instruction out of the words is, That true faith neuer goeth alone; but as a Queene, is attended with many other graces, as knowledge, loue, feare of God; among which hope here mentioned, not only adorneth, and beautifieth, but strengtheneth and fortifieth the beleeuer, and as an *helmet of saluation*, causeth the Christian souldier to hold out in repentance, and obedience. Hence it is that our Apostle speaketh not of the *faith of the elect*, but he mentioneth as an inseparable handmaid, *the hope of life eternall*: so doth the Apostle *Iohn*, *We are now the sonnes of God:* here is *faith*, making vs the the borne of God: and we know that *when he shall appeare, we shall be like him:* there is hope: and, *whosoeuer hath this hope purgeth himselfe, as he is pure:* there is the strengthening of the beleeuer in *obedience*. Notable for this purpose is that place in Rom. 5. 1, 2. &c. where the whole traine of graces attending and following faith, are fully and excellently described. Eph. 6. 17. 1. Ioh. 3. 2.

Now this *hope* is a *gift of God, whereby the Saints patiently, and firmely expect good things to come alreadie beleeued, especially their resurrection, and life eternall, prouoking them in the meane time to all dutie.* In which description, diuerse things are to be considered. First, the *originall* of it. It is a *gift of God*, and obtained by prayer, as faith also is: whence the Apostle praieth that the God of our Lord Iesus Christ, would giue the Ephesians to know, *what the hope is of his calling*. *Secondly*, the *subiects* in whom it is, *The Saints:* for as the practise of beleeuers before Christ to waite for his first *comming* in humilitie, as we read of Simeon, Annah, & many others; so now beleeuers as constantly waite for his second comming, and the comforts of it, Reu. 22. 17. And that it belongeth only to the Saints is cleare: 1. In that it is ioyned with the faith of the elect in this text. 2. Because it ariseth from faith, is nourished by it, and is proportionall vnto it. 3. The thing hoped for, belongeth only to the Saints: they only haue right in the tree of life, and only they enter in, through the gates into the Cittie. 4. That which meriteth the thing hoped for, that is, the righteousnesse and obedience of Christ, belongeth only to them; for them only he praied while he was on earth, for them only he died, he rose againe, ascended into heauen, and now maketh requests at the right hand of his Father. A true description of Christian hope. 1 Eph. 1. 17. 2 Luk. 2. 37, 38. Rev. 22. 14.

Thirdly, the obiect of this hope; Things to come, and namely after the resurrection, *life eternall*. In which regard the Apostle calleth it an hope *laid vp in heauen*: which is all one with that in the text, hope of life eternall; vnto which it lifteth vp the heart and affections. Where the excellencie of the grace may be conceiued, from the excellencie of the 3

obiect:

28 Hope looketh at things within the vaile.

obiect: it is not conuersant about momentanie and fleeting matters, nor insisteth in things below; but about durable, and eternall things to come; and not onely comforteth the soule here below in earth, but crowneth it hereafter in heauen. And this grace it is which putteth such a difference between the godly, and the wicked, that whereas these are well appaied, and contented with things present, and wish for most part, there were no other heauen, then that happinesse they enioy here vpon earth: the other looke vpward, and outward, and see a farre off; and are such as waite for the adoption of sonnes, and the redemption of their bodies, which is the full haruest of those first fruits which they haue alreadie receiued.

4 Fourthly, it is added in the description, that this grace of hope doth *firmely* and not waueringly expect this eminent obiect: and this it doth, both because it is grounded not (as the Papists teach) vpon mans merit, power, or promises, but vpon the most firme promise of God, (more stable then the hills) of which mention is made in the next words: as also in that the holy Ghost, who first worketh it, doth also nourish it, yea and so sealeth it vp vnto the heart, as it *can neuer make ashamed*: it may indeede be tossed and shaken with many kinds of temptations, yet in the patient attending vpon the Lord, it holdeth out, and faileth not.

Hope the sure anchor of the soule.

5 Fiftly, the fruit or effect of it, is in the last words expressed, namely, that it prouoketh vnto all holy duty, yea and continueth the beleeuer in it. Thus Abraham by faith *obeyed God*, and held out, *looking for the recompence of reward*: whence it is, that as true faith is called in the Scriptures, a *liuing* faith, so found hope is also called a *liuely* hope, that is, such an one as is effectuall in the heart of the beleeuer, to stirre him vp vnto all heauenly conuersation.

Coloss. 1. 5. 1. Pet. 1. 3.

Vse. This doctrine teacheth vs what a rare thing this grace of hope is among men, and that the thing it selfe is not so common in the world as the opinion of it. Aske any man how he meaneth to be saued, the answer will be; he hopeth well, and he trusteth in God, that hoping well, he shall haue well: but if this doctrine be true, it followeth, that as *faith is not of all*, no more is *hope*. For it is a grace peculiar to the *Saints*, who are very fewe in comparison of the multitude. And is a companion of faith, which is not the portion of the most. It casteth anker in heauen, and striueth not to become the heire of the earth, as most men do, whose whole studies are to plant and build, and call the houses after their owne names, and raise their families, and make themselues great in the earth: of whom we heare the holy Ghost speaking, that their hope is onely in this life, and they haue no hope in their death. It is also accompanied with many graces, which are not the garlands of euery head, nor the beauties of any, but the spouses of Iesus Christ. It is not found but in an

8. infallible properties of Christian hope.

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4

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heart

heart *humbled* with the touch for sinne, and yet possessed with true *peace* in God, grounded on that promise which is made to the poore in spirit: for of these two it is ingendred. It procreateth and preserueth *heauenly mindednes*, lifting vp the heart to wait, and wish for their masters comming, so as that day neuer commeth vnawares vpon them, as it doth on those who are yet in the night, and in darkenesse. It suffereth not a man to walke in the wayes of sinne, either in hope of mercie, or presuming of repentance; but *he that hath this hope purgeth himselfe*, and auoydeth the corruptions that are in the world, through lust. It vpholdeth the heart in obedience and dutie, both by exciting the will, and the diligent hand to vndertake and performe, and strengthening the whole man in temptations, dangers, and distractions, vnto all *perseuerance* in the wayes of God. So that although when pleasure or profit is to be cast off, or when crosses and losses betide the hypocrite for his obedience, *all his hope perisheth*, and vanisheth as the dewe before the sunne; yet this hope maketh *not ashamed*; but comforteth in this life, and crowneth in the life to come.

29

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7

8

Voluntatem spes facit.

Let blindnesse therefore make fooles bold, whose propertie it is to *beleeue euery thing*, yet the wisedome of the wise will cause him to vnderstand his way, and not suffer him to nourish for *hope*, either a doubtful desire of somthing, which with *Balaam*, he may naturally wish, or a dreame in the slumber of conscience, deluding with a perswasion of life, that heart which is as dead as a stone within him.

Prou. 14. 15.

Vigilantium somnia. Plato.

Which God, who cannot lie, hath promised before the world began.]

The pronoune relatiue (*which*) some, from whom I would not easily depart, referre rather to the word [*truth*] then [*eternall life*] because of that in the 3. ver. *But hath made his word manifest:* and thence indeede might our Apostle iustly haue defended his doctrine from suspition of noueltie, beeing the same which was looked for, euen in the first ages of the world, and now made more manifest: by which, occasion were offered to ouerthrowe sundrie newe broached noueltie of the Popish doctrine, not sauouring of ancient antiquitie. But I rather encline to that other construction; referring the relatiue vnto *life eternall*, immediately going before: which as we haue heard it to be expected by hope; so is it here said to be promised by God: for in the promise hope hath his stedfastnesse. And this promise is described, 1. from the *stabilitie* of it, in that the author of it is God *who cannot lie*. 2. from the *antiquitie* of it, gathered from the circumstance of time, *before the world began*: both which considerations most effectually commend this promise of God, and also confirme this our hope which leaneth vpon it.

Quest. What kind of promise is this here mentioned? *Ans.* The

30 Difference between ἐπαγγελία and διαθήκη. Budæus.

word signifieth such a promise, as is meerely free, and most absolute, as the learned haue obserued: and is opposed vnto all legall promises, which are not free but conditionall, and made good to the keeper for the keeping of the law; for the man that *doth* the law, shall *liue by the lawe*: but euangelicall promises (whereof this is the principall) are no such compacts or bargaines, but free without all antecedent inducement, and all condition of doing any thing on our parts. As for the condition of faith, which some may here alleadge: the answer is, we receiue nothing for our faith, nor the worthines or worke of it, but by it as a hand or meanes we receiue the free promise of eternall life.

Res decreta ponitur pro ipso decreto. meton.

Quæst. But how could God promise before the world began, that is, from euerlasting, seeing there was none then to promise vnto? *Answ.* By an vsuall figure of speach the thing decreed, is put for the decree it selfe: and the true sense is this; God *promised*, that is, decreed to promise before the world began, and in due time hath made that promise manifest in the word preached, as in the next words. The like phrases we finde, 2. Tim. 1. 9. He hath called vs with an holy calling, --- *before the world was*. Eph. 1. 4. we were chosen *before the foundation of the world*, that is, God decreed then to choose vs. Neither will this speach seeme strange to him that considereth, 1. that with God all times are present, none former, or latter to him. 2. that hereby the Scriptures would note the certaintie and assurance of such a maine promise, of such vse and expectation. Out of which words we note three lessons.

1. That life eternall is ours by free promise.

2. That God cannot lie, and therefore the promise is infallible.

3. The admirable care and loue of God to man, tendring his eternall good before he, or the world was.

Life eternall is ours by free promise.

Doctr. 1. That *eternall life is by promise*, appeareth by that vsuall *metonimie* in the Scriptures, whereby it carrieth the name of the promise it selfe, although indeede it be the thing promised. Heb. 6. 12. be followers of them, who through faith and patience attaine the *promise*, that is, life promised. This truth was liuely typified both in the sonnes of Abraham, as also liuely shadowed in that earthly Canaan. The sonnes of Abraham were Isaac and Ismael, two sonnes, but one heire, and he the sonne of promise: by which title alone he held his prerogatiue, whereas Ismael was the first borne. Hence was it vsuall with the Apostles to oppose the sonnes according to the flesh, to the sonnes of promise. And as it was then, so now is there a *seede of promise*, euen all faithfull men and women, who are raised out of faithfull promises, faithfully apprehended, called elsewhere not sonnes onely, but *heires of promise*, that is, not onely such, as to whom the promises belong, but such as claime their inhe-

Rom. 9. 8.

Heb 6. 17.

ritance

ritance onely by adoption and promise, and not otherwise. In like manner, the earthly Canaan was called the *land of promise*, not onely because it was long before promised to Abraham and his posteritie, many of whom for many generations onely so enioyed it: but also because those that were brought to the possession of that good land, had it not for their owne worthinesse: they were charged to beware of such thoughts; for God gaue them this power by *stablishing his couenant* with them: figuring vnto vs no other thing, but that this blessed rest prepared for the people of God (the truth of that shadow) is held in no other tenure but by vertue of the promise, neither here nor hereafter: adde hereunto that whatsoeuer grace the Lord powreth into the hearts of the elect, they all (beeing not onely steppes and degrees, but pawnes also and pledges of eternall life) looke out vnto the promise: faith apprehendeth it, hope expecteth it, loue thankfully entertaineth it, yea, and all the rest are quickned and strengthened by it. Nay in this regard, the holy spirit of God from whom these streames of grace doe flowe, is called the *spirit of promise*, not onely in that he was promised to beleeuers, as Ioel. 2. *I will powre out my spirit*: but also because he sealeth vp vnto their hearts, the certentie of this maine promise touching their saluation.

31
Deut. 8. 17. 18.

Eph. 1. 13.

Obiect. But life eternall is called a *debt*. *Ans.* It is so of his promise, not of our desert. *Herodias* craued *Iohn* Baptists head as her due, but not because by dauncing she had deserued it; but because of the Kings promise. And that these promises are free, may appeare in the first and maine giuen to Adam, when he was farre from deseruing it, in whom was nothing to moone to the Lord, but to the cleane contrarie.

Non debendo sed promittendo deus se debitorem fecit. August.

Vse. 1. Whosoeuer pretend any other title to the inheritance besides the promise of God, are of the bondwoman, and Ismaelites descending of Agar. The Apostle sheweth how we receiue the promise of the spirit [that is, freedome from the law, sinne, death, hell, and damnation] namely, through faith: here is no merit, but faith taking hold. Which condemneth that arrogant doctrine of the Church of Rome, who will haue life eternall repaied to the merit of workes, for their condignitie: which is all one with the renouncing of the promise of mercie, and to flie for releefe vnto the iustice of God. Whereas the whole new Testament draweth vs from that legal righteousnesse, and suffereth vs not to behold our best workes, but God the promiser, and Christ the mediator, and our birth which brings our inheritance, and our selues in the gifts of righteousnesse and remission of sinnes, onely receiuers: and in the matter of our iustification before God, meere patients, and no agents at all.

Then not by desert.

Gal. 3. 14.

Euangelicall promises are made to the worker, not to the worke: nor for his worke, but for Christs merit in which both his person and worke are accepted.

Vse. 2. The strength of our hope standeth not vpon merits, but vpon this same promise; which confuteth another Popish error, that to hope

Hope cannot leane vpon merit, but the promise.

with-

32 without merit is presumption: but *Abraham* had another prop for his hope, it was not merit that made him hope aboue hope, but because he
Rom. 4. 18. 20. knew *who had spoken*, he doubted not the promise through vnbeleefe.

Obiect. 1. Ioh. 3. 19. *If we loue indeed and in truth, we know that we are of the truth:* And therefore hope of saluation is to be fetched from the workes of loue. *Ans.* The scope of the Apostle is to teach, that true faith cannot stand without a good conscience: not that the perswasion of it either onely thence ariseth, or thereupon only dependeth, or cannot be without works: but that then we haue more full perswasion of our coniunction with God, and soundnes in faith, when together with the inward testimonie of the spirit, the same spirit effectually produceth such fruits as outwardly freeth our profession from falsehood and fayning, which is the thing there condemned by the Apostle. More plainely we may consider a twofold assurance, on which our hope may be confirmed. The former is the assurance *of faith*, flowing from our iustification: the latter is the assurance of *sanctification*. The former is when the spirit witnesseth to our spirits that we are adopted, which may be in weake Christians, young conuerts scarcely yet experienced in their owne change, yea such as can obiect such things against their faith as themselues cannot easily answer, yet euen in this is there an assurance of faith, which can onely leane vpon the promise and the truth of it: and this I take to be more especially meant in this text of our Apostle. The latter ariseth from the experience of our owne sanctification: the vse also of which is not to make vs so, but to trie our soundnes in the former; yea to seale it to our selues, and cleare it vnto others: this is that the Apostle *Iohn* speaketh of in the place alleadged.

Yet notwithstanding that we may meete with an error on the other hand in the practise of Protestants, we affirme with our Apostle, that true hope relying vpon the promise goeth with faith, knowledge, godlines, and groweth vp in these, and therefore those the tenure of whose conclusions runneth thus, Because grace hath abounded, we may doe as we list; because Christ hath blood inough, God hath mercie inough: we haue promises inough, we may be the boulder in our sinnes: these I say turne Gods grace into wantonnes to their owne destruction: thus indeed to leane or bolster a mans selfe on the promises, is an high presumption. The reasonings of the spirit in the Scriptures are of another kinde: Doth
Tit. 2. grace abound? oh this must teach me to *denie vngodlines* & worldly lusts:
Psal. 131. hath God mercie? *mercie is with him that he may be feared:* hath Christ
1. Ioh. 1. 7. blood? it is to *purge me from all my sinnes*, both the guilt, and the dom-
2. Pet. 1 4. inion: haue I promises? such *precious promises* are giuen me, that beeing
2. Cor. 7. 1. *partaker of the godly nature, I should flie the corruptions* that are in the

world

world through lust: and seeing then I haue such promises, it is meete I should *clense my selfe from all filthines of flesh, and spirit, and grow vp to full holines in the feare of God.*

Vse. 3. We must often haue recourse to the promises, and acquaint our selues with the Scriptures, wherein we may peruse our priuiledges, and thus euer be laying surer hold of eternall life, by the applying, & bringing the promises home to our owne hearts: otherwise faith shall be easily shaken, hope quickly foyled, and the rest of our graces in a continuall wane and decaie. Cast anchor out of the ship, if it sound no bottome, the ship shall be at no stedfastnes in the storme, but be in danger of shipwracke by euery surge and billow: in like manner, the anchor of hope if it pitch it selfe vpon promises, it keepeth the soule in stabilitie and constancie in weldoing; but impossible it is that in stormie temptations or afflictions, the hope of the heart should strengthen and vphold that man, that is not acquainted with the promises.

Acquaint thy selfe with these promises.

Doct. 2. The next instruction out of the former words is, that *God cannot lie:* which sheweth the promise to be stable, and infallible. That God cannot lie, appeareth both by testimonie of Scripture, and reason. *Balaam* himselfe vttering his parable could say, *God is not as a man, that he should lie:* & the Apostle, Heb. 6. 18. saith, that *it is impossible that God should lie.* And the reason is, because to lie is against the nature of God, so as he shall as soone cease to be God, as once to doe it: truth is of his nature, yea he is truth it selfe: truth in all his promises, which are *yea* and *amen:* truth in all his threates, *for shall he say it, and not doe it?* wicked Nebuchadnezar hauing good experience of both, in beeing cast among the beasts, and after raised vp againe aboue men, could confesse, that *his words be all truth:* yea, in this nature of his, he is vnchangeable, he cannot *denie himselfe*, there beeing in him no *shadow* of change. Now to ascribe a lie vnto God, were to impute not onely change, but contrarietie to that most simple nature of his: for what is a lie, but to vtter something contrarie to the knowne truth, and that with an euill intention: which wickednesse seeing it implyeth a contrarietie betweene his will, and his word: seeing he hath condēned it in his law, as not induring it in his creature: seeing this of all other is such an odious iniquitie, as that the phrase of the holy Ghost, includeth vnder this title all manner of vnrighteousnes; & opposeth it vnto all holines, Zeph. 3. 13. how can it be ascribed vnto the high maiestie of God? vnles we will blasphemously say that he hath enacted laws against something which standeth with his nature and will; or at least that he hath chāged his wil, to loue that which once he hated.

God cannot lie.

Numb. 23. 19.

Dan. 4. 34. 2. Tim. 2. 13. Iam. 1. 17.

Quest. But why may not God change his will, which euen a creature may doe without sinne? or if he cannot, how can he doe all things, and

remaine omnipotent?

34 The Papists teach that the Scriptures are variable and fitted to the times, so as if the Church change the sense, so doth the holy Ghost also. Cusan. see hence how truly.

Ans. 1. To change the will, were an argument of weaknes and impotencie, for euen so is it in man, whether he freely doe it, or forcedly. If freely, it is because some second deliberation seemeth sounder then some former, which argueth want of foresight, and wisedome: if forcedly a man change his minde, it argueth want of power, which suffereth the former deliberation to be letted by some crosse accident: neither of which can befall that most simple, and immutable will of God; who neither of his owne accord, nor yet by constraint, can be forced or hindred: because he seeth all things in their causes and consequents together in one act; & as soone and easily produceth the thing he willeth, as he pronounceth the word; as appeareth in the creation.

2. The omnipotence of God is to be referred to the things which he willeth, and can will: for his power cannot thwarte his will, nor his arme disapoint his mouth: nor either of them goe against his nature. That God then cannot lie, denie himselfe, change his purpose, proceedeth not of weaknes or infirmitie: but of wisedom, power, and maiestie; to whom only that is impossible, which is contrarie to his nature.

Impossibile est deo, non quod virtuti arduum, sed quod naturæ est contrarium. Ambros. lib. 6. epist. 37.

Obiect. But God hath spoken many things in the Scriptures, some of which implie change in him, and some seeme altogether vntrue; the former appeares in such places, as where he is said to *repēt him that he made man, that he made Saul King*, that he *changed his minde* from the euill which he threatned to doe to his people. *Ans.* All such speaches as these, are to be vnderstood not properly, but figuratiuely, improperly, and according to mans apprehension: for in proper speach Samuel in the same Chapter verse 29. denieth that God can repent, whom he had heard a little before repenting that he had made *Saul* King. The like in *Balaams* confession, Numb. 23. 19. Yet it pleaseth God in the Scriptures to set out himselfe to our weakneſſe, not as he is in himselfe, but as he can be knowne of vs: for as man speaketh like a man vnto God, so God speaketh like a man vnto man, who else could not be vnderstood of man. We must therefore meeting with such speaches, hold these grounds: 1. That all those things which we cannot doe without motion, and change of our selues; the Lord doth them without motion, and change of himselfe. 2. That God may change his action but not his counsell and will: for before all worlds he did so decree to change his action. When he deposed *Saul* to stablish the kingdome in *Dauid*, he did from all euerlasting dispose so to depose the one, and set vp the other: so as here was no change in God himselfe, but in the thing formerly determined so to be changed.

Gen. 6. 1. Sam. 15. 11. Exod. 32. 14.

καὶ ἀνθρωπον.

Mutatio non est in deo sed in rebus neque Deus mutatur cum in opere apparet mutatio. Calvin.

In like manner the Lord promiseth many things to his children, which he seemeth after vtterly vnmindfull of; he threatneth things which neuer

come

come to paſſe: as *Hezekiah* with death, but preſently retreates it: the *Ninevites* with deſtruction after fortie dayes, but deſtroied them not: yea he ſeemeth to faine, by vttering things cleane contrarie to his minde; as when he biddeth Moſes let him alone that he might deſtroie the Iſraelites, whereas he neuer meant to deſtroie them. To which in generall I anſwer, 1. That all promiſes are made with condition of faith, and repentance, as alſo with the exception of the croſſe. 2. That all threats are made with exception of conuerſion, and repentance, in neither of which the condition is expreſſed often, but euer included: and beeing added to that threatning againſt the Nineuites, and againſt Abimelech, Gen.20,3. diſſolueth the obiection. 3. That the Lord neuer changeth his counſell and ſecret will, but ſometime his reueiled: and that then, when it includeth ſome condition depending vpon ſome euent: which condition had it not bin included in the denunciation againſt Ezechias, the decree of God had beene abſolute, and ſo not revocable, neither by the prayers, or repentance of that good King as it was. 4. That the Lord may denounce a thing which yet he neuer decreed to doe, and yet neither lie nor faine: as in deliberatiue propoſitions, ſuch as that was againſt the Iſraelites, *Let mee alone:* for had *Moſes* taken it for a ſimple interdiction, I ſee not how he could haue without ſinne proceeded on in his inteceſſion for them: but he perceiued the Lord carrying this matter as one in a deliberation what he might beſt doe in it. Againe, although the Lord cannot ſpeake contrarie to his will, yet he doth and may ſpeake ſomething diuerſe, and beſides it: as here both to teach Moſes what it was that withheld his wrath, euen his prayer, which was whetted hereby; as alſo to quicken the people to ſpeedie and vnfained repentance.

Deus non mutat conſilium ſed ſententiam: non arcanam voluntatem ſed patefactam.

Exod.32.10.

Obiect. But in the Scriptures we meete with many parables, and hyperbolicall ſpeaches, which neuer were, nor can be true: as the conference among *the trees*; and that the world were not able to *containe the bookes* of Chriſts words and workes: which we ſee not how they can ſtand with the truth of God.

Iudg.9. Ioh.21.25.

Anſ. In the Scriptures are ſome ſpeaches diuerſe, and ſome contrarie to the truth, and yet neither lies, nor ſinne. For God ſpeaketh ſometime by 1.contraries, as by *ironies* or ſpeaches of deriſion: which are not alwaies vitious in man, neuer in God, but carrie with them moſt ſeuere reprehenſions againſt ſinne. 2. ſometimes by parables, in which not falſehoods, but by fained things, vnfained truthes are taught and deliuered. 3. ſometimes by exceſſe of ſpeach, ſpeaking of infinite and incomprehenſible things, ſo as we may comprehend and affect them. But in all ſuch formes of ſpeach, we muſt hold theſe concluſions: 1. That they tend to the inſtruction and edification of the Church. 2. There can be no purpoſe on

Iudg.10 14. 1.king.22.15.18. Mark.7.9. 1.Cor.4.8.

36 Gods part, to deceiue (as in a lie) but to profit, by a more powerfull, and forcible manner of teaching the truth. 3. He intendeth nothing but the truth it selfe: for he conceiueth not one thing in his minde, and vtter another, but onely omitting the proper speach, in figuratiue and tropicall, he more elegantly, powerfully, and profitably explaneth the same truth.

Thus hauing prooued and cleared the doctrine, we descend to the vses of it.

Neither can his Ministers speaking from him lie.

Vse. 1. If God cannot lie, then whatsoeuer his Ministers promise or threaten from him, and out of his word, is aboue all exception; seeing he hath spoken it, who cannot lie, deceiue, or be deceiued: which should stirre vp euery man to giue glorie vnto God (as Abraham did) by sealing to his truth; that is, by beleeuing and applying vnto his owne soule euery word that proceedeth out of the mouth of God: for whosoeuer thus *receiueth his testimonie, hath sealed that God is true:* then which no greater glorie can be giuen vnto him. Whereas not to beleeue him on his word, is as high a dishonour as any man can cast vpon him: for it is to giue God the lie: *hee that beleeueth not, hath made him a liar:* which in manners and ciuilitie we could not offer to our equall, and which euen a meane man would skorne to put vp at our hands. Hath God made thee any promise that he will be with thee *in sixe troubles, and in seauen?* hath he promised that he will *dispose of all things to the best* to thee that loueth him? hath he said that no *good thing shall be wanting* to thee that feareth him? doe thou leane and hang *vpon these promises*; and giue God the honour of truth by beleeuing him. Thou wouldest trust a man, whom thou thinkest will not lie, though thou knowest he can lie, and deceiue thee: much more maiest and oughtest thou the high God, who is as farre from the power as the will; and as farre from both, as from ceasing to be God.

Isa. 43. 2.
Rom. 8. 28.
Psal. 34. 10.

Yea, but I see no meanes, no hope, but all things are rather cleane contrarie to the promise: and the common order of things carried against it. Be it so: yet must thou depend vpon the naked promise, which is *true and not lying*, as *Iohn* speaketh of the annointing. Thus haue the seruants of God done before vs: *Hezekiah* knew not what to doe; but his eies were to the Lord: *Abraham hoped aboue hope:* yea then when all meanes failed, and the order of nature was set against him, did he not doubt of the truth of the promise, but gaue glorie vnto God: the victorious conquest of whose faith, is often in the Scriptures recommended vnto our imitation. And this lesso must be laid vp in our harts, especially against the times of our deepest distresses and afflictions by persecution, or otherwise; wherin if they be either more smart, or more durable, we shall not want Rab-

takes,

ſakes, who will not ſticke to reuile the God of heauen. For either Satan by his ſuggeſtion, or his inſtruments; or which is more to be feared, we ſhall heare the whiſperings, and mutterings of our owne fleſh ſaying, *Where is the God, in whom ye truſted: let not thy God deceiue thee any longer:* and with *Iehoram*, Is not this euill from the Lord, and *ſhall I waite on him any longer?* to all which, let vs be bold to anſwer with the Apoſtle, *I know whom I haue beleeued:* euen him whoſe bare word is aboue all bonds, who neuer promiſed more then he was able to performe; and neuer performed leſſe then he promiſed: faithfull is he that hath promiſed, and no vnfaithfulnes of man can make him vnfaithfull.

37
Iſa 35.10.

2.King.6.33.

The like truth and ſteadfaſtneſſe carie all his denunciations and threats: for neither when his meſſengers threaten wrath againſt the impenitent, ſhall that be found a lying word, but the ſentence of the Iudge, which cannot faile of execution. True it is, that the Lyon hath often roared, but the beaſts of the feild haue not trembled. The Lord hath vttered his terrible voice againſt the vnrighteouſneſſe of men, but his threatnings haue met with *mockers*, who ſay *euery viſion* is deferred, and *where is the promiſe of his comming?* with ſwarmes of *Atheiſts*, who ſay there is no God, but denie heauen, hell, and immortalitie of the ſoule: in the meane time making leagues, and couenants with hell and death: with beaſtly *Epicures*, who liue vnmooueably from their carnall delights, and ſenſuall pleaſures: with heauie and *dead hearted profeſſours*, with whome they haue beene but as a blaſt: all which ſorts of men promiſe to themſelues life, although the Lord hath ſaid of them, they ſhall die: and is not this to charge God expreſſely with a lie, and as much as to ſay that he is not God? But theſe ſhall know, that the *words the Lord hath ſpoken, ſhall be done*, Ezek. 12. 28. And as the Lord letteth his children ſee for the preſent that it is not *in vaine* to worſhip him; ſo he letteth his enemies often feele euen before their death, that all his words fall not to the ground: when he meeteth them at euery corner with ſundrie plagues, and iudgements in their ſoules, bodies, eſtate, name or freinds: all which are the accompliſhment of his word, which ſhall not paſſe away, when heauen and earth ſhall be diſſolued.

Iſa.5.19. Ezek.12.22. 2.Pet.3.4.

Vſe. 2. Seeing God cannot lie, let euery one of vs labour to expreſſe this vertue of God: firſt and eſpecially the miniſter in his place, ſeeing he ſpeaketh from God, nay God ſpeaketh by him: he muſt therefore deliuer *true ſayings*, worthie of all men to be receiued, that he may be able to ſay in his owne heart, that which Paul ſpake of himſelfe, *I ſpeake the truth in Chriſt, I lie not:* and iuſtifie that of his doctrine, which Paul did of his writings, *the things which now I write vnto you, behold I witnes before God that I lie not.*

Expreſſe in euery thing this part of Gods image.

2.Tim.2.7.

Gal.1.20.

38 Now then is a minister a liar, when he either speaketh *false things*, as euery where the false Prophets are charged; an example whereof we may see in *Hananiah* the sonne of *Azur*, and *Abab* the sonne of *Roliah*, and *Zedekiah* the sonne of *Maaseiah*, who are said to propheſie lies in the name of the Lord, in that when the Lords Prophets were commanded to carrie yokes about their neckes, theſe would breake them, and ſo cauſed the people to truſt in a lie: or elſe *true things falſely*, miſapplying that truth, which they could not but vtter: for this was euer the note of a falſe Propher, to make their hearts ſad, who ſhould haue beene cheared, and to ſpeak peace to them, againſt whom the Lord had proclaimed open warre: ſo falſifying the word of the great God, which iniurie no earthly King would ſuffer vnreuenged. If a king ſhould ſigne and ſend out his letters of death and execution againſt ſome archtraytor; and the officer betruſted with them ſhould ſerue them vpon ſome faithfull counſeller, who is neare and deare to his Prince; ſo as the innocent and well-deſeruing ſhal be put to death; and the traytor ſuffered to liue in honour: ſhould not the life of this man ſo betruſted, goe for the life of the other? In like ſort doth he, who in Gods place whetteth his tongue againſt the righteous of the land, and diſgraceth the moſt forward in the wayes of God: let him diſcourſe againſt them in Scripture phraſe, and ſpeak things in themſelues neuer ſo true; yet is he a lowde liar in the falſe applying of them, and wreſting them againſt them, vpon whom the eyes of the Lord are for good: and with liars ſhall be kept without the gates of the holy citie: and that moſt iuſtly, in that he hath not lied of men, but of God himſelfe: whom (ſo farre as his malice could extend) he hath endeauoured to drawe into his ſinne, in making him a liar alſo like vnto himſelfe.

Iere. 28. 1, 2. & cap. 29. 21.

Eph. 4. 25. 2. Euery priuate man muſt take vp that exhortation, to *caſt off lying, and ſpeake euery man truth* vnto his neighbour, and that becauſe it is a peece and ſparkle of Gods image, and a part of the newe man which is to be put on. Which reaſon the Apoſtle vrgeth ſundrie times in the epiſtles. And indeede no man can more liuely reſemble the image of his heauenly father, then by the practiſe of *truth*: in which one word is included that whole image of God, which ſtandeth in righteouſneſſe and holines: as Ioh. 8. 44. the angels ſtood not in *the truth*. As on the contrarie, no man can more liuely reſemble the deuil then by lying, for he is a *lyar from* the beginning, and the *father of lies*. True it is, there be many defences made for ſundrie ſorts of lies, which we ſhall haue better occaſion to ſcan in the proceſſe of this Epiſtle: but let all ſuch as would haue themſelues marked with the ſtampe of Gods children, knowe, that they onely can haue aſſurance of the pardon of ſinnes, in *whoſe ſpirit is no guile*; and

Coloſſ. 3. 9.

verſ. 13.

those

those onely shall rest in the holy mountaine that *speake the truth* from their hearts: and they alone shall stand with the lambe on mount Sion, and sing the newe song before the throne, who haue no *guile found in their mouthes.* Psal. 15. Psal. 32. Rom. 14. 5.

Doctr. 3. The last generall obseruation out of the former words teacheth, what an infinite and free loue the Lord embraceth his elect withall: in that he decreeth from euerlasting whatsoeuer he doth for them in the due season of it. Hence it is, that not onely in this place, but thorough the Scriptures we may read, that all the stayres whereby we climbe to heauen were laid by God *before the world began.* If we looke at Gods *predestination and election*, the names are written in the book of life from euerlasting: Iacob was loued, not onely before he had done good, but before he was to doe it. If to the *ende*, which is the kingdome, that is *prepared from the foundations of the world.* If to the *meanes*, which is Christ, he is the lambe slaine from the *beginning of the world:* both 1. in regard of Gods counsell; and 2. of the promise to Adam: and 3. of the efficacie of his death, the sauing power of which was the same to all beleeuers, *yesterday, to day, and for euer:* and thus euen Abraham *saw his day.* If to the Gospel, which is a peculiar doctrine concerning Christ, it is called an *eternall Gospel:* not that it was eternally preached, for it was a mysterie *kept secret*, since the world began, Rom. 16. 25. but 1. because it proceedeth frō the eternall counsell of God: 2. it containeth the word of eternall life: and 3. it remaineth for all eternitie. Finally, if to our effectuall *vocation* by this word, yea and our whole *saluation:* he gaue vs of grace, and purpose, saluation, and effectuall vocation *before the world began:* that is, in his counsell and decree.

God's grace is from euerlasting, and therefore most free. Matth. 25. 34. Rev. 13. 8. Heb. 13. 8. Rev. 14. 6. 2. Tim. 3. 9.

Vse. 1. Hence we see, that the Popish doctrine of iustification by workes, was preuented euen before the world began. For, if God laid all the degrees of our blessednesse vp in himselfe, before the world; much more before we were in the world: who seeth not that all our saluation is freely comming vnto vs, both in the promise, and execution, or accomplishment of it, not according to our workes, but according to the *good pleasure of his will?* If it be here alleadged, that God in electing vs foresaw our faith and workes, and therefore elected vs. The answer is, that that is vnsound; seeing faith in Christ is a fruit, and effect of election, not going before but following after it. Whence Paul saith, that God had mercie on him (not because he foresawe that he would be faithfull) but *that he might be faithfull.* And, we are elected before the foundation of the world, *that we should be holy, and without blame.* If yet it be said, that God might as well foresee the faith and works of his elect, as their saluation: I answer, he did foresee them as meanes and wayes which himselfe

No faith or works foreseen as motiues. Eph. 1. 5. Obiect. Sol. 1. Cor. 7. 25. Eph. 1. 4. read also Act. 13. 48.

40

prepared for them to walke in to their ſaluation; and ſo did decree them: but the decree in regard of the beginnings and motiues to election, cannot be otherwiſe then free and abſolute, if that of the Apoſtle be true, that we are iuſtified freely by his grace. And if God cannot elect men to life, except he foreſee that they will vſe their free-will well (as the Pelagian) or that they will become faithfull and righteous: neceſſarily muſt this decree of God, which is the firſt and eternall principle of all things, depend vpon ſome other externall beginning out of himſelfe: contrarie to that of the Apoſtle, who ſaith, that he predeſtinated vs to bee adopted, through Ieſus Chriſt in *himſelfe*, εἰς αὐτὸν, *pro* ἐν αὐτῷ, as *Beza* well obſerueth, that is, finding no cauſe, neither preſent, nor to come out of himſelfe, of this his moſt iuſt counſell and decree.

Rom. 3. 24. Gratis per gratiam.

Eph. 1. 5.

Beſides, ſaluation beeing but one, and one way vnto it, and Gods decree but one, how ſhould by the former doctrine any infants be ſaued? in whom the Lord could not foreſee either faith or workes: So that as the former doctrine called vpon vs, to giue God the honour of his truth: ſo doth this, to giue him the glorie of mercie: in that it is his good pleaſure, euen before all times, to giue his a kingdome freely: to which purpoſe he giueth faith freely, works of faith freely, the end of faith, which is the perſeuerance of it vnto ſaluation freely; and in a word, as the decree before all times, ſo grace and glorie in due time moſt freely.

Much more will God loue vs now when we are, and are reconciled vnto him. Rom. 5. 8.

Vſe. 2, Did God thus freely loue vs when we were not? much more will he now, beeing reconciled vnto him by the death of his ſonne. If *while we were yet ſinners and enemies*, he ſet his loue vpon vs, much more now beeing iuſtified and friends, will he ſaue vs from wrath. Thou maiſt be ſometimes frowned vpon, yea buffeted, and vnder the roddes of God to the breaking of thy heart: but yet all theſe proceeding from this loue, are farre from breaking it off to thee, who haſt euer taſted how good the Lord hath beene to thy ſoule. Well maiſt thou cheare vp thy heart and ſay, why art thou caſt downe my ſoule? what is it that can ſeparate thee from this loue? which hath two excellent properties, namely, to bee free without deſert, and conſtant without end? nay truſt in God rather; yea, repaire with the boldnes of a child to thy father, that loueth thee neuer the leſſe, becauſe he correcteth thee: and ſtrengthen thy prayers herein, that his loue will not ſuffer thee to want things meete for thee.

Returne loue for loue.

Vſe. 3. What an hainous ſinne were it to requite ſuch a free loue with hatred, repaying euil for good: which conſideration alone ſhould make vs ſmite our hearts, & be aſhamed of our vnthankfull ſinnes: & it is a note of one, who hath taſted of this goodneſſe, to be grieued for his ſinne, in this reſpect, that it diſpleaſeth one who hath bin ſuch a good God vnto him.

Expreſſe this vertue towards thy brother.

Vſe. 4. Let vs expreſſe this vertue of God, towards our brethren,

not so much waighing their deserts, no more then God doth ours; but be readie to repay good for euill, loue for hatred, blessing for cursing: knowing, 1. that it is the grace of a dutie of loue or mercie, when it is free. 2. that the heathen can doe one good turne for another. 3. that hereby we shall be sonnes of our heauenly father, who suffereth his raine to fall, and sunne to shine vpon the iust and vniust: doth good for euill, yea ouercommeth euill with good. Secondly, as God laid not the foundation of the world, so soone as the foundation of our saluation, but prepared a remedie before the maladie; it is our parts not onely to magnifie this grace in him, but to imitate it by labouring to couer the faults of our brethren when they are committed: and not as the manner of many is, to amplifie euery circumstance of offences done, whereas we should make the best of the worst, euen in the worst: the meekenesse of spirit must euer temper our zeale against their sinne, and prepare couers and cures as fast as they breede offences: but especially if in good men, and professors of the Gospel a weakenesse breake out, woe to that man, who with open mouth is readie by that occasion, to disgrace not them onely, but the whole profession by reason of them.

41 Reasons. 1 2 3 4

v. 3. *But hath made his word manifest in due time by preaching*]

Hauing seene how the maine promise of life eternall hath beene made by the God of truth: we are now to consider this truth of God further in the accomplishing of that in due time, which he promised before all times. And then was that promise accomplished, when *the word was made manifest:* which manifestation is amplified, 1. by the circumstance of time, *in due time:* 2. by the meanes of this manifestation, & that is by *preaching*.

For the meaning of the words, we must necessarily open 3. points.

First, what is meant by the *word*. 2. what by the *manifesting of it*. 3. what is this *due time* here mentioned by our Apostle: which beeing explaned, we shall more profitably descend to the seuerall doctrines.

1. By the *word*, is meant either *Christ himselfe*, so called Ioh. 1. 1. beeing that inbred word, euen that person by whome the father reuealeth all things: for none knoweth the father *but the sonne, and he to whom the sonne reuealeth him*: so as the father by this word his sonne maketh himselfe and his will knowne to men, as one man reuealeth his minde to another by his words. This word is the matter of the Gospel. Or else by the word is rather meant, the *doctrine of the Gospel*, which is the word concerning Christ: both these indeede were reuealed in due time, and both may be truely meant: but this rather, this more properly, because the words containe a reddition, and haue reference to the former verse, which speaketh of promises; which promises by the doctrine of the Gospel preached are fully reuealed to be accomplished.

λόγος ἐμφυτος

λόγος προφορικὸς

2. By

42 ἐπιφάνεια.

2. By the *manifestation* of this word, is meant, such a cleare reuelation of it, as vnto which is required a great light: for the word noteth so much. Before this comming of Christ, there was an appearance of this word, but not a manifestation: some light there was, but darke and obscure in types and shadowes, and like to that of the dawning of the day, compared to the brightnesse of the sunne in his strength. But now the sunne of righteousnes beeing risen (as he was newly and not long before the writing of this Epistle) there is a cleare publishing of the Gospel: at what time, not a few Prophets were sent to one people to promise the future performance of auncient predictions; but that great Prophet, and Christ doctor of his Church, both by his appearing, his preaching, his life, his death in his owne person, cleared vnto the Iewes: as also by sending out his disciples, and Apostles into all the world, proclaimed vnto the Gentiles, the present, and perfect performance of whatsoeuer was written of him. This is the doctrine here meant, and elsewhere so magnified by the Apostle, who comparing it with former shadowes, calleth it the *Gospel of glorie, and a ministerie of righteousnesse, which exceedeth in glorie.*

1. Tim. 1. 11. 2. Cor. 3. 9.

καιροὺς ἰδίους.

3. The word translated, *due time*, signifieth, the proper time of this manifestation, that is, that verie time which the Lord in his counsell appointed for this purpose, called elswhere, *fulnesse of time:* that is, such a full time, as whereof all the parts and periods are expired. More plainely, this fulnes of time is, when after the scepter is departed from Iudah; and after Daniels seauentie weekes, the Messiah is borne, is put to death, and raised vnto glorie: then must he be preached to all the world. In fulnes of time he was borne, Gal. 4. 4. *when fulnesse of time was come, God sent forth his sonne made of a woman.* In fulnesse of time he died, 1. Tim. 2. 6. *he gaue himselfe a ransome in due time:* and, *in this fulnesse of time he openeth the mysterie of his will, to gather into one all things*, Eph. 1. 9. 10.

Quest. But why doth the Apostle so carefully adde this circumstance not here onely, but also in so many other places of Scripture? *Ans.* To stay the curious minds of men, who would be inquiring into the cause why God did no sooner manifest this word in the world, but suffer 4000 yeares to passe in such obscuritie. Why did not he reueale things before? why did he then? the reason is, no time was Gods time but that, who hath put all times and seasons in his owne power, who is most wise to dispose to all things their fittest seasons. Againe no time but that, was their due time; their fulnesse of time was not till then; their proper time compleate in all the Articles, and periods of it was not till then. Whereof the Scripture affordeth vs some grounds: as 1. betweene the time of promise and performance must intercede a time of expectation for sundrie causes,

that

that both the wisedome and truth of God, and the faith & patience of his people might shine gloriously. 2. There must be a time, wherein the Gentiles must be suffered to walke in their owne waies, before the time of calling an holy seed from among them, Act. 17.30. 3. There must be a time of bondage and seruitude of the Church vnder the elements of the world, and rudiments of the law; before this libertie and freedome was to be procured, Gal. 4.4. 4. If Christ and these promises had beene exhibited and accomplished to the Father, the end of the world had been before we had beene borne: but because God would not haue them *perfect without vs*, the promises were deferred. Heb. 11.40.

These words thus explaned, afford vs these 3. instructions.

1. That the doctrine of saluation is more clearely manifest then in former times.
2. That the Lord effecteth euery thing in the due season of it.
3. That the euidence of the doctrine of saluation is to be sought and found in the preaching of the word.

Doct. 1. That saluation is more clearely reuealed then in former ages, appeareth in that all the time of the law was but the infancie, and nonage of the Church, which then was as a childe vnder *Tutors and gouernours:* and as a child was initiated in rudiments, and elements of Christian religion, and endued with a small measure of knowledge, and faith, because the time was not come wherein the mysteries of Christ were vnfolded. Yea euen Kings and Princes who had the greatest meanes of knowledge, desired to see the things which we see, and could not, and to heare them, but yet could not, as Christ himselfe witnesseth. To which purpose the Apostle *Peter* saith, that of this saluation, the Prophets haue inquired, and searched, and propheſied of the grace that should come *vnto you*, not that the Prophets themselues had no comfort of that grace; but in comparison it may be said to haue come *vnto vs*, as being so euidently accomplished vnto vs, as it was not vnto them: the waters from vnder the threshold of the Sanctuarie reached but to their anckles, which now is become a streame which cannot be passed: the cloud at the first appearance to them was no bigger then the paline of a mans hand, which now couereth the whole heauen. Thus had the old beleeuers the *like precious faith with vs*; and Abraham *saw the daie of Christ*, but a farre off, and more darkely. But not to insist in the proofe, because we shall meete with the point more fitly, we come to the vse of it.

The doctrine of saluation is more clearely reuealed then in all former ages.

1. Pet. 1.12.

See chap. 2.11. and 3.6.

Vse. 1. How blessed were we if we could see our blessednes to whom such meanes of blessednes are offered? how is the land in many places filled with the knowledge of God? but would God that euen in such places men knew the day of their visitation: and that the things of their

Let thine eyes be opened to see thy blessednesse.

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peace were not hid from their eies. The light is out of requeſt with a number; others thinke there is too much manna; many looke backe into Egypt, to the darknes of Poperie and ſuperſtition: to whom I onely ſay, let them beware leaſt with the Iſraelites, they haue their longing too ſoone.

Walke anſwerable to the light increaſing in Luk. 12. 48.

Vſe. 2. Hauing theſe bleſſed meanes of ſaluation, our part and dutie is, to endeauour to be anſwerable vnto them: for to whom *much is giuen, ſhall much be required*: and according to the encreaſe of meanes, the Lord looketh for encreaſe of 1. knowledge, 2. faith, 3. obedience.

1. knowledge.

A leſſe meaſure of knowledge was accepted in the ancient beleeuers, then will or can be in vs; ſeeing where there is a clearer light, men of right ſight, ſee more diſtinctly: & here aboue all places and perſons in the land, we that liue in the *right eye* of our Realme, muſt looke to our ſelues: for if to any of vs, the word of God be a *claſped booke*, a *parable*, or if the Goſpel be after ſo long teaching hid, it is ſo to them that periſh. Marke that when, or whereſoeuer Prophets were ſent to blind a people, deſtruction was alwaies the next. Againe, vnbeleefe in theſe daies is farre more ſinneſull, then euer in any age before vs: for if they beleeued not, they might plead that they ſaw not, or not diſtinctly: but we haue euidently ſeene, and yet haue not beleeued: the Prophets complaint ſtandeth in force againſt vs, *Who haue beleeued our report, and to whom is the arme of God reuealed?* Finally, in former ages many things might better be borne withall, and were ſo: for to ſtumble in the darke, is no great ſhame: but to ſtagger and fall at noone day, argueth either blindneſſe or wilfull heedleſnes: yet how doe a number liue, as though the light had diſcouered no ſinne? what a fearefull condemnation hangeth ouer the heads of men ſo ignorant, ſo vnthankfull againſt the light? ſome loue darkenes more then the light, becauſe their deedes are euill: ſome plead againſt the light: ſome fight againſt it, whoſe caſe is moſt fearefull: and all this while if men were inuincibly ignorant, though their ſinne were not none, yet were it not ſo great: but in ſaying they ſee as well as the beſt their ſinne remaineth. Libertines (who by the abundance of grace haue a ſtraiter bond laid vpon them) turne all this grace into wantonneſſe: but if they eſcaped not, who ſinned againſt the word ſpoken by Angels, how ſhall they eſcape that *neglect* ſo great ſaluation: and if to neglect ſaluation ſhall be ſo fearefully reuenged, how certaine and iuſt ſhall their damnation be, that deſpiſe it by *refuſing him that ſpeaketh from heauen?*

2. faith.

Iſa. 53. 1.

3. obedience.

Heb. 2. 3. and cap. 12. 25.

Gods prouidence guideth all actions and their circumſtances. Eccles. 3. 1.

Doctr. 2. The Lord (who doth not onely by his wiſdome order his greateſt works, but euery circumſtance of them) effecteth all his promiſes, and purpoſes in the due ſeaſon of them. To euery thing, ſaith Salomon, there is an *appointed time*: that is, whatſoeuer is in the world done,

or

or ſuffered, or enioyed by man, it hath his time wherin it is beautiful: Nothing is ſo great, nothing is ſo little, whether it haue a natural proceeding, or whether it be voluntarily vndertaken, or involuntarily & neceſſarily ſuſtained; but it hath an *appointed* time, wherein it is timely and ſeaſonable: the infinite wiſdome and eternall prouidence of God, hath fitted and ſet the due ſeaſon wherein it ſhall be done or ſuffered, not contenting himſelfe to create, gouerne, and diſpoſe of all his creatures, but euen all the circumſtances of them, as time, place, manner: all which are determined according to his diſpoſition, who is wiſdome it ſelfe. In like manner, the Prophet Habakuk pronounceth of all viſions and words of God, whether of promiſe or threatning, *euerie viſion is for an appointed time:* let them ſeeme to lie lea and voide neuer ſo long, yet ſhall they be not onely certenly fulfilled, but in that period of time, which the wiſdome of God hath impropriated vnto them.

The deepe and bottomleſſe ſea of Gods wiſdome.

Habac. 2. 3.

Vſe. 1. This doctrine condemneth that heatheniſh idol of Fortune, or chance, which ſome of them called by the name of God, and worſhipped as God; eſpecially the ſouldiers, who tooke him for their patron, and vnto him referred all the doubtfull euents of warre. But if the Lord haue appointed to euery euent, a due and determinate time; then can there be no chance: and that which we for ignorance call fortune, the Scripture challengeth to be the prouidence of God: for example, If a man hewe a tree, and the head of his hatchet flie from the helue, and hit his neighbour ſo as he die, though we call this *chance-medly*, yet the Scripture calleth it expreſſely, *Gods giuing a man into the hand of another:* and oppoſeth it to lying in wait, and wilfull intended murther.

Then not fortune or chance.

Exod. 21. 13.

Obiect. *Time and chance fall to all things*, Eccleſ. 9. 11. *Anſ.* Salomon ſpeaketh out of the opinion of the Epicures, and in their language: who becauſe they ſaw not the race alwaies to the ſwift, nor the battell to the ſtrong, nor bread to the wiſe, nor riches to the learned; thence concluded, that therefore things muſt needs be wheeled about, by a blinde Fortune, rather then by an occulate prouidence: whereas indeed things in the world are thus by a ſpeciall prouidence diſpoſed of, ſometimes for ſinne, ſometimes for triall of faith and repentance in the godly; and for the hardning of the vngodly.

Obiect. Luk. 10. 31. *By chance there came a certaine Prieſt that way.* *Anſw.* 1. It is a parable, and beeing vttered in the common receiued tearmes, cannot be ſtretched ſo farre beyond the ſcope of it. 2. the Greek words κατὰ συγκυρίαν, ſignifie properly, it fell out, or came to paſſe; namely by the prouidence of God, ſo ouerruling the matter. 3. it fell out caſually to the Prieſt, who expected no ſuch euent: but determinately in regard of God, who ſweetly diſpoſeth all his meanes to his and their

of the Hebrew *charah*, and the Greek συμβαίνω both ſignifying to fall.

proper

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1. Sam. 6. 9.

proper ends. Thus we need neuer doubt, and demurre with the *Philistims*, whether God or fortune smite vs.

Whatsoeuer befalleth thee is now come to passe in Gods fittest season, and doe thou so account it.

Vse. 2. If that be the proper and fittest time of things wherein they are done or suffered, because they are so by the determined counsell of God, we must hence learne to make our accounts iust with Gods. Which will afford vs firme ground, of 1. the patient expectance of the hand of God, both in releasing vs from the teadiousnes of present euills, and feare of future: as also in procuring any good thing, which wee stand in neede of. Art thou in triall, temptation, persecution, want, sicknesse, or other sorow? lay hold vpon the promise of deliuerance: there is a time in which he that will come, shall come; patiently expect his time: the period of time is set to thy affliction, at the ende of which, and not before thou shalt finde releese and release: stay thy heart for the time, exercise thy faith, quicken thy hopes and affiance in his mercie, waite his leisure, and make not hast: flesh and blood is in this case short and hastie: it will be vnyoked and free, though by Satan, sorcery, and all vnlawfull meanes: but that is not Gods time of thy release, but thy owne: thou hast not staied, but preuented the proper and due time of thy deliuerance. And what is the issue of it? surely thou hast escaped a beare, but a lion meetes thee: thou art leaped out of the panne, but into the coales: thy very breaking of prison hath made thy case more hopeles and desperate then euer it was before, thy durance had beene farre lesse miserable, then thy escape.

Standest thou in feare of any euill, or hard measure from Satan or men? moderate also hence that feare, seeing there is an *houre for the power of darkenesse to worke in:* and till that houre come, an haire shall not fall from thine head. Let the Iewes take vp neuer so many stones against Christ, yet he shall escape out of their hands: let them seeke to take him, yet shall none dare to lay hands vpon him, *if his houre be not yet come.* Let Herod seeke to kill him: he will not sticke to send that foxe word, that he must worke so many dayes in despight of him, *to day and to morrowe*, that is, now for the present, and afterwards vntill his consummation.

Ioh. 10 39. and chap. 7. 30.

Luk. 13. 32.

Againe, standest thou in neede of any present good, whether any spirituall mercie or temporall fauour? lift vp thy heart and hands vnto God in inuocation, but prescribe no time, leaue that to him, who alone knoweth the proper time of making his blessing seasonable and wholesome. Thirty yeares after the promise (notwithstanding many prayers in the meane time) is the proper time, when Isaac must be obtained. The Canaanitish woman was not heard, till after three sore repulses. *Lazarus* must not be raised by Christ, till the fourth day: no nor Christ himselfe, till the third. Thou must haue a time to sowe thy praiers, and water them with teares of repentance; and then in due season thou shalt reape, if thou faint-

test

test not.

2. Hence we haue a ground of strength in temptation. Doe we see the daies wherein iniquitie aboundeth? the wicked flourish? the godly perish, and *eaten vp* of the wicked as bread? well, waite a while: God hath a due time to conuert so many of them as belong vnto him: and to make of them, of persecuting *Sauls*, preaching *Pauls:* or otherwise, a set season to ouertake them as *birds* in an euill net. Both the daies of the Lord are set: the day of *refreshing*; and the day of retribution. The former is the day when *Iosephs* head shall be lifted vp; the latter is that *conuenient time* of the Lord, when he shall execute iudgement against the wicked ones of the world. *The same night*, which expired the 400. yeares, the armies of the Lord were deliuered out of Egypt, and Pharaoh and his armies drowned. The *same night* that dated the 70. yeares, appointed for the Iewes captiuitie, was Baltazer slaine, Dan. 5. 30. compared with Ier. 25. 12. The time is set how long the rod shall be in wicked hands, or rather how long the Lord will hold the wicked as *rods of his wrath* in his owne hands: but it shall not be long, before he will throwe them into the fire.

Psal. 14.

Eccles. 9. 12.

Psal. 75 2.

Exod. 12. 41.

Vse. 3. We are taught further wisedome in entertaining the seasons which God hath allotted to euery purpose: some of which, he hath hid with himselfe: and some, he hath made knowne to vs: I speake not of the former, for it belongeth not to vs *to know the times and seasons which the Father hath put in his owne power*: such *secret* things belong not vnto vs: as to inquire of the time and day of iudgement, which the very Angels in heauen are ignorant of. But things reuealed, belong to vs, and our children, to enquire into, and make our best benefit of. Let vs therefore imitate the wisedome of God in performing all our duties in that proper time, which the Lord hath made their due seasons: especially seeing he hath so clearly manifested to vs our day of grace, & time of our visitation: it is our dutie to betake our selues to seasonable conuersion and repentance: the due time of which, is the present time; because God this day calleth, and if to day we heare his voice, let vs not harden our hearts. There is a time when God is neere, and may be found, and that is the fit time to seek him, and then is he nearer: and then must we seeke him when he seeketh vs by his gratious inuiting of vs to repentance. There is a time when with the wise virgins, we may enter into the wedding chamber; and no sooner is it past, but the doore is shut, and all the foolish virgins excluded. A time there is when the blessing may be obtained; and a time when *Esau* shal not get the blessing, although he seeke it with teares. Now is the fit season for all these duties. Now learne to know God in Christ or neuer: now become a beleeuer, or euer an Infidel. Enter fel-

Entertaine Gods due seasons, and time of grace.

48 lowſhip with God now, or neuer partake with him hereafter. Loue the communion of Saints here, or neuer ſhalt thou enioy it hereafter: begin to liue eternall life here, or thou ſhalt neuer ſee life hereafter, but abide in death. Men are wiſe inough in outward things, to ſtrike while the iron is hote, to watch their beſt windes, which blow them profit, to foreſlow no time in ſtriking vp gainfull bargaines; but here as though the wiſdome of men were not in them, are without all prouidence, and haue caſt care away: and yet how hath the Lord a long time manured vs, that like good trees of righteouſneſſe, we ſhould be laden with fruits of righteouſneſſe, and repentance in our due ſeaſons? yea how hath his pruning knife of correction followed vs for the ſame purpoſe? hath not he taken many from the meanes? and doth he not many waies threaten to take away the meanes from thoſe that are left? doth not the time of his mercie ſeeme to be dated and full expired vpon vs, in that though he hath moſt fearefully ſmitten vs with durable and laſting iudgements, yet he cannot ſatisfie his iuſtice, but his arme is ſtretched out ſtill? and ſeeing that as his hand is againſt vs, our hands are ſtill againſt him; may it not be thought that the period of his vengeance is vpon vs, and that the viſion of wrath and burden of England cannot long be deferred? It is high time then to meete the Lord, if after ſuch prouocations yet his wrath may be turned away. Wiſedome yet crieth in our ſtreetes: Gods word in the mouthes of his meſſengers; his workes of mercie, and iudgement which runne into our owne eyes, all of them call vs to be wiſe hearted, to know the ſeaſon of our fruitfulneſſe. Let vs preſently anſwer the Lords preſent call. Say not with thy ſelfe, when I haue diſpatched this or that buſineſſe, or purchaſed this or that pleaſure or profit, or haue ouergrowne ſuch a trouble and diſtraction; as though repentance ſtood in the change of the outward eſtate, and not in the change of the minde: but know it that no time is thine, but the preſent: and it is little better then Poperie, to profeſſe free will in this matter: it is too much thou haſt beene deceiued in the time paſt; deceiue not thy ſelfe alſo in time to come. Well ſaid one, God hath left man time paſt to repent of, and time preſent to repent in, but the time to come, he hath reſerued in his owne hands.

Preaching is the ſiluer trumpet appointed by God to gather the elect.

Doct. 3. The manifeſtation of ſaluation is to be ſought for *in the preaching* of the word. Which point is plaine, in that the preaching of the word is an ordinance of God: 1. to make Chriſt knowne, in whoſe name alone ſaluation is to be had: 2. to beget and confirme faith in the heart, by which alone as by an hand, we apprehend and applie him with his merits to our ſaluation. The former the Apoſtle affirmeth, Epheſ. 3. 8. the vnſearcheable riches of Chriſt was by *preaching made knowen* to the Gentiles: and, Coloſſ. 1. 27. *God would make knowne what is the*

riches

riches---which riches is Christ in you; *whome we preach.* For the 2. that faith is wrought by the word preached, see Rom. 10. 14. and 1. Cor. 1. 21. *By the foolishnesse of preaching, it pleaseth God to saue such as beleeue:* in that herein he both offereth Christ vnto vs, and giueth vs faith by which we receiue him. 2. This truth appeareth in that whersoeuer the Lord had a people to call to saluation, there he sent his Prophets, and Apostles, whom he appointed so long there to stay, till his worke was finished: and then sent them elsewhere: when *Paul was resisted*, and blasphemed by the Iewes at Corinth, he pronounced them guiltie of their owne blood, and purposed to turne to the Gentiles: but the Lord suffered him not, but caused *him to staie there a* yeare and six moneths longer, because he had many people in the cittie: so *Paul* and *Timothie* hauing gone through *Phrygia* and *Galatia*, were forbidden by the holy Ghost to preach in Asia, and by a vision were assured that the *Lord called them to preach in Macedonia.* Which direction of them by the spirit to some places, and restrayning them from other, argued that they carried with them the meanes of conuerting such as whom the Lord at that time purposed to call. In this ordinance is it called the *word of faith*, 1. Tim. 4. 6. deliuered by exhortation and doctrine, vers. 13. in this embassadge is it called the *the word of reconciliation:* and thus preached, is called the Gospel of the kingdome of God: Mark. 1. 14. *Iohn came preaching the Gospel of the kingdome of God*, powerfully raysing vp men thereunto: and, *the Gospel of our saluation*, Ephes. 1. 13.

Act. 8 5.

Act. 16. 6. 9.

2. Cor. 5. 19.

Vse. 1. The preaching of the word is the greatest blessing that the Lord bestoweth vpon any people; and such a one as God in his anger depriues that people of against whom he intendeth a plague: the former appeareth in that great care of Christ himselfe, who before and after his ascension, prouiding for the good of his bodie the Church, as the speciall gift and loue-token he could leaue behind him, appointed Apostles, Euangelists, and after them Pastors and teachers to continue to his comming againe. The effects also shew the power and price of the blessing, which are reconciliation with God, sanctification of the spirit, mortification of the flesh, the life of God; all which are brought by the reuealing of Iesus Christ. The latter is euident in Amos 5. 13. that when the Lord is about to bring *euill times*, he maketh the *prudent to keepe silence.* Both which shew vnto vs, that the Lord hath opened vnto vs in this Church and land his chiefest treasure: in that he hath put the barres into the rings of the Arke, whereby his glorie is carried throughout our countrie; and in that he hath lifted vp his cloud in the sight of all our people to direct *vs in all our iourneies:* he hath not dealt so freely with euery nation, neither *haue they knowen his lawes*, Psal. 44. last.

It must needes then be the greatest blessing that any people can enioy.

Exod. 40 38.

50 And those who enioy it are bound to more thankfulnes.

Vse. 2. Those people are bound to much thankfulnes and dutie, among whom the Lord hath planted a preaching Ministerie, by which men may be directed in the path of saluation. It is a blessing we are to wish and pray for to all Gods people: and bewaile their want that haue it not. The former we are enioyned by the expresse precept of Christ, considering the greatnesse *of the harueſt*: The latter by his example, who mourned to see people *as sheepe scattered without a shepheard.*

Obiect. But people may doe well inough if they haue the word read publikely, and they can read it at home. *Ans.* My purpose is not by establishing preaching, to derogate from reading, the manifold fruite which accreweth by reading the Scriptures, hath otherwise taught mee, together with the custome of the Prophets, Apostles, and Christ himselfe (of which I haue *elsewhere* expressed the principall:) But the things which God hath ioyned together, let no man separate. In the old Testament the Levites must *read the booke* of the law, giue the sence, and cause *the people to vnderstand* the reading. In the New: after the reading of the law, there was expounding: Christ himselfe after the lecture of the law, had a booke giuen him, found the prophecie, closed the booke, sate downe & expounded it: so did the Apostles *Paul*, and *Barnabas*, Act. 13. 15. Thus hath the Lord afforded his Church a further benefit and more full blessing, a more ordinarie, and principall meanes, to beget faith, and repentance, and to lead men along vnto saluation by a more ful manifestation of the promise of life, which is here said to be by *preaching*, that is, by explaning and applying things read to the heart and affection. This is the *labour in word and doctrine*, commended vnto vs that are the Lords builders and laborers: who in raysing the spirituall walls must imitate *Nehemiahs* builders, euery one of whom in repayring the walls of Ierusalem, must hold the trowell in one hand, and the weapon in the other: in like manner should euery Minister *exhort with wholesome doctrine*; there is the vse of the trowell, and *improoue the gainsayer*, which is the vse of the sword: to want which ordinance, is to want that which the wisedome of the Lord thought most necessarie for the welfare of his Church: who would not haue his people sticke in the outside, but pearce into the depth of his wisdom reuealed; neither content themselues with a bulk of corne, but to get it troden out: nor with bread in the lumpe, but deuided. Whether therefore their estate may be good in such a want or no, we are not so much to sit as iudges vpon them, as become petitioners for them, that their want may be supplied: seeing the word hath taught vs, that where vision faileth, people perish. And for priuate reading, would God men were better acquainted with it then they are: yet although the Iewes had the law *priuately at home*, the priests must notwithstanding publikely not

Beauties of Bethel.

Nehem. 8. 8.

Luk. 4. 16.

ἐν παρακλήσει.

1. Tim. 5. 17.

Deut 6. 7.

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onely read but *expound* it. 51

Which is committed vnto me, according to the commandement of God our Sauiour.

Our Apostle insisteth still in the iustifying of his calling, and sheweth how he came to be a dispenser of such great mysteries as these are of which he hath spoken: it was not ambitiō which made him thrust himself in for a Pastor: neither necessitie or want, which vrged him to take vp this calling (as many base wretches now a dayes make it as a citie of refuge) for whilest he went with commission against Christians, wee neuer read, that he was glad to worke with his hands to minister to his necessities: neither was it ease or honour which solicited him; for euer after the vndertaking of it, he was in disgrace, in perills, in paines, and labours aboue all the rest of the Apostles: neither was it a voluntarie motion taken vp of his owne head, which mooued him vnto this function of *preaching*: But *first* it was a businesse or charge *committed* vnto him of trust, or wherewith he was betrusted: *Secondly*, he receiued it by *commandement*, the nature of which commandement sheweth, that he was so farre from vndertaking this office of his owne will, that it was rather forced vpon him: the word in the originall is properly a martiall word taken from the wars, wherein the Captain hath a power to presse soldiers, and to place them in the foreward, rearewarde, or wings at his pleasure, from whome or from whence they may not start, vnder paine of martiall law: to which he seemeth to allude, when he saith, that he had *fought a good fight*. And how Paul was extraordinarily pressed into this field, euen against his heart, and (as we say) the haire, appeareth, in that he must be beaten downe to the ground, strucke starke blind, eate and drinke nothing in three dayes: that of an extraordinarie waster of the Church, he might become an extraordinarie chosen vessell to publish the doctrine he had persecuted: And *thirdly*, he receiueth no more commandements from the high Priests to afflict the Saints, but a commandement of a farre contrarie nature, from the high Priest of our profession; euen from *God our Sauiour*. Which may be meant either of the sonne, to whom the title of Iesus or Sauiour, is properly ascribed in Scripture, (whence is notably prooued the diuinitie of Christ, who as God meriteth mans saluation:) or else rather here of the Father, the epithite beeing truely referred vnto both: for the Father saueth by his Sonne, and the Sonne by his flesh in reconciling vs vnto the father. Againe, the father is called a Sauiour as he is the God of life imparting to the elect, through his Christ the life of grace and glorie: which message of life, the Apostle was to publish by vertue of this *commission*, and *commandement*: which is said (to shewe this order) to be receiued both from the *Father our Sauiour*, and the *Lord*

1 ἐπιτάγη.

2 ἐπιτροπή.

2. Tim. 4. 7.

3 ὑπὸ καὶ πρὸς τὸν πατέρα.

52

Ieſus Chriſt, 1. Tim. 1. 1. If here it be asked whether Paul was called onely by the commandement of God: The anſwer is, yea onely: for herein is the difference betweene the Apoſtles, and ordinarie Miniſters: the proprietie of the former was to be called immediatly by Chriſt; of the latter to be called of God, but by men: beeing generall to all ordinarie Conſecrations that there is required a twofold preſence; 1. of God; 2. of the Church; as *Iunius* out of the Schoolmen learnedly obſerueth: but not ſo in extraordinarie callings, to which the former ſufficeth without the latter.

Analyſ in Levit. 8. 3. Prior eſt de ESSE conſecrationis: poſterior de eo quod dicunt BENE ESSE.

Out of theſe words naturally ariſe theſe three conſiderations:

1. That the office of preaching, is an office of truſt.
2. That whoſoeuer vndertaketh, muſt finde himſelfe preſſed by this calling and commandement of God.
3. A direction from the Apoſtles example, how and when, miniſters may and muſt, inſiſt in the commendation of this office.

Office of preaching is an office of truſt.

Doctr. 1. That euerie miniſter called by God, is one of Chriſts committes, vnto whom he betruſteth now after his departure, the care and ouerſight of his ſpouſe, who is deerer vnto him then his owne life, appeareth; in that they are called *ſtewards* of this great houſe, hauing receiued the keyes to open the kingdome of heauen, and to diſtribute to the neceſſitie of their fellow ſeruants: *choſen veſſells*, as Paul, not to containe, but to carrie the pearle and treaſure of the kingdome: *feeders*, as Peter: *huſbandmen*, to whom the vineyard is let out till his returne. Of the doctrine much more afterward.

Act. 9. 15.

And therefore requireth faithfulnes, care, and diligence.

Vſe. 1. The honour of a Miniſter, is faithfulneſſe in the diligent and carefull diſcharging himſelfe of that truſt committed vnto him: the principall part of which repoſe, ſtanderth in the faithfull diſpenſing of Chriſts legacies to his Church, according to his owne teſtament: which as it is his dutie enioyned, 1. Cor. 4. 2. ſo is it his *crowne*, his *ioy*, his *glorie*, that by his faithfull paines, he hath procured the welfare of his people: and bringeth with it a great recompence of reward: for if he that ſheweth himſelfe a good and faithfull ſeruant in little things, ſhall be ruler ouer much; what may he expect, who is faithfull in the greateſt? Happie is that man that out of the vprightneſſe of his heart, can ſay with Paul, that nothing, no not his life is ſo *deere* vnto him, as to fulfill his courſe with ioy, *and the miniſtration he hath receiued.* If any man aske, how he ſhall come to this? I anſwer, he muſt take the courſe that Paul did: 1. he muſt teach the *whole counſell of God*, and keepe nothing backe, v. 27. and 2. he muſt diſpenſe it ſincerely: not handling it deceitfully, nor making merchandiſe of it: but, 1. *as of ſinceritie, as in the ſight of God.* 2. in the declaration of the truth, approouing himſelfe to euery mans conſcience:

1. Theſſ. 2. 19, 20.

Act 20.

2 Cor. 2. 17. and chap. 4. 2.

here-

here by he shall become a *sweete sauour to God*, euen in them that perish: whereas the false and foolish Prophet, hath a cuppe of gall and wormewood tempered by the hand of the Lord, Ier. 23. and the Prophet Ezekiel sheweth both the head and tayle of this vnhappie condition, the first entertainement of him is a woe, and his farwell a curse: and therefore I say to euery one present, whom it doth or may concerne, as Paul to his Timothie, *O Timothie, keepe that which is committed vnto thee*: and, *That worthie thing which is committed vnto thee, keepe it*: yea, I charge you all in the sight of God, who quickeneth all things, that you keepe this commandement.

Ezek. 13. 3. 9.

1. Tim 6. 20. 2. Tim. 1. 14.

Vse. 2. The ministerie is no calling of ease, but a matter of great charge; nor contemptible, as many contemptuous persons thinke it too base a calling for their children: but honourable, neere vnto God, of great trust, a calling committing vnto men, great matters, and *worthie things*, which not onely the Angels themselues haue dispensed sundrie times, but euen the Lord of the Angels, Iesus Christ himselfe all the while he ministred vpon earth: the honour of which calling is such, as those who are employed in the duties of it, are called not onely *angels*, but *coworkers* with Christ in the saluation of men.

And is no matter of ease.

Malac. 3. 1. 1. Cor. 3. 9. Cooperarij in ministerio non conversione.

Doctr. 2. Whosoeuer would finde comfort in themselues, or cleare and iustifie their callings to others, or doe good in that place of the body wherein they are set, must be able to proone that they are not intruders, but pressed by this calling and commandement of God: that as Paul performed euery dutie in the Church by vertue of his extraordinarie calling, so they by vertue of their ordinarie. For can any man thinke that a small aduantage to himselfe, which our Apostle doth so dwell vpon in his owne person, and that in euerie Epistle? making his calling knowne to be committed vnto him, not *of* men, nor *by* men, but by Iesus Christ? See Gal. 1. 1. and cap. 2. 7. Eph. 3. 2. 1. Thess. 2. 4.

Euery minister must exercise his calling by vertue of a commandemēt of God.

The necessitie of this *commandement* appeareth: 1. because it implyeth a fitnesse in the persons so commanded, for the Lord sendeth not a message by the hand of a foole: for this is as he that *cutteth off the feete*. A Prince would not send an ambassador, who is onely able to reade his message out of a paper, euerie poste might doe that; but one of parts and gifts, by whom the message might carrie all the grace it possibly could. Euen so the Lord sendeth the *tongue of the learned*, some Ezra, some Apollos, men mightie in the Scriptures, and full of authoritie in regard both of life and doctrine. In the consecration of Aaron and his sonnes, we read that they must be fitted two waies: 1. they must be washed with water, that is, purged from the euills which might corrupt and blemish their callings: 2. instructed and furnished with gifts: and they

Levit. 8. 3.

54 two sorts: 1. of graces, as wisdome, vnderstanding, &c. signified by the garments with which they were to be arrayed: 2. of sweete smell, the which both by holy doctrine and life, they were to diffuse in the Church; signified by the sweete oyle powred on their heads, v. 12. These onely are sanctified, and set apart by the Lord to serue before him, Exod. 29. 4.

2. This commandement imposeth a necessitie to performe the duties of the calling, the acknowledgement of which breedeth conscience, and willingnesse therein, not for the profit and commodities, but because the dispensation is committed vnto him: *Paul* seeing that necessitie was laid vpon him, denounced a woe against himselfe if he should not preach the
1. Cor. 9. 16. Gospel; not for the vaine applause of men, but *to please God which tryeth the hearts*, 1. Thess. 2. 4.

3. This commandement maketh the function and works of it powerfull, & fruitful in the hearts of all men, euen the greatest: and whereas such as haue not their commission sealed from the Lord, finde not their sacrifices burnt by God, but often labour all day, and all night, and catch nothing, yea themselues with their worke perish together: the tongues which the Lord armeth from aboue are cheines vnto authorities, linkes of iron to binde Nobles and Princes, and bridles euen to the deuils themselues: yea not seldome by vertue hereof, Princes and people may stand vp in apologie and iust defence of a poore man whom the Lord reporteth: as Ier. 26. 15. *He is not worthie to die, for he hath spoken to* vs in the name of the Lord.

4. This commandement bringeth much comfort in all troubles raised vp against men, whilst they endeauour in the faithfull execution of this most thankles office amongst men; which otherwise might well be taken for so many plagues wherewith God followeth him who runneth vnsent: for such is Gods grace, as he neuer commãdeth, but includeth also a promise of blessing to the obseruer; and namely of speciall protection, which is so necessarie for such as are dispatched to encounter against Satan and the wickednes of the world: so as hereby the heart is fenced and strengthened against the malice of Satan and men: which while the sonnes of
Act. 19. Sceva wanted, we see how mightily Satan (who easily espied their want of commission) preuailed against them.

Vse. 1. Let no man presume to take vpon him any office in the Church
Heb. 5. 4. vncalled: *no man taketh this honour to himselfe:* Christ himselfe must be appointed of his Father.

Vse. 2. Let none content himselfe with the calling of man, separated from Gods calling; for this was the guise of the false Apostles, against whom our Apostle opposeth himselfe and calling almost euery where,

who

who were called of men, but not of God.

Vse. 3. In all other callings let men be assured they haue Gods warrant, both in the lawfulnesse of the callings themselues, and in their holy exercise of them; passing through them daily in the exercise of faith and repentance: not forgetting daily to sanctifie them by the word & prayer.

Doctr. 3. Ministers may and ought to be more or lesse in the commendation of their calling, as the nature, and necessitie of the people to whom they write or speake, do require. As the Apostle here magnifieth his authority in that he is a *seruant* of God: 2. an *Apostle* of Iesus Christ: 3. that he receiued his Apostleship by commission and commandement of Christ himselfe: and 4. all this while hath by sundrie other arguments amplified the excellencie of his calling: the reason of all which is not so much to perswade *Titus*, who was before sufficiently perswaded of it: but partly for the Cretians sake that they might the rather entertaine this Doctrine, so commended in the person of the bringer: and partly because many in this Ile lifted vp themselues against him and *Titus*, as men thrusting in their sickles into other mens fields too busily; or else if they had a calling, yet taking too much vpon them, both in correcting disorders, and establishing such nouelties among them as best liked thē: so as here beeing to deale against false Apostles, peruerse people, and erronious doctrines (as in the Epistle we shall further see) he is more prolixe and loftie in his title: otherwise where he met not with such strong opposition, he is more sparing in his titles, as in the epistles to the Colosſ. Thessal. &c. So was it the pride of the false Apostles that made him say, By the grace of God, *I am that I am*: and, that grace of his which is *in me was not in vaine*: and, *they are Ministers, I am more in labours, more abundant, &c.*

Ministers may be more or lesse in the commendation of their calling, as their people be.

1. Cor. 15. 10.
2. Cor. 11. 12.

Vse. In our daies when the basest of men account so basely of the Ministerie, as the most abiect, and despised calling; will it not be thought very seasonable to insist vpon the iust excellencie and dignitie of this calling? can it be thought vnequall, if we take more care then vsuall of freeing it from contempt, which is more then euer? The faithfull Ministers of Christ can, and doe thinke as basely of themselues as any man can thinke or speake of them: and if they aduance their calling, it is not pride nor pleasure vnto them; but they are compelled vnto it: as *Paul*, *I was a foole to boast of my selfe, but yee euen compelled me.* Others doe it because their loue to the ordinance of God doth constraine them: others considering how the world was drowned for despising Noah and his Ministerie; and how God departed from his owne Cittie and house at Ierusalem, because they despised his Prophets, and mocked his messengers: and fearing least the like befall our Church and land for the same sinne, most profitably

2. Cor. 12. 11.

56 Gal. 4. 14.

and iustly both by word and writing magnifie this function. If men were like the Galatians, who would haue plucked out their eies for Paul, and receiued him like an angel, yea, and Christ himselfe: if men would know them that labour in word and doctrine among them, to haue them in singular loue for their workes sake: then where we labour to magnifie, we would and might endeauour to abase our selues, and become weake to the weake, and all things to all men: but to free Gods ordinance from contempt, we may and must challenge such titles, as the Lord hath honoured vs withall, who hath for our incouragement stiled vs by the *stewards* of his house, disposers of his secrets, disbursers of his treasures, keepers of his keyes and seale, secretaries, embassadors, angels.

v. 4. *To Titus my naturall sonne according to the common faith*;

Hauing spoken of the person *saluting*, whose high calling hath hitherto detained vs: Now are we come to the person saluted: and so afterward are to proceede to the forme of the salutation it selfe; both of them beeing contained in this 4. ver.

The person saluted, to whom the Epistle was written, is described, 1. by his name, *Titus*. 2. by a title of *relation*, *My sonne according to the common faith*. 3. by the *adiunct of his sinceritie*, *my naturall sonne*.

First, for the name: It sheweth him to be an heathen, or Gentile born: by nation a Grecian, Gal. 2. 3. of heathen parents and education, for at this time he was vncircumcised: and it is probable that he remained so vnto his death: yet such a one as was without God in the world, without Christ, without hope, is begotten by the Gospell, not onely to be a beleeuer, but to sinceritie in the faith: and thus he becommeth a true Titus, that is, *truely honourable*, yea so farre honoured, as that he was a chiefe pillar and instrument in the Church, and much employed in the Churches affaires by the Apostles themselues. What an vndeuided companion of Pauls he was in his peregrinations and trauells appeareth, Gal. 2. 1. what great delight Paul had in him, 2. Cor. 7. 6. how he vsed him as a Legate vnto diuerse Churches, and betrusted him with the gathering of the almes for the poore Christians in Iudea, 2. Cor. 8. 6. 16. how he graceth him with the title of a companion, and a fellow-helper in the Lords businesse, v. 23. yea, he vouchsafeth him the title of a brother, 2. Cor. 2. 13. nay more, of that which is much nearer, euen of a *sonne*, in this place.

κοινωνὸς ἐμὸς καὶ ὑμῶν.

Doctr. Note hence the *freedome*, and *power* of Gods calling to grace. For what merit or dignitie? what workes of preparation appeared in Titus, beeing of heathen parents, countrie, and education, whereby hee should be raised to such seruices, so neere vnto God? or what worthines

was

was in Paul himſelfe? he was indeede an Hebrew of the Hebrewes, circumciſed the eight day, of the tribe of Beniamin, brought vp at Gamaliels feete, and a great ſcholler; but by all this he was armed to waſt the Church, and he acknowledged himſelfe ſuch a tyrant, and perſecutor of the Church of God, as that he was vnworthy to be an Apoſtle: and beeing one, he was in that regard, the leaſt of them all, 1. Cor. 15. 9. and for the latter, the power of Gods grace breaketh through the ſtrongeſt oppoſition, euen Gentiliſme, and Paganiſme it ſelfe: yea, he whoſe honour it is to produce light out of darkeneſſe, and quicken the dead, doth often where ſinne hath abounded, make grace abound much more: and of the greateſt and notorious ſinners, raiſe vp ſuch ſpeciall inſtruments of his glorie, as ſhall ſtrippe and goe beyond a number that haue alwaies liued more ciuilly then they, before their calling.

Vſe. 1. Hence is confuted all that Popiſh doctrine concerning workes of preparation and diſpoſition before grace: and of merit and ſupererrogation after: Gods grace is free, not mans will, his mercie is mans merit.

Meritum meum eſt miſeratio dominiſnon ſum plane meriti inops quamdiu ille miſerationũ nonfuerit. Bern. in Cantic. ſerm. 61.

2. Conſider thy owne baſeneſſe and indignitie before thy conuerſion to be humbled by it, yet let not Satan goe beyond thee in it. He will be alleadging againſt thy faith, after this manner: Would God ſhew mercie on thee, who wert ſo deſperately drowned in thy ſinne? or can thy calling be ſound, who ſo long a time didſt fight againſt the truth? here thou haſt anſwer for thy ſelfe: I was neuer worſe, though I was as ill as an heathen and Publican: I was not worſe then a blaſphemer, or a perſecutor, yet God had mercie for ſuch, and ſoundly called ſuch, and why not for me? But he will obiect further, Indeede if thou hadſt liued a ciuill life, and not haue beene ſo outragious and deſperate in thy ſinfull courſe, there had beene more hope of thee, as of one who wert not farre frõ the kingdome of heauen: but the caſe was not ſo with thee. To which thou maiſt truely anſwer, That there is no more diſpoſition to grace in a meere ciuill man, then in the moſt profane perſon: although there be ſome more reſtraint of corruption in the one, then in the other: nay, for moſt part, there is leſſe hope of ſuch, then of greater ſinners: for they are often hindred from ſeeing the truth of their eſtate, by reaſon of their ciuill vertues: and by comparing themſelues with men notoriouſly wicked, conclude (with the Phariſie) themſelues to be in good caſe, for they are not thus, or as that man, who is an open inordinate perſon: whereas the other are more eaſily convinced in their owne conſciences, and are ſooner brought to ſay with the Publican, *Lord be mercifull*, and ſo goe away more iuſtified: yea, and much more may be added hereunto, namely, that there is much more hope of great ſinners, then of many who haue (not

58 onely ciuilitie, but) a ſhew of religion, and want the power and life of it: of whom the ſpeach of Chriſt is true, that *Publicans and harlots ſhall goe into life before them.* The ſeauen deuills in Marie Magdalen reſiſted not her conuerſion ſo much, as their conceit doth theirs, who thinke that all deuils are caſt out, if Belzebub the prince of the deuils do not diſcouer himſelfe: greater hope there is of the cold Laodicean, then of the lukewarme: and experience, and good reaſon from the Scriptures teacheth, that ſuch as haue beene before their conuerſion, either more outragious in their ſinne, or zealous againſt the truth, when as once their change came, haue prooued farre more eminent inſtruments of Gods glorie, then ſuch as before their change neuer ſo highly diſhonoured him: both becauſe thoſe affections which were ſo violent in ſinne, are turned in their vehemencie againſt ſinne: as alſo becauſe the ſenſe of much loue in forgiuing many ſinnes, doth greatly conſtraine and enforce double thankefulneſſe: all which I haue ſpoken that no man be diſcouraged (otherwiſe then to lead him through his courſe with conſtant humilitie) for his eſtate paſt, if for the preſent he finde a change; but rather breake forth into the magnifying of that maruelous power of God, and that free grace of his, who is the moouer and perfecter of our whole ſaluation.

The 2. point in this deſcription of the perſon of Titus, is the title of relation, *my ſonne according to the common faith:* that is, my ſon, not whom I haue begotten according to the fleſh, but to *the faith*: namely, both to the *gift* of faith, for Paul was his ſpirituall father, by whoſe meanes, and miniſterie he was conuerted: as alſo to the *doctrine* of faith; not to beleeue and profeſſe it onely, but alſo become a teacher of it. Which doctrine is called the *common faith*, 1. becauſe the *matter* of it is common to Paul, Titus, and all the elect. 2. the *manner* of propounding it, in which they did mutually conſent; is common to all beleeuers. 3. in regard of the *common obiect*; which is Chriſt and all his merits, which belong to all the faithfull. 4. in reſpect of the common *profeſſion* of it: it beeing the badge of euery Chriſtian. 5. of the *common ende* of it, which is ſaluation, the ende of euerie beleeuers faith. Out of this title note two leſſons.

Doctrine of the Goſpel called the Common Faith why.

1. That Miniſters ought to be ſpirituall fathers to beget children to God.
2. That faith is one and the ſame in all the elect.

Miniſters are vnder God ſpirituall fathers.

Doctr. 1. That Miniſters are ſpirituall Fathers to beget children to God, appeareth in that the Hebrew phraſe not onely ſtileth them by the name of fathers: 1. who indeed are ſo properly by the way of blood & naturall generation: 2. neither onely thoſe who are in a right deſcending line, though neuer ſo far off: 3. neither onely thoſe who adopt others into

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the roome and place of children: 4. but those also that are in the roome of fathers, either generally, as all superiors, in age, place, or gifts; or more specially such as by whose counsell, wisedome, tendernes, and care, we are directed as by fathers; who in these offices and not in themselues (for sometimes they be inferiours otherwise) become fathers vnto vs. Thus was Ioseph an inferiour, called a *father of Pharaoh*: that is, a counseller: Iob for his tendernes and care, called a *father of the poore*: Schollers of the Prophets, called *sonnes of the Prophets*: Elisha saith of Eliah, *my father, my father*: and Iubal was the *father* of all that plaie on harpes. But much more properly is the Minister called *the father* of such as he conuerteth vnto the faith: because they beget men vnto God, as *Paul* did Onesimus in his bonds: in which regeneration the seede is that heauenly grace whereby a diuine nature is framed: the instrument by which it is conueied, is the word of God in the Ministerie of it. The mother of these children of God is the Church, which conceiueth them in her wombe, which *trauelleth* of them and bringeth them into this spirituall world, which bringeth them vp in her bosom, and nourisheth them at her brests, first with the milke of the two Testaments, and after with stronger meate till they be strong men in Christ.

Gen. 45. 8. Iob 29. 11.

Gal. 4. 27.

Obiect. Matth. 23. 9. Call no man father in earth: and God is the onely father of spirits, Hebr. 12. 9.

Ans. The place doth not simply and absolutely forbid the calling of any man father, for then had the Apostle sinned in calling himselfe the father of the Corinths, and Timothie and Titus his sonnes: yea the Lord himselfe goeth before vs in example in giuing this title not onely to the fathers of our bodies, but all superiors besides in the first commandement. But the scope of that place is, 1. to condemne the ambitious seeking and boasting in the titles of father, doctor, &c. 2. to teach that no man should depend vpon any other, as the principall efficient cause of his birth, either naturall or spirituall: for God is properly the father of vs all, not according to our spirituall birth onely, but euen our naturall also: for he formeth in the wombe, he bringeth out of the wombe, and in him we liue, and moue, and haue our being: and what Ministers or fathers of our bodies act herein, they doe it as instruments, by whom the Lord worketh. True it is that the Lord hideth his worke by instituting such meanes, as haue in them some shew of inherent power, to produce such effects; and for their further reuerence ascribeth to these instruments his owne work, and his proper titles of *fathers, sauiours*; yet is no man for this to ascribe the principall power of begetting him, whether in the flesh, or in the faith, to any man, otherwise then as a subordinate meanes vnder God, that the whole praise of the worke, and of our life naturall and spirituall, may be

1. Cor. 4.

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ascribed vnto the God of life, and the spirits of all flesh. Thus we see how Ministers are fathers, and so to be accounted.

The soule must haue a father as well as the bodie.

Vse. 1. No man can be saued in an ordinarie and visible Church, where the Ministerie of the word is setled, but by a second begetting, and birth: for that which is borne of flesh, is flesh: and therefore he must haue another father besides the father of his bodie: for no spirituall father in earth, none in heauen: euery child borne into the world hath a father, although many sonnes of the earth know not their father: examine thy heart, am I born into the Church? who was my father? and here what a number of the sonnes of the earth, earthly and base minded men and women, professing themselues to be the sonnes, and daughters of God, know neither father nor mother, besides those of their bodies: and conceiue no more of this heauenly birth then Nicodemus, who although Christ himselfe taught the doctrine of regeneration, yet asked how could those things be: for what is that which is generally taken and rested in as the new birth, and deceiueth the most men and women in the Church? surely the repressing of wickednes of nature, that it breake not out into excesse of riot: and perhappes not the restraining only, but the reforming of some grosse vice, or vices; which may be, and generally are, where is no renewing, nor birth into the Church. Iudas so liued as no man could say, blacke was his eie, but yet was a deuil: out of which example we euidently see, that euen the supernaturall decrease, and restraint of vice in the reprobate, is farre from the new birth of the elect. Let him then that would not be deceiued in this waightie matter, looke he be renewed, that he be a new creature, a new man compleat in all his parts: for as the soule is whole in euery part of the bodie, so is the beleeuer renewed in euery part; that although there be no lust but may assaile him, yet none shall dwell peaceably with him.

Carrie a child-like affection to these spirituall fathers.

Vse. 2. This neere relation worketh speciall affection betweene the Minister, and people conuerted by him; I say not there ought to be, but there is also a speciall affection of loue betweene them. The *Minister* loueth him that is begotten by him, as if he were his naturall sonne, and the issue of his bodie, nay euen aboue him; seeing it is a more ardent and lasting loue which is grounded in grace, then that in nature: the loue of women is not comparable vnto it. The *people* haue such in singular estimation for their workes sake. The Galatians tasting the sweetnes of the Gospel, did receiue *Paul* as an *Angel* of God: *yea, as Christ himselfe,* and would haue plucked out their eyes, that is, departed from their dearest things to haue done him good. The layler beeing conuerted, was as readie to wash the wounds of the Apostles, as euer he was before to inflict them: Lydia constraineth them to tarry with her: and all this, because

Gal. 4. 14.

Act. 16.

they

they see they owe them (which Paul challenged of Philemon) not onely their seruice, but euen their owne selues vnto them.

Let Ministers feele this fatherly, yea this *motherly* affection, Gal. 4. 19. towards their people, and like tender mothers reioyce when they prosper and thriue in grace, mourne when they are sicke: but when they are like to die, be readie to die for them and with them: such a tender mother was *Paul*, that wished himselfe rather accursed, then his countrimen should be cast away. We haue many teachers euery where, but few such fathers: too many Ministers resemble the mother of the dead child, who care not what become of the liuing one, whom the true Salomon shall in the end discouer to be no naturall mothers of his children.

And iustly may we call for childlike affections at this day in our hearers, especially seeing a number challenge the Church for their mother, but deale with their fathers, as Simeon and Leui dealt with their father Iacob, so farre as they can, making them to stink among their inhabitants: or like another cursed brood, with Cham, seeke to discouer their fathers nakednes: well may we wish such to become children *in malitiousnesse*: and seriously to consider of this truth, which informeth vs, that whosoeuer they be that finde not that those Ministers feete are become beautifull, who perhaps before were strangers in their hearts: whosoeuer for their workes sake receiue them not into the inward closet of their soules: whosoeuer in their departure mourne not after them, as King Ioash after Eliah, *my father, my father*; such may be allowed to make question of their conuersion, as he may of his legitimation, who could neuer come to know who was his father: for were the Gospel powerfull in a people, a most proper fruit of it would be, the *conuerting of the hearts of fathers vnto children, and of children vnto their fathers*. Now if any be desirous to carrie themselues towards their Ministers, as children toward their parents, they must performe vnto them these duties.

1. Cor. 14. 20.

1. king. 13. 14.

Malac. 4. 6.

1. They must giue them double honour, 1. Tim. 5. 17. reuerencing their persons, their places.

Duties to spirituall fathers.

2. They must partake in all their goods, as the Leuites in the law did, yea, if neede be, lay downe their necks for their sakes, Rom. 16. 4. in way of thankfulnes.

3. No accusations must be receiued against them, vnder two or three witnesses: a dutifull child will not heare, much lesse beleeue euill reports of his father.

1. Tim. 5. 19.

4. In doubtfull cases of conscience resort vnto them for counsell, as children to their father.

5. Obey them in all godly precepts, endure their seueritie, be guided by their godly directions, as those who haue the ouersight of soules com-

62 mitted vnto them, euen as the child ingeniously imitateth and obeyeth his father.

Faith of the elect is but one.

Doctr. 2. Faith is one and the same in all the elect; and is therefore called the common faith, Eph. 4.5. there is *one* faith which is true, whether we vnderstand it of the *doctrine* of saluation, which in *Athanasius* his confession is called the Catholike faith of all Christians, because it is a doctrine receiued and beleeued by the Catholike Church: or if we take it for the *gift of faith*, whereby we beleeue to iustification. Which grace is but one, and common to all the elect, notwithstanding there be diuerse measures and degrees of it peculiar to some. Hence the Apostle Peter calleth it, the *like pretious faith*, 1. in respect of the *kind* of it, beeing a iustifying faith, by which all that beleeue, haue power to be the sonnes of God, Ioh. 1.12. Gal. 3.26. 2. of the *obiect* of it, which is *one Christ*, the same yesterday, and to day, and for euer: who dwelleth in the hearts of euery beleeuer, Eph. 3.17. whom although the fathers of former ages beheld him to come, and the latter ages alreadie come; yet both reioyce in seeing his day, with the same eie of faith: the difference is, that one seeth it somewhat more cleerely then the other. 3. of the same *ende of* it, which is saluation, common to all beleeuers; called therefore by *Iude* 3. *the common saluation.*

2. Pet. 1.1.

Fides vna, respectu non subiectorum graduum: sed speciei, obiecti, finis.

If but one faith, but one way to heauen.

Vse 1. To confute such as foolishly imagine and teach, that there may be as many faiths and waies to saluation, as there be nations and peoples: that the Iewes must be saued by the law of Moses: the Gentiles by the law of nature: Christians by the Gospel, and euery man by the religion he professeth: to proue which vanitie they alleadge, Habac. 2. The iust shall liue by *his owne faith*. But we that haue learned that there is but one Christ, one way to heauen, and one common faith, euidently perceiue that euery man cannot be saued in his owne way: except some can come to the father, and not by the sonne. The Apostle *Peter* hauing learned the doctrine of faith from Christs owne mouth, writing to the dispersed Iewes, calleth that his faith the same pretious faith with that of the Gentiles: teaching thereby, that the faith is but one, and that published in the Gospel, whereby both Iew and Gentile can be saued. As for that place of the Prophet, the scope of it is onely to vrge the special application of that one and onely true sauing faith, which euery man is to labour for, that he may liue by it: and further is no ground for such fancies.

And if the common faith be this way, then not common works out of the Churches treasurie.

Vse. 2. This doctrine affordeth vs another way to saluation then the Popish Church, and guids manifest vnto vs. For 1. here is no mention of common *workes* out of the Churches treasurie; the Apostle teacheth that the common treasurie of the Church is the common faith: which excludeth all merit; seeing to beleeue, is not to merit, but to apprehend (not

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another mans, but) Chriſts merits; yea the Scripture it ſelfe ſpeaketh cautelouſly in this matter, leaſt euen our faith it ſelfe ſhould come in the ſchoale to be poiſed with the grace of God, when it ſpeaketh ſo often that we are iuſtified *by* faith, and *of* faith, and *through* faith, but neuer for faith.

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Foure maine differences of this Apoſtolical faith from the Romiſh apoſtaticall faith.
Per fidem, ex fide, non propter fidem.

2. This apoſtolicall faith is not a faith of two or three, but a common faith which euery beleeuer hath: but the apoſtaticall Popiſh faith (falſely called Catholike) is not ſo: for it is the faith of the teachers of the Church onely, which their hearers may ſafely reſt in, although they haue no ſpeciall faith of their owne; neither indeed know what their Church or teachers doe beleeue: but who ſeeth not that this groſſe faith in the lumpe cannot be either ſauing or Catholike? ſauing can it not be, for the ſauing faith of the elect goeth with the knowledge of the truth, v. 3. neither can it be Catholike or the common faith, no more then that can be a common commoditie which is ingroſſed into ſome few mens hands, and neuer ſeeth the open market; or rather which is a monopolie: for to beleeue, ſay they, as the Pope beleeueth (although they know not what he beleeueth) is ſufficient.

3. This apoſtolicall common faith purifyeth the heart, cleanſeth the conſcience from dead workes, and worketh by loue: but the apoſtaticall Romiſh faith, is a pragmatical fancie working by rage, furie, violence, and blood: filling their hearts and hands with deteſtable reſolutions and attempts, fouling their conſciences with moſt impure, and impious workes of the fleſh, and ſuch as the iſſues of death follow, as often experience hath beene their miſtriſſe.

4. This common faith is moſt ancient, it is the old and the good way: but ſo is not theirs; let them terme it the *old religion* as long as they will, it is a ſtrange doctrine, a *new deuiſed faith*, not ſauouring of apoſtolicall antiquitie: as will appeare plainly to him that compareth that which they now profeſſe, with that which was profeſſed, when *Paul* writ the Epiſtle to the Romans. Hence will it follow, that their faith not beeing the common faith, I ſay not that they muſt *amend* their faith, but *change* it, if they will be ſaued by it: it is not all the patching and daubing, and refining of their points will helpe them; nor all the baulme in Gilead can ſo ſupple their poſitions, that we may ioyne with them, vntill they beginne againe and laie the ſame foundation with vs, which is to ſeeke to enter into life by the doore, and not as theeues, ſeeke to creepe in at the window: till this be done, the ioyning with them will be the departing from the common faith: till this be done, we may not giue them the right hand of fellowſhip. Let them firſt ſhake hands with Chriſt (which is our heartie praier to the Lord for them) & we wil gladly and heartily reach thē ours.

64 Studie to keep this vnitie of faith.

Vse. 3. If the faith be but one, we muſt all then ſtudie to keepe the vnitie of faith in the bond of loue, which is the Apoſtles collection on the ſame ground, Epheſ. 4.3.4. we ought ſo to compoſe our affections, as we may go out with one heart, and one minde in the profeſſion of this one common faith, which maketh communion betweene the higheſt and loweſt, rich and poore, Maſter and ſeruant; Preacher and people: for in Ieſus Chriſt all are one, Iew, and Gentile, bond and free: *Paul* was *Titus* his father in the faith; but yet this common faith made him his fellow & brother; 2.Cor.8.23. ſo he calleth himſelfe the *father* of the Corinthians, and yet them his *brethren:* as Oneſimus a poore ſeruant by vertue of this common faith, became the ſonne of Paul, and yet his faithfull and beloued brother: ſo as howſoeuer in earthly relation, we haue our difference, and inequalitie; yet in regard of this common faith, beleeuers may ſay (as they in the Prophet) wee haue all one father, and one mother, yea one meate, and cloath, one education, and one inheritance. The Miniſters muſt therefore ſo acknowledge himſelfe a father, as that he is a ſonne too; ſo a teacher, as that he be a diligent hearer and entertainer of the doctrine alſo. The Maſter muſt not forget he hath a maſter in heauen, and that his ſeruant in regard of the common faith, is or may be, his fellow ſeruant, and if he be a religious ſeruant, he muſt be counted more then a ſeruant, euen an Oneſimus, *a brother in the Lord.* The Magiſtrate muſt ſo rule, as a ſubiect vnder Chriſt, and not altogether ſtand on authoritie; but caſt an eye vpon the common faith. The husband muſt not altogether ſtand on his headſhippe, but like a man of knowledge, dwell with his wife, as one who is with him a ioynt heire of the life of grace: ſo in other relations. Which conſideration, were it obſerued, it would cut off much diſcomfort in families, cities, ſocieties, Church and common wealth: it would keepe men from offering occaſions of vnbrotherly ſtrife and contention, as we ſee in Abraham and Lot, it would cauſe them to forgiue and forget old iniuries, as Ioſeph, Gen. 50. 17. if they would conceiue that they are all brethren in the faith.

Rom.4.6.15. Philem.10. 2.Pet.3.7.

γνήσιος. τὸ τῆς ἀγάπης γνήσιον.

The third point in the words, is to conſider of the adiunct of ſinceritie by which Titus is commended, *my naturall ſonne*: that is, not illegitimate, or baſe borne; but my right full, true, and (as we ſay) lawfully begotten ſonne, one that both reſembleth my ſelfe, and is a right follower of me. The ſame word is vſed, 2.Cor.8.8. where the Apoſtle perſwadeth the Corinths, to the chearefull releeſe of the poore brethren in Iudea, by this reaſon that he might trie the *naturalnes* of their loue. Which commendation was of good vſe: 1. for Titus his encouragement, whom ſo great an Apoſtle ſo eſteemed: 2. that the Cretians might with more re-

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ſpect and reuerence receiue him thus highly commended. 3. to diſtinguiſh Titus from ſome other of his ſonnes, who a while fathered themſelues vpon him, but after falling from the faith, prooued but baſtards, and counterfeit, as *Hymenæus, Philetus, Alexander: Titus* was not ſuch a one, nor Timothy, ſee 1. Tim. 1. 2.

Doctr. 1. In that the Apoſtle powreth not out his commendation of Titus, neither this but vpon good ground: obſerue how warie euery man ſhould be both whome, and to what ende, and how farre they commend another, and yet this more eſpecially, if their iudgment be required or eſteemed. Thus Paul commendeth Titus, 1. one well knowne to be worthy, and not out of partiallitie. 2. for a good end; the benefit of the Church, that his perſon and doctrine might be more louingly embraced: and that this was his ende appeareth, 2. Cor. 8. 23. *If any enquire of Titus, he is my helper and fellow: or of our brethren, they are meſſengers of the Churches, wherefore ſhew towards them the proofe of your loue.* 3. he commendeth him ſparingly, and is not lauiſh beyond the truth: Neither is he generall in ſuch elogyes, for ſcarce any elſe but Timothie receiued ſuch a teſtimonie from him.

We muſt be warie whom we commend, for whar, and how farre.

Vſe. In this Seedplot of the miniſterie, whence young Titusſes are to be commended vnto the vſe of the Church: it ſtandeth thoſe in hand, who are to diſmiſſe them with letters teſtimoniall, not hand ouer head to giue a raſh teſtimonie to euery one that requireth it: but know the party to be worthy, and one who ſhall not be found inferiour to the teſtimonie giuen of him: not becauſe he is a friend or kinſman, or one whom thou wouldſt preferre, neither for forme or faſhion; but becauſe herein thou ſhalt diſcharge a good dutie in faith to God, and his people.

Reaſons. 1. Becauſe the iudgement of men in the places of Maſters & Fellows of Colledges, are much eſteemed and relyed on. 2. it is a matter of much moment, to commend a man to be ſet ouer a people: for which function the Apoſtle asketh, who is ſufficient? 3. the ſetting to a raſh hand here, is as the raſh laying on of hands; which ſinne the Apoſtle forbiddeth Timothy, not onely in his owne perſon, but euen the communication with it in the perſons of other men. 4. this raſhneſſe draweth not onely thy ſelfe into the ſinne of falſe witneſſe bearing, and that againſt the Church: but alſo it draweth others into the ſame, as Patrons, Prelates, beeing the collaters and Inſtituters to benefices: beſides, it is a confirming of the inſufficient partie himſelfe in his inſufficiencie, and a ſpeciall patron of idleneſſe; ſeeing euery inſufficient perſon by friends or fauour, may procure an ordinary forme; and be as farre commended as the diligent hand. All theſe reaſons, beſides the example of our Apoſtle, ſhould prouoke our care in this, which is more then a matter of ordinarie

Letters teſtimoniall not to be giuen raſhly, why.

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fauour: and to imitate the circumſpection of the Apoſtle Iohn in the 12. of his third epiſtle; *Demetrius hath a good report of all men, and of the truth it ſelfe; yea and we our ſelues beare record, and ye knowe that our record is true.*

All that are in account ſonnes are not naturall.

Doctr. 2. All are not *naturall* ſonnes that are ſo accounted; many that ſeeme to be begotten to the faith, are no better then baſe borne, begotten onely after the fleſh as Iſmael, and ſtill remaine a ſtrange ſeede. The Apoſtle had a cleare eye, who perceiued many falſe challenges, and vniuſt claimes to be made to the inheritance by a number who were neuer naturall ſonnes, but onely made a flouriſh, as though they had beene the next heires: and hence euerie where we are taught, that all are not Iſrael, who are of Iſrael, and he is not a Iewe, who is one without: and though Iſmael ſeeme a long time to haue the right of the firſt borne, yet in the ende he is caſt out of the houſe, and prooueth diſinherited.

The adopted ſonnes of God are the naturall ſonnes of his miniſters.

Vſe. It ſtanderh then all of vs in hand, to looke to our legitimation, leaſt we looſe the inheritance. It is not outward ſhewes that will intitle vs; he that will be the adopted ſonne of God, muſt be the naturall ſonne of his miniſters, and ſuch an one as ſtandeth not in the ceremonie, but feeleth in his heart the ſinceritie of religion: it is more to be the naturall ſonne of the Church, then to come to Church there to heare, pray, and receiue the Sacraments; it is more then to giue good words to religious perſons and exerciſes, which are good cheape: for a man may performe theſe outward ſeruices, and get praiſe of men, and yet want the praiſe of God: theſe things then muſt be done, but not inſiſted in, if we would haue God to praiſe vs. *Queſt.* But what may we doe to get approbation of God? *Anſ.* Becauſe the Lord who loueth, prayſeth alſo truth in the inward parts, we muſt beware of guile; become *Nathaniels*, men without guilfull ſpirits, get our hearts circumciſed, that we may be Iewes within, and not in the letter onely. Examine then thy ſpirit into which the eie of fleſh cannot pearce; but that ſpirit which is all an eie doth diſcerne, and enquireth whether thy heart be his Temple, in which the Chriſtian ſacrifices of prayer and praiſe be daily kindled. Whether thy ſoule be his Arke keeping the Tables, and pot of Manna: that is, treaſuring the word as a pearle, and thy portion. Whether that pretious Iewel of faith, the cleanſer and purifier of it be there? Whether his feare, that vigilant Centinel of thy ſoule, cauſe it to depart from euery euill way? Whether a good conſcience like a *Cynthius* or monitor, be euer watching thee, and pulling thee by the eare in thy ſlidings: he looketh how his ſpirit is entertained, whether fruitfull in his graces, quenched in his motions, or grieued by thy ſinnes: he ſeeth how thy heart affecteth his Miniſters, whether thou with Timothie, as a naturall *ſonne with thy father, ſerueſt in the*

Trie thy ſelfe by theſe ſparkles of Gods image.

Philip. 2. 22.

Goſpel.

Goſpel. Theſe are things which muſt commend thee to God, as being liuely ſparkes of his owne image, farre paſſing all ſhewes and ſemblances, which are but as a painted fire, not any whit warming the heart, but leauing it frozen in the naturall dregges of ſinne. 67

Grace, mercie, and peace, from God the Father, and the Lord Ieſus Chriſt our Sauiour.

In theſe words is laid downe the forme of the Apoſtolicall ſalutation. Which is a prayer containing two parts: 1. the enumeration of the graces he wiſheth for Titus, and theſe are three, *Grace, mercie, peace.* 2. the perſons of whom he craueth theſe, who are the firſt cauſes of them: and they be, 1. *God the Father.* 2. the *Lord Ieſus Chriſt:* further deſcribed by his proper office, *our Sauiour.*

In the words, 1. of the meaning, 2. of the doctrine.

By *grace*, is meant the free fauour of God, accepting vs in his Chriſt, and not any gifts of grace, which are the fruits and effects of it. I call it a *free fauour*, becauſe elſe were it not grace, if it were not freely giuen. χάρις, nor χάρισμα. Gratia q. ita grata, data.

By *mercie* may be meant the former, and that not idly added, becauſe the freedome of this grace might be more liuely expreſſed, and confirmed; and yet becauſe mercie hath euer an eye to miſerie, I rather vnderſtand hereby ſome fruits of that former grace of God in Chriſt: ſuch as are remiſſion of ſinnes, iuſtification, ſanctification, and life eternall, by which we are freed from all miſerie of ſinne and puniſhment, in part here, and in whole hereafter.

By *peace* is meant the effect of this mercie, and that is peace with God through Chriſt who is our peace: peace with the creatures, and peace with our ſelues inward and outward: ſo as in theſe three tearmes, in this order depending one vpon another, is requeſted whatſoeuer can make to the accompliſhment of happineſſe, temporall or eternall.

From God our Father] This title of Father is attributed vnto God, either, 1. *eſſentially*, or 2. *perſonally*: when eſſentially, it is taken for the whole Trinitie, as Deut. 32. 6. *Doe ye reward him, O fooliſh people? is he not your father?* In this ſenſe God is a Father two wayes: 1. *generally* of all nature, and naturall things, in that he frameth and gouerneth all his creatures, yea, men and angels. Thus he is called the *father of ſpirits*, Heb. 12. 9. and thus is Adam called the ſonne of God, Luk. 2. 38. and angels the ſonnes of God, Iob. 1. and of both may be ſpoken that of the Prophet, *haue we not all one Father?* Mal. 2. 2. More *ſpecially* by *grace*, of thoſe who are adopted and renewed by grace: and thus God is properly our father in heauen, and no man is to be called father in earth. Secondly, when God is perſonally called father, then it is to be taken for 1 2

68 The first person called Father, why.

the first person: and this title is giuen principally to the first person in Trinitie: 1. because he is the Father of the second person the word, by nature, and by eternall generation. 2. because he is Father to Christ, in respect of his manhood, not as to other men, by nature, or grace of adoption, but by personall vnion: the humane nature subsisting in the person of the word. 3. because from both these followeth, that by Adoption he becommeth the father of all the elect beeing members, and making vp the bodie of Christ. And this is the respect wherein God is tearmed Father in this place, both because it hath relation to the second person here nominated; as also because in prayer we must repaire to God the Father, in Christ our head and Mediator.

And our Lord Iesus Christ] Christ is *Lord* in himselfe, as God and Lord ouer all, blessed for euer, both in that he giueth essence, and susteining to all things; as also possesseth all things; and ruleth euen the most powerfull and glorious of all creatures, and is called *Lord of the Angels*; much more ouer the Deuils themselues. Againe, he is *our Lord*, 1. as Mediatour, we beeing his inheritance giuen him of his Father. 2. as a Redeemer, purchasing vs beeing captiues, and thralls to Satan. 3. as a head of his Church, quickning and gouerning the whole bodie of it, whether militant or triumphant. 4. in regard of his power and dominion: for to him all power is committed in heauen and in earth, who hath put all things vnder his feete; in him we hold all things, as in *capite*, and to him we owe all homage and subiection in all obedience, both actiue, and passiue.

Christ our Lord, why.

Quest. But how can Christ be a Lord, seeing he is euery where called a seruant?

Ans. Christ considered in the office of Mediatourship, is after a speciall manner a seruant of his Father: and so his Father calleth him, *for my seruant Dauids sake:* and, *Behold my seruant:* because he faithfully serued him in the worke of redemption, in that he was made man, came into the world, fulfilled the law, prayed vnto his Father, and was made obedient euen to the death: yet all the while of his seruice, he remained a Lord in himselfe, and by his seruice became the Lord of his Church, & redeemed ones, in a speciall manner.

Isa. 37. 35. and chap. 42. 1.

Our Sauiour.] There is no *other name* giuen but this. *Obiect.* The Father and the holy Ghost saue also. *Answ.* Although all outward workes of the Trinitie, which make for our comfort and saluation, are vndeuided, as beeing one, and coworking; yet in performing them, we must obserue an order among them: the Father is the fountaine from whom, the Sonne for whom as a meritorious cause, the holy Ghost by whom we communicate of all blessings: so all three saue, but the Father

1. Ioh. 5. 7.

by

by ſending the Sonne, the Sonne by paying the ranſome, the holy Ghoſt by applying it: ſo all create, redeeme, ſanctifie: yet obſeruing this order and manner of working; when the workes are more perſonally attributed vnto them, creation is aſcribed to the Father, not excluding the ſonne, and holy Ghoſt, redemption to the Sonne, and ſanctification to the holy Ghoſt. Which order is rather here to be obſerued, becauſe our Apoſtle expreſſeth it in his prayer for theſe graces, when he craueth them both from the Father and the Sonne, not excluding the holy Ghoſt: whereby we are taught, how to direct our ſuits alſo, namely, that the Father, by the Spirit, through his Sonne our Lord Ieſus Chriſt would enrich vs with grace, and the fruits of it. *Obiect.* But there are other ſauiours; as Ieſhua, and other Iudges, and Kings: yea, Prophets, and Miniſters, are called ſauiours. *Anſ.* 1. Theſe all were men, and as men ſaued: But of Chriſt it is ſaid, *Behold our God, he ſhall ſaue vs.* 2. Some of them, as Iudges, were typicall ſauiours, ſauing, 1. the bodies, 2. of one people the Iewes, 3. from temporall death and oppreſſion; but Chriſt ſaueth the bodies and ſoules of all beleeuing Iewes, and Gentiles, from hell and condemnation. 3. Others, as Prophets, and Miniſters, are onely miniſteriall and inſtrumentall ſauiours, not properly: onely for ſundrie cauſes the worke of the efficient, is aſcribed to the inſtrument, whom the Lord vſeth in publiſhing this ſaluation: but Chriſt alone ſaueth by meriting and paying the price, and bringing home to the heart this redemption. *Obiect.* But we haue yet ſinne in vs, and therefore are not ſaued from it. *Anſw.* We are ſaued euen for the preſent, from the wrath and poyſon of it in part, & for euer from the damnation of it, ſo as the ſtrength of it is gone.

Men called Sauiours 3. waies.

This is the meaning of this ſalutation, which being a prayer, ſheweth vs, both of what kinde our ſalutations ought to be, in which we would teſtifie our loue, to whom we write, namely, to wiſh them the beſt bleſſings: as alſo in what manner; not ſending formall ſalutations without feeling, abſtracting curteſie from conſcience: but they muſt proceede from a religious and reuerent affection of the heart: for euery prayer ought to come from the heart, and as hauing God himſelfe a witnes of the truth of the ſpirit in ſuch wiſhes; as Rom. 1. 9. and Phil. 1. 8. 9.

Now the principall leſſons in this prayer are two:

1. That the free and euerlaſting grace of God in Chriſt, is the foundation of all bleſſings ſpirituall and temporall.
2. Peace is the fruite of the grace and mercie of God.

Doctr. 1. The grace of God is the whole ſufficiencie of his people: the firſt, middle, and laſt cauſe of euery good thing, conuaied vnto them or iſſuing from them: not once did the Lord enforce this point vpon his owne people, teaching them by things temporall, their ſpirituall eſtate

Gods grace the foundation of all other bleſſings.

70 and condition: Deut. 7. 7. *The Lord set his loue vpon you, and chose you, not because you were moe in number, for you were the fewest, but because he loued you*: &, cap. 9. 4. 6. *Say not in thine heart, because of my righteousnes, the Lord hath giuen me this good land: for thou art a stiffnecked people:* and were they not yet further off from meriting and procuring to themselues spirituall blessings, and that heauenly Canaan, and euerlasting rest prepared for the people of God? and if we consider our condition, before this grace be reueiled and shine vpon vs, are not we in our blood, when the Lord first couereth vs with his skirts? and no eie but his pitieth vs: he calleth vs with Adam out of our thickets, when we runne from him, and are hiding our selues, then finding vs, when we would not be found.

Not cooperation of mans will with grace.

Gods mercie is mans merit.

Vse. 1. To confute the Popish doctrine, which depresseth this grace of God, and endureth not that the castle of a mans saluation should be altogether founded without himselfe, or builded without his owne strength: while it teacheth, that there are some meritorious works, which serue to prepare men to their iustification: and that there is a cooperation of mans will with Gods grace in the first act of conuersion: a doctrine full of pride, and vanitie; as though the Lord did not first by setting his loue vpon vs, make vs louely, rather then finde vs so. Besides, if our iustification & saluation were partly by grace, & partly by our own dispositions & preparations; grace were not euery way grace, & consequently no grace at all. The Prophet Hosee sheweth the neareſt reason that we can reach vnto of this grace of God; I will loue them *freely:* but wherfore? not for any disposition or desert in them, but *because my wrath is turned away.* If we be about the doing of any good, it is not I, saith *Paul*, but *the grace of God in me*, that doth it: for as it was in the building of the second Temple, Zerubbabel who represented Christ, must lay *the highest stone of the* building, notwithstanding the *high mountaines*, that is, the strong opposition of the enemies: and this he must doe, not *by armie or strength, but by his spirit:* so in this liuing Temple (which we are) the Lord himselfe both foundeth the lowest, and laieth the higest stone, not by our arme or strength; nay we rather haue mountaines of impediments to hinder this greate worke, and our selues are the greatest enemies to our owne building; but by the power of his spirit, which maketh all plaine before him. Yea further, whereas the abstaining from the least euill, is good, though the least good; euen this is denied to our power, and laid out of our owne reach, and must be giuen vs from the father of lights. Let the Papists therefore sacrifice to their owne nets, and burne incense to their yarne, as though their owne hand had made them rich, and their owne arme happie: but let vs labour to see, 1. how woefull creatures we are by nature, and be ashamed of our selues, and sinnes: 2. flie to this in-

Hosc. 14. 5.

Zach 4. 6.

finite

finite grace and mercie, which is the liuing fountaine of our welfare: 3. returne the praiſe and honour of all our good, to the right author of it: which is the right vſe and end of all the doctrine of free election, iuſtification, vocation, and ſaluation: all which are noted by Paul, to tend *to the praiſe of the glorie of his grace*; yea and of all the Goſpel, which is to ſtop euery mouth, and cauſe all that would finde ſaluation and happines, to ſeeke, and finde it onely in God, and the riches of his grace.

Eph. 1. 6.

Vſe. 2. This free grace beeing the fountaine of all bleſſing, it behoueth euery man to ſeeke it in the firſt place for himſelfe, and others to whom he wiſheth any good: get grace for thy ſelfe or another, thou haſt gotten peace: a leſſon obſerued of few Husbands, Fathers, Maſters, who whileſt they beate their heads till thy quickly become hoarie with cares for the purchaſing of outward things for themſelues, and theirs, ſcarce dreame of the beſt bleſſings, and of purchaſing (by laying hold of the couenant for themſelues and theirs) the grace of God in Chriſt, which is the portion of verie few. Many ſay, who will ſhew vs any good, and can reioyce when their corne, and wine, and oile is encreaſed: but to ſay, *Lord lift thou vpon vs the light of thy countenance*, is the voice of the ſmalleſt number. Thus it is too plaine that the *ſpirit of* prayer and ſupplication hath no delight in the moſt; who can heartily pray for daily bread, for health, for wealth in the want of them; but neglect the fountaine which is Gods grace, and mercie in Chriſt: and no otherwiſe doe they craue for others, then they haue done for themſelues: in theſe diſtempered prayers reſembling ſicke perſons, both in that they haue more ſence and griefe for the fits of their ſickneſſe, then for the cauſe: as alſo that they moſt deſire that which ſtandeth with the feeding of the vicious humor, which ſhould rather be purged and expelled. The ſpirit of God is the ſpirit of wiſedom, and directeth to a more compendious way of preuailing with God; and ſo teacheth vs to aske, as that we obtaine farre more then we haue asked, or that which is farre better.

Seeke grace in the firſt place.

Doctr. Onely they that are by grace and mercie accepted of God, haue their portion in this peace here mentioned. *Reaſ.* 1. Peace, that is, all kinde of proſperitie is promiſed onely to the godly, Pſal. 1. they ſhall *proſper in euerie* thing: and the Apoſtle pronounceth it, onely *vpon the Iſrael of God.* 2. it is accordingly beſtowed vpon thoſe onely, that are iuſtified by faith, Rom. 5. 1. ſeeing they onely haue peace with God, which is the principall part of it. 3. to ſhewe it to be a fruit of Gods grace, ſundrie phraſes in Scripture might he alleadged, as that it is called the *peace of God*, Philip. 4. 7. and that God is called *the God of peace*, 1. Theſſ. 5. 23. as alſo that difference which is worthie to be obſerued, betweene the ſalutations of the old and new teſtament. In the old Teſtament, grace

Onely by grace we come to true peace.

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Gal. 6. 16.

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Pax hæreditas Chriſtianorum. Aug. de tempor. ſer. 200.

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and peace are neuer ioyned: the ordinarie forme of ſalutation was, Peace be with thee, peace be to this houſe, goe in peace: but the Apoſtles after the myſterie of redemption was reuealed and perfected, before the ordinarie ſalutation, prefixe this word, Grace, or mercie, or both; that as they are neuer ioyned in the old Teſtament, ſo are they neuer ſeparated in the new, to ſhewe that we cannot looke to haue one of them alone, or ſeparate them, no more then we can ſafely ſunder the branch from the roote, or the ſtreame from the fountaine.

If thou wouldeſt haue peace with men, get peace with God.

Vſe. 1. Here is an other motiue to ſtirre vp euery man to ſeeke to partake in this grace, euen as he deſireth ſound and ſetled peace. Who is the man that deſireth to ſee peace and good daies here vpon earth among men? let him lay the foundation of it aboue with God. Wouldeſt thou not offend men, nor that men ſhould offend thee? be carefull that thou offendeſt not God. Wouldeſt thou be at peace with the creatures, and haue a league ſtricken with the ſtone in the wall, and beaſt of the field? the way is, by beeing at one with their Creator, whoſe hoaſts they are: then ſhalt thou walke ſafely vpon the lyon, & tread the baſiliſk vnder thy feete: wouldeſt thou find inward peace in thine owne heart & conſcience to ſtabliſh thee in thy combat againſt terrors of ſinne, and temptations of Satan? thou muſt ſerue vnder the Prince of peace, and become a ſubiect vnder him; who will poſſeſſe thee with ſuch peace, as ſhall make thee in mourning and ſuffering perſecution for righteouſneſſe reioyce, not onely in the promiſe, but in thy poſſeſſion of a preſent happineſſe: wouldeſt thou haue all enmitie ſubdued vnder thee, and thine enemies become friendly? then let thy wayes pleaſe the Lord. In a word, wouldeſt thou enioy all proſperitie? *acquaint thy ſelfe with God, make peace, and thou ſhalt haue proſperitie:* become a child of the Church, for *much peace ſhall be to her children.* Humble thy ſelfe, ſue for mercie, elſe thou ſhalt neuer ſee peace, and the rather, becauſe deſperate ſinners haue neither peace with God, nor themſelues: ſecure ſinners haue peace with themſelues, but not with God; onely repentant ſinners, who in hungring haue obtained mercie, are at peace both with God and themſelues.

Iob 22.21.

Iſa.54.13.

The wicked wanting grace, want peace alſo.

Iſa.57.21.

Vſe. 2. If peace be the daughter of Grace and mercie, then is there no peace to the wicked man, becauſe he hath no aſſurance, no feeling, no not ſo much as a true deſire of this grace and mercie: neceſſarily therefore doe they want, 1. grace with God: for they are as tenants that liue out of the fauour of their landlord. 2. Peace with their *owne conſciences*, for howſoeuer they may ſlumber for a time; or be benummed, and paſt feeling, or ſeared and cauterized as by an hote iron: yet if God touch them neuer ſo little their conſcience is like a wild beaſt haſtily wakened, which hauing laide couchant a long time at the doore, is now gotten in vpon

them,

them, and readie to pull out the throat of their soules, as restles as *Cains*, or *Iudas*, forcing them to flie when none persues them. 3. not with the *creatures*, who are all armed against him, who by sinne taketh vp armes against their creator. Prou.28.1.

Obiect. But none haue more peace then the wicked man, he prospereth in the world, all things goe with him according to his hearts wish. *Isaac* goeth to slaughter, while Ismael sitteth secure at home. Iacob keepeth sheepe, while Esau hunteth and taketh his pleasure: none of all Iosephs brethren are sold and bought, cast into the pit, and prison, but himselfe: how is it that euen the godly haue almost slipt and fallen at the wicked mans prosperitie, if he haue no peace?

Ans. They haue indeede a kinde of peace, but 1. it beeing all outward, not inward, nor grounded on peace with God, nay abstracted from it; let it seeme neuer so faire and flourishing, yet is it deceitfull, vnsound, and vanishing: Iob compareth it to a *dreame*, and affirmeth that the wickeds ioy is but for a moment: so as let his excellency mount vp to heauen, and his head touch the clouds, yet shal he perish for euer like his dongue: elsewhere the Holy Ghost compareth it to the *crackling of thornes* vnder a pot, which make a faire blaze, and a great noise for the time, but all is done almost as soone as kindled: it deceiueth them when they most leane vnto it, the Lord snatcheth it from them, or them from it suddenly, which maketh the Prophet say, that the Lord will make their sunne goe downe at *noone day*: as *Baltazar* sunke downe at his banquet, Dan. 4. The peace of the wicked is crasie in three respects. Iob 20.5.7. Eccl.7.6. Amos 8.9.

2. As it is vncertaine, so is it vnsound while it lasteth, beeing a reioycing in the *face*, not in the *heart*, like that of the theise who laugheth on the ladder: euen in their laughter their *heart* is heauie, and of all their reioysing, a man may say as Salomon of laughter, separated from the feare and grace of God, *I said thou art madnes*, and the ende of it is heauines. 2.Cor.5.12. Prou.14.13.

3. That their reioycing hath such a suddaine ende, is a miserie; but to be waited on with such a wofull ende, is fulnesse of their woe: for according to that of the Prophet, not only while they seeme to be blessed, the Lord *curseth their blessings*, but in the ende he taketh them in fetters, who haue so long walked on snares, Iob. 17. and bindeth them vnder that euerlasting curse: the way seemed right vnto them, but the issues thereof are death. Stolen waters were sweete, but now they know that the dead were there: all this while their prosperitie deserued nothing lesse, then the name of peace: it was rather a truce for a time, which once expired, the Lord is vp in armes, for further reuenge against them. Let vs therefore say with Iob, *Let the counsels of the wicked be farre from me:* of whome, some are neuer so quiet, as when their sinnes crie loudest for vengeance: others extoll the peace and prosperitie of that people, that haue no means Malach.2.2. Iob 21.16. Affect onely that peace which is an effect of Gods mercie in Christ.

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of grace and mercie: some shamelesly say, the world was better when we had none of all this preaching, but there was more peace: others are secure in a peace which hath beginning in the flesh, and ariseth from the sudden feeling of some worldly delight. But let vs onely affect that peace, which is an effect of Gods mercie in Christ, which ariseth from sorrowe for sinne, and which is a fruit of righteousnesse: for so it shall come to passe, that when the wickeds *owne counsell casteth him downe*, we shall be able to say, There, there are they fallen, but we stand vp, because their peace was in the face, ours rooted in the heart: theirs was an heritage hastily gotten, and suddenly forgone and forgotten, but our peace and ioy, shall none be able euer to take away.

Iob 18.7.

Verse. 5. *For this cause left I thee in Creta, that thou shouldest continew to redresse the things that remaine, and shouldest ordaine elders in euery citie, as I appointed thee.*

Now we come to the second part of this Epistle, which containeth the *narration*, and the subiect matter of it. Wherein partly to authorize *Titus*, and partly to encourage him: 1. the Apostle maketh a declaration of the place and dutie to which *Titus* was destinated, and vnto which he was incited, from the finall cause [*beeing therefore left in Creta.*] 2. he giueth him direction, how to carrie himselfe in it.

The dutie enioyned *Titus*, is twofold. 1. Generall, *to correct things that remaine.* 2. Speciall, *to ordaine elders*, that is, to institute Ministers, and Pastors, and that *in euery Citie*: that is, where there was a bodie of people to set them ouer.

The direction is also twofold. 1. more generall, *As I commanded thee.* 2. more speciall, *If any be vnreproueable, &c.*

Before we come to speake of the 2. branches of *Titus* his dutie; we are to consider the entrance thereto, in these words, *For this cause I left thee in Creta*: which words offer vnto vs some worthy considerations.

1. *Note.* That the Apostle himselfe continued not long in Creta after there appeared an outward face of a Church, but went elsewhere to gather men to the faith; wherein his faithfulnesse appeared, in the diligent performance of his owne administration: for the office of the Apostle was to plant Churches, and to leaue them to others to water: to found the house of God, as master builders, but other labourers must build it vp: to trauell in birth till the Churches of God were formed, but left them to others to bring vp; to make Disciples, but others must confirme them.

1. Cor. 3. 10. Matth. 28. 19.

The difference betweene an Apostle, and a Pastor.

Which lets vs see the difference betweene the Apostle, and the Pastor. The former is as the Lords leiftenant to set Christ in the possession of his kingdome; the latter is as a deputie to keepe him in possession. The A-

postle

poſtle gathereth a flocke of the wild beaſts of the forreſt, the Paſtor muſt ſtaie to feed, and attend vpon that flocke: the Apoſtle muſt change his place vpon immediate commandement; the Paſtor may not: for he muſt be readie at all aſſaies to *feed* the flocke depending vpon him, 1. Pet. 5. he muſt alwaies preſent himſelfe as a *patterne* and example vnto it, 1. Tim. 4. 12. except we will ſay that the ordinarie Miniſterie of the Goſpel, is not as ſtraitly bound to dutie, as the ordinarie Miniſter of the law: for the Prieſts muſt alwaies be readie in the Temple to anſwer all doubts, as *Ely*, 1. Sam. 1. 9. to keepe in the holy fire, and lights; to receiue all ſacrifices and oblations, to renew the bread before the Lord: yea and for this end was that inſtitution, that the Prieſts might not dwell farre from the Temple, but their houſes were builded cloſe to it, according to the patterne of Dauid, 1. Chro. 28. 13.

Yet ſo, as by the Churches call, a Paſtor whoſe gifts are found fit for ſuch a purpoſe, may be ſent from his place (if in the interim it be ſufficiently prouided for) either to gather a Church, or reduce ſuch as haue gone aſtraie. See 2. Chron. 17. 7. 9.

2. *Note.* That *Paul* departing from Creta, leaueth them not at ſixe & ſeauens, neither neglecteth the buſines, and worke he had in his hands; but leaueth *Titus* to perfect that which he had begunne. Herein teaching vs, that euery man whome the Lord hath called to doe good in his Church, and whoſe conſcience ſtirreth vp his care; muſt finde in himſelfe this holy deſire, that the Lords plow be euer followed: his building euer reared: his worke euer furthered by all, but eſpecially ſo farre as lyeth in his power by his owne meanes; and that both in the places abroad, as alſo where he liueth. *Paul* careth not onely for the Churches where he becommeth, but where he hath beene; and this was the ground why he left Timothie at Epheſus, 1. Tim. 1. 3. and Titus here at Creta, vpon which occaſion he wrote both theſe Epiſtles. So ſhould euery man in his place, whom God honoureth to be the beginning of any good thing imitate that worthy *Nehemiah* in his care, *Remẽber me, O God, & blot not out my kindnes:* that is, ſuffer not thy worſhip reſtored by my meanes in Ieruſalem to be defaced, and much leſſe aboliſhed. In like manner, if a man be called from his place, ſo as he muſt leaue it to another, his care muſt be, that it be furniſhed with a fit man. Eliah when he was to be taken vp, walking with Eliſha, whom he knew was to be his *ſucceſſor*, by prayer obtained for him an hard requeſt; namely, the *doubling* of his owne ſpirit vpon him. Memorable is the ſpeach and practiſe of Moſes, who when the Lord had bid him goe vp into the Mount, and ſee the land, and then die: he neglecteth himſelfe, and forgetteth after a ſort, his owne preſent death, and breaketh out into prayer for the people: *O Lord God of ſpirits,*

Euery child of God muſt wiſh and endeauour that the Lords work goe forward euery where.

Nehem. 13. 14.

1. king. 19. 16. 2. king. 2. 9.

appoint

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appoint a man ouer the congregation: 1. that he may be instructed *to go in and out:* 2. least this people *be as sheepe* without a shepheard: Neither would Christ himselfe the mirrour of grace, ascend vp into heauen, before he had appointed furnished men for the building vp of his bodie: his earnest charge to *Peter*, and in him to all the Disciples, and their successours, that if euer they loued him, they would feed his sheepe, sheweth the care of this great shepheard of our soules. Men need not be prouoked to prouide for their children, while yet they are with them, that it may be well with them after their departure: and should not spirituall fathers doe the like for their children, to whom they are tyed by a strayter bond.

Fearefully sinne they against this example, who while they craple and couple liuings together, that they may fill their owne bellies, and haue there portion in the fleece and fat, neither staie themselues, to teach as they ought, nor yet leaue any Titus behind them (of whose sufficiencie we heard before) to redresse things that remaine: but offer the sheepe of Christ to the wolfe, and sell soules for peeces of siluer, and morsells of bread. The men of God were wont to extend their care for Gods people (with neglect of themselues) euen to the time of *their departure*; yea *and after*, although they might seeme to be loosed by remoouall, or at least by death: but these feele no waight of such an heauie burthen, which pressleth them euen for the present.

2.Pet.1.13.15.

A chiefe wisdom in the beginning of any busines, to consider the ende.

3. *Note.* That the Apostle thus sending Titus, he will haue him consider the end of his calling and placing, both to prouoke himselfe to diligence, as also to obtaine for him more libertie, and authoritie in that Church where he had left him: and it was no more then needed, for to goe about to innouate and reforme a whole Iland, hauing an hundreth cities in it, and bring new offices and officers among them; might both exasperate the one, and altogether discourage the other, & to both seeme a thankles busines. But now if *Titus* shall thinke with himselfe, This is the end of my calling, wherein God requireth my faithfulnes: and if the Cretians shall conceiue within themselues: for this end was *Titus* placed amongest vs; both to settle things that are wanting, and to reforme things that are amisse: this consideration could not but mooue and perswade both of them to a mutuall, and comfortable consent in the busines of Christ, and a louing entertainment one of the other.

Which teacheth, that that man who would Christianly, and comfortably carrie himselfe through any calling, must euer haue the end of it in his eye. The Magistrate must set before his eie, that he is the *Minister of God for* mens wealth, and that therefore he must not carrie the sword for naught; but necessitie lyeth vpon him to execute the iudgements of God.

Rom.13.4.

The Minister must propound before him his end, which is the *gathering together* of the Saints; hence a necessitie is imposed vpon him, and wo to him that not ayming at this end, preacheth not the Gospel. The priuate man must set before him the publike and common good, and in his whole course aime at that. The efficacie of which argument is such, as that the Lord himselfe most vsually vrgeth it in stirring vp men, to the right receiuing and vse both of spirituall blessings, as also the holy fruition of temporall mercies. How doth the Lord vrge his people to the pure vse of his holy ordinance of marriage, otherwise then from the three ends of it. 1. in that thence they must expect an holy seed: 2. for auoyding of fornication: 3. from the comfort of a fit helpe, and a comfortable companion, Mal. 2. 14. compared with 1. Cor. 7. 2. and Gen. 2. 18. So as looke what Mordecai said of Hesters aduancement, *Who can tell whether thou art come to the kingdome for this time?* let euery man say of his owne gifts: why hath God giuen me learning, wealth, aduancement; surely for some good ende in the Church or common wealth: and how dangerous a thing is it to peruert Gods ende in giuing his gifts?

Pſal. 4. 12.

Heſt. 4. 14.

And further from hence, let him that would take a compendious way, to entertaine the Ministerie, alwaies behold with one eie, the end of it: for otherwise it will often seeme harsh, and intolerable: flesh willingly abideth not the handling of the Minister: oh no, meddle not with mine eies, my deere and tender sinnes: the bodie abideth not the pulling out of eies, or cutting off of hands and feete: so as let the Minister come to saw or seare a desperate member, there is such reluctation and opposition, as maketh a whole parish too little for the Minister and people. The cause of all this is, they consider not this end of the Ministerie. If they could thus reason; for this end is this man set here, to be the watchman ouer the house of Israel, to sound a trumpet against the sinnes of Iudah, to redresse our disorder, to plant Gods graces amongst vs, to beate downe sinne, superstition, ignorance, prophanesse; then should we not here such graceless speaches, as Corah and his companie vtter against Moses the man of God; Who made him a controller? he is very busie to meddle with such and such things, which concerne him not; come let vs smite him with the tongue: and much a doe is there to keepe Zidkiahs fist from Michaes face. Whereas if they could thinke them the Ministers of God *for their wealth*, (as the Apostle speaketh of the Magistrate) or if they could conceiue them to haue the watch of their soules committed vnto them: either of these arguments, by the iudgement of the spirit of God, would be strong inough, to enforce reuerence vnto their persons, and obedience vnto their doctrine.

Now

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1. ἐπιδιορθωσις τῶν λειπόντων: 2. καθίστησις τῶν ἀρίστερεγον.

He that would lay the foundation of a house, must first remoone the rubbish.

Now to the dutie and office of Titus: the Apostle reduceth all his labour to two heads. 1. the *reforming of things that remaine.* 2. the *appointing of elders in euery citie.* In the order of which precepts, the Apostle sheweth, that the way to plant Gods ordinances, is first to redresse and remooue such disorders as make most opposition: for Dagon and the Arke will not stand together, but one will fall downe on his face. As it is in the naturall bodie, so is it in the Ecclesiasticall, if there be a predominancie of some peccant humour, that must necessarily be first purged out, before any meanes can be to purpose vsed to breed good blood and humours. Neuer did any of the kings of Iudah any great matter for the establishing of true religion, till they had rooted out Idolatrie, and broken downe the altars and groues of their Idols: *Asa* tooke a right course, to bring the holy vessels, and things dedicated to the Lords house into the temple; when he broke his fathers idols, tooke away the Sodomites, put downe his mother Maacha from her regencie for her idols, and burnt them by the brooke Kidron. See the like in *Hezekiah*, 2. Chron. 31. who gathered all Israel to breake downe altars, cut down groues, cast downe the high places; and then made the diuisions of the Priests and Leuites, according to their ministerie in the Temple. Of Iosiah, see c. 34. 1. *ad* 8. Yea, Iesus Christ the wisdome of his father, could not, nor did establish any thing vntill in his first sermon he had reformed the grosse expositions, and Pharisaicall glosses, whereby they had corrupted the law: teaching the same truth with our Apostle, that the redressing of disorders is but a way and meanes of planting the Lords ordinances.

1. King. 15.

Vse. We pray that Gods kingdome may come euerie where, and that the Lords ordinances onely may take place in his Church; now that this may be effected, we must also pray, that he would ouerthrowe the man of sinne, and disperse the mists of darkenes in all countryes, which trouble the shining brightnesse of the Gospel: that the whole bondwoman may be cast out, which standeth against the right of the right heire; that the head and tayle of Antichrist may be cut off, and that no stumpe of Dagon may remaine to keepe out the institutions of Iesus Christ.

Ministeriall power weakeneth not, but stablisheth the power of the Magistrate.

For the former of these two: It will first be asked, what power Titus had to controle disorders in this Iland; and if he had any, whether it did not derogate from the power of the ciuill Magistrates? *Ans.* Titus had a ministeriall power, which no more derogated from the soueraigne power of the Magistrate; then if the Gospel were now established in it againe, would it weaken the power of the Venetians, in whose hands now it is: nor no more then the power of the Gospel, doth weaken the states and scepters of Christian Princes, which indeede are stablished by Christs scepter. The reason is, because the power of the word and sword of the

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magistrate and Minister, are of a diuerse nature: for although both of them haue their power from God; and one generall scope, which is the good of men; yet in them is it farre different. 1. In their *obiect*. The one hath power ouer all men, and all the things of men. The other hath power ouer all men, but onely in the things of God. The one bindeth the outward man, his bodie, goods, life, conuersation: the other the inward man, his soule, conscience, and spirit, of which God onely is the Lord: the one ordereth causes Ecclesiasticall according to the word, the other onely may execute them. 2. In their *manner* of commanding. The ciuill power may command obedience to it selfe in it owne name, as hauing vnder God, the power in himselfe: but the ecclesiasticall or ministeriall power, is not in the person of the Minister, but in Christ, neither can he command obedience to himselfe, but vnto Christ, nor come in his owne name, but in Christs: as being (not his Leiftenant as the Magistrate, nor his vicar, for as he is Mediator he hath not any, but) his Minister only. 2. the ciuill power may absolutely compell the outward man, but the ministeriall can onely perswade and exhort. 3. In their *meanes* of enforcing. The ciuill hath the vse of the sword, to arrest, imprison, make warre, execute the sentence of death vpon malefactors: the ministeriall can only either by admonition cure, or excommunication cast out the obstinate offenders, and esteeme them as Publicans and heathens. The weapons of this warfare are spirituall, as doctrine, exhortation, admonition, reproofe, good life, &c. This latter then while Titus exercised, he encroached not vpon the ciuill Magistrates power, nor weakened, but strengthened it. Christ himselfe although the rightful King of the Iewes, would not so much as deuide an inheritance; but subiected himselfe to all tributes, and hard sentences; and yet all his life and death was nothing else, but the establishing of his owne scepter: one of these powers is the ornament, and muniment of the other: and therefore let none commit Moses and Aaron together, but esteeme it as a sweet vnion when Dauid and God consult together: Iehoiadah and Ioash; and when Iosiah standeth with Huldas the Propheteſſe: and for a man to oppose the ordinances of Christ, with this humane ordinance, is to set the bodie and soule together by the eares. Not therefore the faithfull Ministers of Christ, but such as stand with the beast and his ordinances, and with the Antichrist of Rome, are enemies vnto magistracie, and weakeners of the power of Princes, while they teach, that all Ecclesiasticall persons are to be exempted from the ciuill power; while they binde their hands, in freeing their subiects from all obedience, euen in ciuill commands, and while they highly dishonour them, in giuing the Pope a power ouer them, to set them vp, and depose them at his pleasure, and that in their

Difference of these two in 3. things.

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The minister onely may execute ministerial office and power.

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80 owne dominions, where they are onely vnder God.

And here first may be noted, that after the Apostle had taken great paines in the planting of this Church of Creta: yet were many things wanting and defective still: for Titus is left behind him, to redresse things defective, which must not be conceiued, as that the Apostles either thorough ignorance, forgetfulnes, or careleſneſſe, omitted any thing; but becauſe they were caſt into ſtraights of time, and could not euery where finiſh euery thing, at leaſt effectually and executionally, but onely by way of direction. Which is a ground of ſundrie conſiderations:

He ſaith not τὰ λοιπὰ, but τὰ λείποντα.

Comites Apoſtolorum.

First, it noteth what was the ſpeciall worke of an Euangeliſt; namely, that beeing the companions of the Apoſtles, they were to bring on the work of the Lord to perfectiō, both by eſtabliſhing that foundation they had laid, & building on further by their direction, where they left off. The office was middle betweene the Apoſtle and the Paſtor, the calling was immediate from the Apoſtles, as the Apoſtles was immediate frō Chriſt. Where by the name *Euangeliſts*, are not meant thoſe, who in a ſtraighter ſenſe are ſo called, as whoſe helpe the Lord vſed, to write the hiſtorie of Chriſt, and beginnings of Chriſtian religion; two of which were Apoſtles, and other two their companions, as Marke, and Luke: but thoſe whom we call vice-apoſtles, or paſtors fore-runners, who were in preaching the Goſpel, planting the miniſterie, and adminiſtration of holy things, to be (as hands and feete) wholly at the Apoſtles appointment, to call and recall, whether and when they would: ſuch as Timothie, Titus, Marke, Tychichus, ſeruing now in one Church, now in an other, as the Apoſtles pleaſed to vſe them; whoſe office becauſe their calling was from the Apoſtles, and their worke ſeruing the founding and rearing of the firſt Chriſtian Churches, and that by the direction of the Apoſtles, muſt needs alſo ceaſe with the Apoſtles.

Ex ijs quæ in Eccleſia Chriſtiana requiruntur vt partibus ſuis omnibus conſtet, ſolam doctrinam videri nobis abſolute & ſine vlla exceptione neceſſariam. Beza de Præsb. & exco.

Secondly, notwithſtanding many defects and wants in this Church, and thoſe great ones, and that in conſtitution, for we ſee their cities were deſtitute of elders, and Church gouernours: yet was it neither neglected by Paul, nor ſeparated from by Titus, as a cage of vncleane birds: teaching vs, not preſently to condemne, a number and ſocietie of men (much leſſe of Churches) for want of ſome lawes, or gouernment (for no Church is not wanting in ſome) if they ioyne together in the profeſſion of truth of doctrine, and worſhip: for ſo many of the Churches, planted by the Apoſtles themſelues, might haue beene refuſed for wanting ſome officers for a time, although they were after ſupplied. How much better were it that the ſpirit of meekenes ſhould lead into a patient expectation, when God will further beautifie his Sion, to make her become the praiſe of the world; then that the ſpirit of pride ſhould hurrie vs into a

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raſh and peremptorie ſentence againſt euen whole Churches? Did not Paul when the Church of Galatia had reuolted from the Doctrine of free iuſtification by Chriſt, yet call and account it a Church ſtill? Let them ſhew any of our errors of this nature. *Obiect.* But thoſe Churches, and this in Creta was in conſtituting; but yours after a long time by publike lawes, and common conſent, haue refuſed the lawes of Chriſt, and that after you haue beene conuinced not to be the Church of Chriſt. *Anſ.* But where is this ſufficient conuiction? If it be ſaid in their bookes; the truth is, although they haue pointed vs to ſome wants, yet none of them haue ſufficiently concluded vs no Church at all: and ſuppoſe our caſe were altogether as ill as they would make it, who are they that they ſhould giue vs a bill of diuorcement? If a priuate man erre and offend, muſt he not firſt be admoniſhed, and then cenſured, and iudged? but by whom? by priuate men? no, but by the Church: and ſhall not a whole Church, or many Churches challenge the ſame forme of proceeding? and therefore ſeeing this is not done by our neighbour reformed Churches, which no doubt are the true Churches of God: wee remaine, and ſhall truely retaine the name of the Church, and people of God; and leaue them to the reforming of their error, both in the matter of their plea, as alſo in the manner of their proceeding.

No Church can ſuddenly be brought to perfection: why.

Thirdly, we learne hence, that no Church is haſtily brought to any perfection. The Apoſtles themſelues the maſter builders, with much wiſdome, and labour, and often in long time, made not ſuch proceedings; but that, had they not prouided labourers to follow them with a diligent hand, all had beene loſt. Much a doe had they to lay the foundation, and prepare matter for the building: and yet this they did, by conuerting men to the faith, and baptizing them: but after this to ioyne them into a publike profeſſion of the faith, and conſtitute viſible faces of Churches among them, required more helpe and labour, and for moſt part was left to the Euangeliſts. So as the building of Gods houſe, is not vnlike to the finiſhing of other great buildings: with what labour are ſtones digged out of the earth? with what difficultie depart they from their naturall roughnes? what ſweate, and ſtrength is ſpent ere the Maſon can ſmothe them? as it is alſo with the timber: and yet after all this, they lie a long time here and there ſcattered a ſunder, and make no houſe, till by the skill of ſome cunning builder they be aptly laid, and faſtened together in their frame: So euery mans heart in the naturall roughnes of it, is as hard as a ſtone; his will and affections like the crabbed and knottie okes, invincibly reſiſting all the paines of Gods maſons, and carpenters, till the finger of God in the Miniſterie come, & make plaine, and ſmoothe way, working in their conuerſion. And yet many conuerts (although

82 they belong to the Catholike Church) make not a particular visible Church, till they ioyne in some publike seruice, and worship of God, according to the lawes, and orders appointed by himselfe. 2. Besides this inward ineptitude and resistance, neuer had any building (except Babels towers, which had Gods owne hand from heauen against them) such outward opposites against it, as this hath: here is Satan, and all the gates of hell: here is Sanballat, and Tobiah, Simon Magus, and Amaziah: here are false Christs, false Apostles, Heretikes, Tyrants, all standing against Christ, and making warre against his bodie. In all which regards, if Salomon in the daies of peace without all opposition, hauing an hundreth, and three and fiftie thousand and sixe hundred workmen, cannot vnder seauen yeares finish the materiall Temple: how hardly (thinke we) must this spirituall house, standing of liuing stones, goe vp? how slowly is it reared, hauing more enemies (and those no weake ones) then Salomon had workmen: euen as many as there be naturall men in the earth, vnmortified lusts in men, or deuils in hell; all of them with all their power, resisting the proceedings of the Church, and Gospel.

2
τὰ καλὰ κάλλιστα.

2. Chr. 2. 17.

A great worke hath God done for that people among whome he hath seated his ordinances.

Vse. 1. This doctrine lets vs see, what great things God hath done for such a people, as among whom he hath planted his ordinances: many strong holds, and oppositions hath he brought down, many enemies hath he subdued, many engins of Satan and his instruments hath he broken, before he could settle his glorie, and cause it to dwell among his people. For as it was at the first breaking out of this light to the world by Christs owne preaching, neuer was the world on such a fire, neuer was any age so fruitfull in tyrannie, and heresie: so hath it beene proportionally euer since, in the seuerall parts of the world, where this grace hath appeared. Witnesse in these parts of Europe the stirres, and tumults in all the countries against the light restored by *Luther*: witnes also the fires, and flames consuming the bodies of Gods seruants in our own countrie, in and since the daies of King Henrie the 8. of worthy memorie: that had it not bin the truth of God, it could neuer haue come to this where we see it: for which mercie all the land should be mooued to much thankfulnes.

Euery man set hand to this worke to helpe it forward.

Vse. 2. Let euery man hence be mooued to helpe forward, and lend a hand to the beautifying and perfecting of this spouse of Christ; that as it were by many hands, this difficult worke may become the lighter. Among the Iewes euery man brought somewhat to the Tabernacle, and so it was reared, some more, some lesse, but euery man something: so let the Magistrate bring his authoritie, and countenance: the Minister pure doctrine and holy life to the building of the Church: the rich their riches to the honour of God; the poore good affections, and all heartie praiers, that we may once see Sion in her perfect beautie. Thus euen very meane

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men ſhall be honoured ſo highly as they ſhall become *aſſiſtants to the Ruler of the whole earth*; as ſome ſo vnderſtand the place of Iehoſhuah, and Zerubbabel. 83 Zach. 4. 14.

Vſe. 3. A ground of moderation, to beare ſo farre as good conſcience, and a mans calling wil permit, the imperfections of any Church: and in the wants of it, carrie our ſelues as peaceably as may make to the honour of the God of peace; and the manifeſtation of our ſelues the ſonnes of peace, as well knowing, 1. that it is not to be expected of any Church militant vpon earth to be vnblemiſhed, which is a prerogatiue of Chriſts glorious bodie in heauen: 2. by peace ſmall things thriue, and ariſe to their greatnes: euen ſmoaking flaxe cheriſhed, groweth to a flame: 3. that contention and diuiſion hindreth and ouerturneth thoſe good things which haue gone forward but ſlowly when they went faſteſt. Yet ſo, as according to the extent of our callings, we ayme and labour for the pure and perfect eſtate of the Church. For it was a wicked ſpeach condemned by the Prophet, to ſay, *It is not yet time to build vp the houſe of the Lord*: & therefore content our ſelues to dwell in ſeiled houſes, and ſleepe in ſound skins, although the Lords houſe lie waſt. And hereupon, that the Church afore time hath a long time beene wanting in many things tending to the perfection of it; to ground a perpetuall imperfection, is a peece of Satans ſophiſtrie: and argueth the want of that moſt dutifull affection of children toward ſuch a mother, pleading rather for her blackenes then beautie, and not reioyſing to ſee this ſpouſe bedecked with all her ornaments.

Beare with meeknes ſome wants which thou canſt not helpe.

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Hagg 1. 2.

The ſecond point in this firſt dutie of *Titus*, is gathered out of the word tranſlated, to *redreſſe*: but properly ſignifieth a continuall and inſtant *ſtraightning* of things which grow crooked in the Church. Whence we learne, that there is a continuall bending, and inclining of good ordinances in the Church, euen in their beſt eſtate. After that ſinne got once into Paradiſe, and tooke the hold of our firſt parents innocent hearts, not the beſt ordinances that euer the Lord inſtituted, could ſo fence themſelues, as to keepe it from them: how ſoone after had all fleſh corrupted their waies? how were his lawes ingrauen in the tables of mens hearts ſo forgotten, as he muſt be forced to write them in tables of ſtone? after that, how was that law written by his owne fingers, generally corrupted, and violated? as appeareth by Chriſts reformation of them: how his own politie was violenced of Prieſt and people, all the Prophets as with one voice and mouth complaine: how al the ordinances of the new Teſtament were ſoone ouerturned, and by degrees cleane ſhaken out of the Church by the riſing and grouth of Antichriſt, who euen in the Apoſtles daies began to worke; appeareth in the hiſtorie of the Church. Hereunto adde the readines of the malicious man to ſowe tares; the vnwillingnes of the

ἐπιδιορθοῦσθαι.

Gods beſt ordinances in their beſt eſtate are continually bending.

84 flesh to endure the Lords yoke; the busines, and curiositie of mans wit and fleshly wisedome, which will be adding, detracting, or depraving his institutions by a restles turkising of them: the state of the Church militant, now here now there, exercised with continuall vicissitudes, and changes (as of day and night) so of prosperitie, and aduersitie, according as God giues Kings ouer it, either in mercie, or wrath, protectors, or persecutors: all these plainely prooue, that which is not obscurely implyed, that the best things in their best estate, are on the bending hand, and inclining vnto corruption.

Our perfection here is a sense, & strife against imperfections. Aug. de temp. serm. 49.

Vse. 1. This point letteth vs see our imperfection in this world, and that all our perfection standeth in two things, 1. in sight of imperfection: 2. in strife vnto perfection. For that the Church cannot be perfect, is manifest in the continuall declinings of vs that are the members. Which should make vs ashamed, when we see our turnings backe daily reprooving vs. The Lord if his pleasure had beene such, might haue as perfectly beautified and stablished his Church in earth, as euer it shall be in heauen: but he seeth it fitter for vs, to be brought to an humble walking before him, in sence of our infirmitie; as also daily to repaire vnto him, who is both the author and finisher of our faith; that he would be pleased to laie as the first, so the last stone of this his building, that the whole praise of it may be his.

No Church on earth so well ordered as that it neede not further reformation.

Vse. 2. They may hence see their error that conceiue of any Church in earth so well setled, and ordered, that it needeth no further reformation: little know such the necessitie of the Church, and the continuall bendings euen of her strongest towers. See we not that almost euery yeare requires a new parliament for the ordering of the commonwealth, that new disorders may be restrained, or redressed by new lawes? doe we see any man let his house, but from yeare to yeare, but he will surely bind the tenant to constant reparation, as often as neede shall require? and yet inconsiderate men can boldly, and bluntly bolt out; they mervaile what men meane that seeke for more, and further reformation, and they cannot tell what they would haue. But alas, are we so neare God as we cannot possibly be drawen nearer? what meane then the common blasphemings, drunkennes, fornications, riots, Sabbath breakings, & what sinnes not? committed almost without all feare? what meaneth it that such dens and breaches are vnmade vp, but that hogge and swine may enter into the presence chamber of the great King? Let the strong man keepe these holds, we shall see all the earth sit still inough. But easily may we in euery particular member see the necessitie of daily strengthning the whole against such daily declining, as the first and purest Primitive Churches planted by the Apostles themselues could not free themselues from; and

much lesse any since.

The second branch of Titus his dutie, is *the placing of Elders in euery citie*: where that we may come to the meaning of the Apostle, must be considered 3. things, 1. who are meant by Elders. 2. who must place these Elders. 3. where they must be placed.

1. The persons to be placed are called Elders, that is, Ministers, Pastors, Bishops: for those who are here called Elders, are called *Bishops*, v. 7. true it is that sometimes the word is vsed generally for any that beare any Ecclesiasticall function, in which sense the Apostles themselues are sometimes called *Elders*, yet here I take it, it must be vnderstood of those who labour in the word and doctrine: for such are described thorough the Chapter. The reason of the name is taken from their age, not as though they alwaies were the oldest men: for wisedome is not tyed to graie haires; and Timothie was one of them, and yet a young man: but in regard of the wisedome, experience, and staiednesse, required in such as are to be called to this office; which ought to be such as ordinarily is not to be found in young yeares. For how meete is it that the man of God should be furnished with grauitie and authoritie, that euery way he may be worthie of double honour, both in regard of his person, as also of his gifts, place, and workes sake. The Papists euery where translate this word *Priests*, and make *præsbiteri*, and *sacerdotes* all one. Wherein although the word cannot be more vnfitly translated; yet would we bee loath greatly to striue with them about names and titles (as hauing matters of greater moment and difference, moe then we wish) were it not that the very name were a supporter of that horrible Idolatrie of theirs, so infinitely derogatorie to the onely sacrifice of Christ. And therefore, seeing the Ministers of the newe Testament, are neuer so called in the newe Testament, but ποιμένες, ἐπίσκοποι, πρεσβύλες, and πρεσβύλεροι, and neuer ἱερεῖς, it were good and safe to keepe our selues to the titles the Gospell hath giuen vs. And seeing that the Papists impiously not onely retaine the name in the proper signification, but also an office of Priesthood, flatly opposite vnto the Priestly office of Iesus Christ, it is no lesse then our dutie to oppose our selues against both such an office, and such a title. Which in the proper signification is so peculiar, as it is attributed to none vnder the Gospel, but vnto Christ himselfe. I denie not but in the cómon acceptation of the word, it is ascribed to all Christians both Ministers and people, who are called an *holy Priesthood*, and beleeuing are made *Kings and Priests vnto God*. Neither is it denied, but that some of the Greeke and Latine fathers called the ministers of the Gospel Priests, but this was by improper and translated speach: partly in that by their ministerie they doe daily offer, and sacri-

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πρεσβύτερι. Chrysost hom. 2. & Hieron in hunc locum.

1. Pet. 5. 1.

Est diligentia digna pijs propter concordiam loqui cum Ecclesia recte sentiente. Chem. de vtilit loc. theolog.

1. Pet. 2.

Rev. 1 5.

Patres nonnunquam abusione quadam nomen sacerdotis tribuunt ministris Euangelij. Whitak. contr Dur. paragr. 48.

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Nec hoc loco permisisse se ait Tito vt libera & quasi regia potestate ministros Ecclesiis præficiat, sed vt salvo iure & potestate eligendi sive præsentandi quæ est penes Ecclesias, & collegia sacerdotũ, moderator ipse accedat, & ordinator. Magalianus Iesuit. ad Tit. cap. 1. sect. 5. annot. 2.

Antequam diaboli instinctu studia in religione fierent cõmuni Præsbyterorum consilio gubernabantur. Hier. in locum.

Omni actu ad me perlato placuit Præsbyterium contrahi vt firmato consilio, quid circa personam eorũ observari deberet omnium cõsensu statueretur. Cypr. lib. 3. epist. 11. ad Cor.

a κατὰ πόλιν, subaudi ἐκκλησίαν.

b καὶ ἐκκλησίαν

No religion can thriue or continue if the ministerie be vnsetled and discontinued.

fice men vnto God, Rom. 15.16. and partly, because they held the places in the Church which the Priests and Leuites did before the comming of Christ: imitating herein the Prophets themselues, as Isay 66.21. propheſiyng of the glorie of the newe Testament, saith, that the Lord would *take of their sonnes for Priests, and for Leuites:* not that they were to be such as were to offer typicall and figuratiue sacrifices of that onely sacrifice, as the Iewish Priests; nor yet commemoratiue, as the Romish (seeing all sacrifices but onely the spirituall oblations of Christians were ceased) but he calleth them by that name then in vse, noting them onely as the successors of the Priests and Leuites, but not ascribing any proper worke of that office vnto them.

2 The person placing these Elders, is Titus, who hath commission giuen him, that as the chiefe gouernour and moderator of this action, should establish teachers of sound doctrine in all the cities throughout the Iland: and because the whole action was to be chiefely ordered by him, it is wholly ascribed vnto him: as the Consull is said to create Consuls, when notwithstanding there was a court or assemblie of Consulls at the choise or appointment of them. Which if it be not thus to be vnderstood, I see not how Elders could be appointed by election, as the manner of the Apostles was, Act. 14.23. and Timothie must neither lay hands on any man rashly, nor yet partake herein with other *mens sinnes*, namely, such as were vsed to be ioyned with him in this businesse, 1. Tim. 4. 14.

3 The place where, is, *in euery*[a] *citie*: that is, whereſoeuer there is a body of people for a fit congregation, there must a Pastor or Elder be placed: the phrase is of the same valour with that, Act. 14.23. *When they had ordained Elders by election, in euery*[b] *Church*. For euen in the Apostles dayes there was a certaine kinde of distinction of Churches, and congregations: for the Elders had their flockes, ouer which the holy Ghost had made them ouerseers, and which depended on them, 1. Pet. 5.2. Act. 20.28.

Doctr. Euen there where the Church is planted, is such an absolute necessitie of a setled ministerie, as without it, it is impossible that religion can either thriue or continue: and therefore as the Lord had formerly dealt, in planting his politie among the Iewes, so doth he here in planting Christian religion among the Gentiles: no sooner was his law giuen concerning his Tabernacle, but Aaron and his sonnes, and the tribe of Leui must be sanctified to the office of Priesthood, to attend on holy things, to teach and offer, and performe their seuerall duties according to the Lords direction, else had the former labour beene lost: in like sort in vaine had the publishing of the Gospel beene (although by the Apostles thẽselues) had they not established such ordinances euerie where, as ser-

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ued for the ſtrengthening and proceeding of it: of which the ſetling of the miniſterie, and appointing Paſtors ouer people, is the principall.

Reaſons.

Reaſ. 1. How neceſſarie was it for the whole adminiſtration of God among his people to haue a ſet place of abode, that they might aske counſell at his mouth? offer ſacrifices Iaſticall, and Euchariſticall? put vp their prayers vnto him, and receiue from him inſtruction and ſpeciall direction? and hence was it that the Lord ſometimes ſetled himſelfe at Siloh, and ſometimes his dwelling was in Sion: and no leſſe, nay far more full comfort, may we receiue in our aſſemblies and Bethels, where the Lord as the ſunne, by his Miniſters, as by ſo many cleare lights, not onely diſpelleth darkeneſſe and errors in mind and manners, but directeth vs in all our waies we haue to walk: anſwereth vs in all our doubts, in all our petitions, raiſeth vs in our falls, ſupporteth vs in our weakeneſſe, and prouoketh vs to cheerefulneſſe in all the pathes that are good in his ſight. 1

2. Our weakeneſſe is ſuch that notwithſtanding all the benefit of ſtanding miniſteries, we are euer recoyling and falling backeward more and more: our bodies are not more prone to pine away for defect of daily foode, then our ſoules, if by the meanes of the heauenly Manna they be not daily repaired: no eie ſeeth not the neede of daily directions to guide vs to daily duties; and thoſe which muſt be often done, we muſt often be put in mind of. 2

3. Experience ſheweth, that in ſuch places, where ſuch miniſteries be not ſetled, we neede not ſeeke for adulterers, ſwearers, drunkards, theeues, and lyars, ſuch ſoyles are fruitfull of ſuch imps, that a man would thinke the old Sodomites were returned from hell: yea the malitious man ſlacketh not to ſowe theſe too thicke, in ſuch fields as good ſeede is caſt into continually. 3

4. The ordinance it ſelfe ſpeaketh for it owne neceſſitie: beeing the meanes wherby thoſe, who by it are brought to the faith, are alſo preſerued in it; the milke whereby babes begotten grow to ſtrong meate, and are led from their infancie, to their full age in Chriſt. For we may not alwaies be babes and weaklings, but there is a perfection of Chriſtianity which hereby we muſt be led vnto, Heb. 6. 1. not that any perfection of knowledge or holines can be attained of vs, as Anabaptiſts fooliſhly dreame; but partly in reſpect of that further degree which we ought euer to contend vnto, for in the ſchoole of Chriſt we may waxe olde daily learning, and the greateſt ſcholler ſhall yet be farre from perfection: and partly comparatiuely, men of grace and knowledge may be called perfect, and haue attained a further degree of perfection, then ſuch as are rude and ignorant, ſubiect to be carried about with euery winde, and 4 Eph. 4. 11.

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are not yet gotten out of the elements of religion: a man is said to be of perfect wisedome, strength, and other gifts of bodie and minde in comparison of a child, or one not come to mans estate; a Master of Arts may be called a perfect scholler in respect of a schooleboy: and to this perfection of Christianitie are we led by meanes of this ordinance.

Euery man stãdeth in as much need of daily bread for his soule as for his bodie.

Vse. To reprehend such as conceit themselues, that when they haue gotten a smattring of knowledge, they must needs haue faith also, and afterward need no Ministerie nor sermons: but marke where the life of God is, it will make the soule craue the daily bread, as the naturall life doth the bodie: neither seeth that man any thing of God, and the mysteries of his kingdome as he ought, that presumeth of his knowledge so farre, as that when he hath begunne to build, and laid a foundation, like the foole giueth ouer, and neuer commeth to laie the roofe. Perfection of true knowledge is the sight, and sence of imperfection, and religion in the heart, espieth daily wants and decaies in the soule: and repaireth to the ordinarie Ministeries, for the daily repairing of them. Which ordinances whosoeuer cõtemptuously forsake, great schollers they may be, but they were neuer good men.

Blesse God for thy owne liberall supplie.

Vse. 2. Let vs reioyce, that the Lord hath so liberally supplyed vs in this necessitie, and testifie our thankefulnesse in diligence and subiection vnder the setled ministerie, that our iudgements, wills, and affections may be setled in the truth: for to the obseruer it will appeare, that such for most part are wauering and variable, who content themselues with a variable ministerie, now hearing one, now another, now here, now there, without fixing themselues to some one. As for such as vnder a setled ministerie come and goe at their pleasure, now they heare one Sermon, then another, slipping in and out as they list, to them I say, litle is their conscience, great is their sinne, and manifest is their fickleneſſe and inconstancie in their religion.

Pray that others in want hereof may be supplied.

3. Hence is a ground of petition that God would place Pastors in euerie congregation, that his kingdome might come euerie where, that euerie candlestick might carie a burning and a shining light: seeing we see here that it is Gods ordinance, that so it should be. And the greater the harueſt is, the more ought we to apply the Lord of it, that he would thrust forth labourers into his harueſt, remooving whatsoeuer impediments he seeth to hinder such a blessed and glorious worke.

As I appointed thee] After that the Apostle had declared Titus his place and dutie; he commeth to the second point, namely, his direction therein: not giuing him leaue to adde any thing of his owne inuention, or alter any thing which Paul himselfe had done; but bindeth his hands from doing, or vndoing any thing, in his whole administrati-

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on, but as Paul had commanded and appointed him: the tenour of his commiſſion reacheth no further. Whence we may learne, that

The ordering of the Church is not left free, no not to an Euangeliſt.

Doctr. The ordering and gouerning of the Church, is not left arbitrarie, no not to an Euangeliſt, but Apoſtolicall direction muſt goe before and guid him. The Church is the houſe of God, and muſt not be ruled by mans inventions, but by the direction of the great houſekeeper: and ſeeing the father hath committed all the gouernement of it to his Sonne, who hath purchaſed it with his blood: the charge and burden of it now lieth vpon his ſhoulders, and his prerogatiue it is to giue laws and orders, and by his voice to rule the houſe of Iacob. The whole Tabernacle to the verie pinnes, muſt be framed according to the patterne; and yet that was a mooueable in compariſon of our moſt ſtable adminiſtration, which ſhall continue to the ende of he world: and the Lord in deſcribing the parts thereof ſeuerally, ſtill remitteth them to the commandement, to the patterne, and forme ſhewed in the mount: See Exod. 25.9.26.30. & cap.27.8, &c. twiſe repeated in ſo many words, Act.7. 44. Heb. 8.5. As they therefore in the old Teſtament had their pillar of fire and cloud, at the going and ſtanding of which they muſt goe and ſtand in all their iourneys; ſo haue we in the newe likewiſe *a watch of the Lord to keepe*, namely, the will of God expreſſed in his word, which muſt be the beginning of euery motion and reſt in the Church.

No traditions or impoſitions vnder Apoſtolicall authoritie warrantable.

Vſe. Let the bold Papiſts come and ſay one by one, I haue a viſion, or I haue a dreame, I haue found out this or that tradition concerning prayers for the dead, faſts, or feaſts, confirmed by ſome diabolicall deluſions: let them pretend their rules of perfection, ſtanding in the obſeruation of Euangelicall counſels, ſuch as concerne chaſtitie, voluntarie pouertie, &c. let them obtrude to vs the Church, the Church, and the Church muſt be heard; and hereby thruſt vpon vs, what lawes they liſt, for the holding and keeping of life in that beaſt of Rome? We ſay to all theſe things, that if any of them ſtand by Apoſtolicall authoritie, we will receiue all ſuch traditions; but if they be vnder Apoſtolicall power, who are they? or what haue we to deale with them, or they with vs? ſeeing that neither an Euangeliſt may take vpon him, nor we take from him any impoſitions vnder Apoſtolicall authoritie. *Obiect.* They alleadge Luk.10. *He that deſpiſeth you, deſpiſeth me.* *Anſ.* So long as they ſpeake according to their commiſſion, which is, *teach them to keepe all that I haue commanded you*, Matth. 28. 28. *Obiect.* Matth.18. Tell the Church, if he refuſe to heare the Church, let him be to thee as an heathen. *Anſ.* But the Church muſt be in their Eccleſiaſticall iuriſdiction tied to ſome certaine rule, which is deſcribed in the word. *Ob.* But Paul and Timothie deliuered ſome decrees ordained by the Apoſtles and Elders, to be

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90 kept, Act. 16. 4. *Ans.* 1. They must knowe their power subiected and inferiour to this Apostolicall. 2. euen the Apostles themselues gaue no decrees, but such as were cõprehended in the written word: as in Act. 15. 29. *It seemeth good to the Holy Ghost and vs, to lay no other burthen, but in these necessarie things:* wherein besides that in ordering the Church we see they had such an immediate assistance of the holy Ghost, that they could not erre: so also the things decreed were according to the written word: As the *things offered to Idols*, and *fornication* were condemned in the morall law: the eating of blood forbidden to Noah, before Moses; and in the law: partly, because there was some symbol in it of the blood of Christ, by which the soule is purged: and partly, to auoide the note of inhumanitie and crueltie. And things strangled were before the Apostles times prohibited for the former reason, least blood not let out should be eaten. Which two latter, although their nature were changed and free in themselues after Christ: yet the Apostle in the time of gathering the Church of the Iewes and Gentiles, because he would haue no bones of dissention cast betweene them, and auoide the scandall; for a time required them, and forbore to abrogate them: but would haue them for the time retained without all opinion of worship, necessitie, and much lesse of merit: by all which bonds the Papists would fasten vpon vs all their humane inventions: so that all their allegations are too weake to remooue vs from this hold, so immooueably grounded vpon the Scriptures.

Vers. 6. *If any be vnreprooueable, the husband of one wife, hauing faithfull children, which are not slandred of riot, neither disobedient.*

In these words the Apostle entreth that particular direction, how *Titus* should behaue himselfe in the house of God; both in the placing of Elders, and redressing abuses in all sorts of persons. For the former, because it is the maine either beautie or blemish of any Church, either to be graced, or dishonoured with gracious, or graceles Ministers; they beeing as captaines or leaders to the people in whatsoeuer waies themselues take vp; therefore that *Titus* should not laie rash hands vpon any, but after triall make choice of such men, as should be found worthy euery way for that worthie worke: and that he should not be deceiued in his choice, Paul taketh paines to draw him a patterne, and giue him a liuely picture of the man whom he meaneth. And this he doth by a full description of the qualities and conditions (as his lineaments) the proportion of which, if he can espie, he hath found the man he sought, and whom the Church needeth. Now these qualities, as they concerne either his life, and conuersation; or else his abilitie and fitnes for doctrine and instructi-

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on, so doth the Apostle in this order prosecute them: the former from this to the 9. verse, the latter in the latter part of this Chapter.

First then for the life of him, who is to be called to this office in the Church, it is required, 1. in generall, that he be *vnreprooueable*, and that both at home and abrode, as we shall see: 2. more specially for his further beautifying, he must both be furnished with certaine vertues, which must positiuely shine in him: and these are such as concerne his priuate life, and family: described in their kinds, and partly in this 6. verse, and vrged by reasons in the 7. as also he must be freed from many particular vices, which are reckoned vp, and amplified by the opposition of the contrarie vertues which he must exercise, vers. 7. 8. This is the carriage of these verses, the particulars whereof shall be propounded, and further prosecuted in their places.

First, it is required in generall in the life of him that is to be set ouer a people as their pastor, and teacher, that he be *vnreprooueable*. By which the Apostle meaneth nothing lesse, then one that is without fault, or infirmitie, or sinne: for there is none that liueth, and sinneth not: and the high priest, though a speciall type of Christ, and the chiefe Minister of the ancient Church of the Iewes, must first offer for his owne sinnes, and then for the sinnes of the people: yea, and Christ himselfe teaching his Disciples (the chiefe Ministers of the new Testament) to pray; taught them to say daily, Forgiue vs our trespasses: neither doth the nature of the word here vsed, require any such angelicall puritie: but meaneth such a one as no man can iustly call into question, or taint with any infamie, and crime. Iustly, I say: for otherwise it is not the priuiledge of the best, to keepe them from tribunalls: before which the Prophets, the Apostles, yea, and Christ himselfe had such crimes intended against them as prooued capitall, but all iniustly: so is it the lot of the godly, to be often blamed, and condemned for that wherein they are not blameworthy: and if bare calling in question, did disable a Minister from the office, it would quickly be brought about by the malice of the Deuil, that all the most conscionable Ministers in the world should soone be suppressed. And as the charge must be iust, so it must not be frailties, or infirmities that hang vpon our nature commonly corrupted; but grosse and open sinnes, yea and enormious crimes in the sight of the sunne: the iust challenge and proofe of which, disable a man from this function by this Apostolicall Canon. And howsoeuer he that is the cleanest, and hath washed himselfe in snow water, hath his owne clothes that will pollute him: yet read we of diuerse in the Scriptures, that haue attained to walke without reproofe, as Iob, Zacharie, and Elizabeth: and many euen priuate Christians at this day, through Gods mercie, liue *without crime*; though not

ἀνέγκλητος non ἁναμαρτήτος.

Nunc bene viuitur si sine crimine: sine peccato autem si quis viuere se existimat, non id agit vt peccatum non habebat, sed vt veniam non accipiat Aug. Quis erit innocens si accusasse sufficiat. Iulian.

Sine querela, non sine peccato. Augustin. contr. Cœlestin.

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any, saue the Sonne of God himselfe, euer liued without sinne: All which open to vs the meaning of the precept.

A man of scandalous life is vnfit to be a Minister. Reasons.

Doctr. How able soeuer a man be to teach, yet if he be of corrupt conuersation, and scandalous in life, he is not fit to be chosen for a Minister. *Reasons.* 1. Our Apostle here in the first place, and more largely insisteth vpon the life of him that is to be chosen, and afterwards in fewer words requireth his fitnes for doctrine: and so in his charge to Timothie that he should laie hands on no man rashly, addeth, that some mens sinnes goe before hand, and some mens sinnes follow after iudgement: as though he had said more largely, Vse all the circumspection thou canst, yet some hypocrites will creepe into the Ministerie: some are inwardly prefane, and such close sinners thou canst not discerne, till afterward they manifest themselues: others are open sinners, of which thou maiest iudge aright: these latter thou art to hinder; the former reclaime, or seasonably remooue, and so salue vp the sore againe: for how requisite is it, that such a sweete and sauorie doctrine, should be matched with a

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1. Tim. 5. 22. 24.

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sweet and sauorie Christian conuersation? 2. That such an high calling is to be graced with an vnreprooueable life, was typified in the law sundrie waies, as after we shall more clearely see in the positiue vertues required: especially in that prohibition, that none of Aarons sonnes, or seed, that had any blemish in him, might once presse to offer before the Lord, neither come neere the vaile, nor stand by the Altar. 3. A scandalous and obnoxious person, shall neuer do good in his calling. For although the things of Christ, as the Word, Sacraments, and Doctrine, depend not vpon the person of the Minister, but on the ordinance of Christ; neither in themselues are the worse in bad mens hands; no more then a true mans peece of gold in the hand of a theife: yet by our weaknes, in such a mans hand, they are weaker to vs: and although no man can answer, or warrant the refusing of pure doctrine (which is not to be had in respect of persons) for the spotted life of the Minister, who while he sitteth in Moses chaire (be he Pharisie, be he hypocrite) must be heard; yet can it not be, but that the wickednes of Helies sonnes, will make the people abhorre the offerings of the Lord: which what a greiuous sinne it was before the Lord, see 1. Sam. 2. 17. Againe, how can he benefit his people, whose hands are bound, whose mouth is shut, and cannot vtter the truth, without continuall galling and sentencing of himselfe? and when euery scoffer shall be readie to say to him; *art thou become weake like one of vs?* and the word shall be still returned vpon himselfe, how can it be expected that he should do good amongst them? Christ preuented that scoffe, *Phisitian heale thy selfe*: and *Paul* sheweth the dutie of euery Minister, namely, to minister well: and the fruit of it, he getteth

Leuit. 21. 17.

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Isa. 14. 10.

Luk. 4. 23.

a good

a good report, *and great libertie in the faith.* Wherein let a Miniſter be wanting; if he were able to ſpeake with the tongues of men and Angels, yea, if he had a fierie tongue ſitting on his head, he ſhall neuer be able to preuaile with ignorant perſons, who muſt be ſenſibly taught, and that aſwell by their eie, as by their eare. 4. It is a moſt dangerous condition to himſelfe to be a good teacher of a bad life: for ſuch a one is in the *ſnare of the deuill*, that is, when he ſeeth his life ſtill more and more exprobrated, and himſelfe more deſpiſed euery day then other (for it is iuſt with God, that with the wicked ſhould be reproch) then he beginnes to grow ſo bold, and impudent, as that he caſts off all ſhame, and care, and as one deſperate and hardened in ſinne, proſtituteth himſelfe remorſelesly vnto all lewdnes and vngodly conuerſation.

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1. Tim. 3. 13. Miniſtri eſt verba vertere in opera Hierom. ad Paulinum.

4

1. Tim. 3. 7.

Vſe. 1. Hence may we ſee the reaſon, why the Deuill ſo mightily laboureth to ſlander the moſt faithfull Miniſters of Chriſt: namely, that by the contempt of their perſons, their doctrine alſo might be condemned. And therefore he will play at ſmall game ere he ſit out. If he cannot hinder the Miniſterie, he can diſgrace it: If he cannot diſcontinue it, he can continue a deuill ſtill: that is, both an aduerſarie, and an accuſer of it: for either Chriſts Diſciples waſh not, or faſt not; or Chriſt himſelfe is a good companion; or Iohn Baptiſt is too auſtere and preciſe; or ſome natural infirmitie (as Eliſhaes bald pate) ſhall be caſt as a rub in the way to make the Doctrine leſſe welcome. And all this becauſe long experience of many ages hath taught this old ſerpent, that the moſt wretched miſcreant, euen Herod himſelfe, will heare gladly Iohn Baptiſt, if he conceiue him (as he is) a good and godly man, carying himſelfe without *reproofe* and exception. The ſelfe ſame is the ground why he ſetteth himſelfe in all ages to ſhoue in, and hold in the Miniſterie ſuch perſons as (like vnſauorie ſalt) are too baſe for the dunghil; euery way for the ouerthrow of this apoſtolicall direction, vſing and vrging moſt impregnable arguments, drawne from affinitie, affection, ſome baſe and ſeruill demerit, letters, and requeſts of great men, or gifts, which blind the eyes; by which and many other meanes, *Satans Miniſters* (for the Apoſtle calleth them no better) keepe out the Miniſters of God. What miſchiefe theſe ſtratagems of Satan haue wrought in the Church we may ſee and bewaile, and prouoke thence our prayers that the Lord would ſo *let his kingdome come* euery where, that ſuch maine pillars of Satans kingdome, may be ſhaken and broken, eſpecially in reformed Churches, which profeſſe, and auow the lifting vp of the ſcepter of Ieſus Chriſt.

The deuill hath reaſon therfore both to depraue the beſt, and thruſt in the worſt into the miniſterie.

2. Cor. 11. 15.

Vſe. 2. Note hence what conformitie is moſt vrged by Chriſt in all his Miniſters: namely, the vniting to vncorrupt doctrine, an vnblameable life: by theſe two, ſhall all men know who are the true Miniſters

The moſt commendable conformitie is to ioyne to vncorrupt doctrine an vnblameable life.

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sent of Christ: this voice, and these hands are infallible distinctions not onely of Ministers from other men, but euen of Ministers among themselues, and the maine and intolerable inconformitie of Ministers, is the suiting of Iacobs voice with Esaus hands. The Minister hath not done his dutie when he hath pointed to others the way to heauen, and himselfe either stand still like a statue in the way; or else like the creuise, goeth backward: but he must in nothing giue offence, least his Ministerie be
1. Pet. 5. 3. blamed: yea more, he must be an *example* to the flocke: so Paul enioynes
1. Tim. 4. 12. Timothie to be to them *that beleeue, an example in word, conuersation, loue, spirit, faith, purenes*, euen as he set himselfe an example to Timothie, 2. Tim. 3. 10. But thou hast knowne my *doctrine, manner of liuing, purpose, faith, long suffering, loue, and patience:* for this example hath the force of a rule either good or bad: *Peters* example constrained the
Gal. 2. 13. Gentiles to do like the Iewes: and Barnabas was drawen in with him: see also 1. Pet. 3. 1. Now not needing further motiues to prouoke Ministers to labour after good life, we will onely mention some meanes, whereby euery of them may become *vnreproueable*.

Rules to keepe a man vnreproueable.

1. Labour with thy heart to set it selfe still in the presence of God, and this will be a meanes to keepe it order; whereas otherwise an vnruly heart will breake out one time or other.

2. Haue a care of a good name, as well as a good conscience; not so much for thy owne as for Gods glorie: neither because thy selfe, but others stand much vpon it.

3. Auoid occasions of sinnes, appearances of euill, seeing thy motes become beames.

4. Studie to doe thy owne dutie diligently, meddle not with other mens matters.

5. Curbe, and couer thy own infirmities, buffet thy bodie, and bring it in subiection.

6. Daily pray for thy selfe, with desire of the prayer and admonition of others.

Thus oughtest thou that art a Minister set thy selfe a coppie vnto men; howsoeuer the most rent such coppies out of their bookes, as too precise and exact.

Vse. 3. How men are to conceiue of Ministers, not as of men without sinne, or infirmities, as the Apostles confessed they were mortall men,
Act. 14. 15. subiect to the same infirmities with others: and to acknowledge the goodnes of God in keeping them altogether not from all sinne, yet vnreproueable, that is, vntainted of greiuous crimes, whereby his name and this calling should be highly dishonoured: which were it well considered of men, we should not heare such outeries against euery infirmitie

in the person of the Minister, as though the verie calling could exempt him from sinne, which we see the calling of the very Apostles could not doe.

Husband of one wife] Hauing heard what is generally required of euery Minister that he be *vnblameable*: Now we are with the Apostle, to descend to those priuate vertues which concerne his economicall administration. And those in this verse are two; the former concerning himselfe, in preseruing his owne chastitie: the latter respecteth the persons within his family, namely, his children, ouer whom he is to exercise Christian authoritie, gouerning them as a father, who is a Minister: framing them to dutie towards God, and himselfe, and trayning them vp carefully in the doctrine both of faith and good manners. For 1. concerning their religion, it is required that they be *faithfull children*. 2. For their manners they must be, 1. *temperate*, 2. *obedient*. And both of these declared in their contraries whereof they must be free: as 1. they must not be *slandred of riot*, which is a lauish wasting, and a needles spending of goods. 2. Not *disobedient*, but such as will endure the yoke. These two vertues must especially be exercised of euery one that is to be a Minister of Christ: the former of which beautifieth his owne person; the latter graceth his family; and both of them adorne his calling and profession.

To vnderstand the former aright, we must first remooue the false interpretations: and 2. propound and establish the true sense, and then come vnto the doctrines. And first where the Apostle requireth that the Minister be the husband of one wife: the Papists interpret it most ridiculously in an allegorie, affirming that Pauls meaning is, that an Elder must haue but one wife, and that must be his Church. But the scope of the place is not to answer the question, whether one minister may haue two Churches or no; but what a one he ought to be for the gouernement of himselfe and his, that is to be set ouer any people. 2. What meaneth it that this husband must haue faithfull children; if he may not haue a wife other then the Church? If it be said, that by these children must be meant the faithfull and the children of God begotten in the Church: I answer, that the same Apostle to Timothie, cutteth the sinewes of all such cauills: where he expoundeth the same precept necessarily to be meant litterally, and not in this allegorie; by the reason of it annexed, *for if he cannot gouerne his owne house, how shall he gouerne the house of God?* 1. Tim 3. 5.

Secondly, others say, he must be the husband of one wife onely, and that after the first he may not haue a second. Which opinion *Montanus* and *Tertullian* extended to all sorts of men: the Grecians after restrained it to the Clergie: and the Romanists were readie inough to take it vp, and

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ſtil reſerue it among the reſt of their rubbiſh. But that alſo is as groſſe and falſe expoſition. For 1. he that marrieth a ſecond wife after the deceaſe of the firſt, (if he keepe himſelfe faithfully vnto her,) is ſtill but the husband of one wife, ſeeing the lawe of the former is by God diſſolued.

2. It is a generall commandement, that if the brother die without children, his next brother was to marrie his brothers widow, and raiſe vp ſeed vnto him. Now as in the other tribes, ſo doubtleſſe happened it among the Leuites, and therefore the Leuite although a widower, was to marrie his brothers wife. Deut.25.5.

Obiect. If it be here ſaid, that we now are in precepts deliuered to Miniſters of the newe Teſtament; and are not to ſquare our ſelues vnto that ſpeciall adminiſtration of the old: I anſwer, that the generall precepts of the newe Teſtament affirme no leſſe: as, He that cannot containe, let him marrie: and to all widowes the Apoſtle giueth leaue to marrie, ſo in the Lord: and that that is of generall & perpetuall equitie to men, as well as women, and to all ſorts of men, as to one kind, is plaine by Rom. 7.3. The woman if the husband be dead, is free from the law of the man, ſo as *ſhe is not an adulterer if ſhee take another man.* To which truth many of the fathers accord. 1.Cor.7.39.

Thirdly, an other ſleight of the Papiſts muſt be auoided, who haue thus corrupted it: *If any haue beene the husband of one wife*, and now be not, he may be a miniſter: but the ſpirit of God changeth no tenſes here, and the word ἐστί, muſt be ſupplyed ἀπὸ κοινοῦ.

Laſtly, neither muſt it be vnderſtood, ſo as the Miniſter muſt of neceſſitie be the husband of one wife, and may not liue ſingle: for though all cannot receiue Chriſts ſpeach concerning continencie, yet ſome there are to whom it is giuen, and to them his counſell is, *he that is able to receiue this, let him receiue it.* Matth.19.11,12.

But the true meaning is, that the miniſter ought to be content with one wife at once, and not defile himſelfe by polygamie: and this precept was not without ground: for among both Iewes and Gentiles, the cuſtome of polygamie had ſo farre preuailed, that it was become as naturall, to marrie many wiues at once: now the Apoſtle perceiuing that cuſtome, had taken away the ſenſe of the ſinne, and placing Titus to redreſſe things amiſſe, he beginneth at this great enormitie, and prohibiteth him to chooſe ſuch into office in the Church, as had giuen ſuch note of an inordinate life. *Queſt.* But was it lawfull for other men to haue more wiues then one at once, ſeeing the precept is giuen onely to miniſters? *Anſ.* No: and yet the miniſter here onely inhibited directly, as whom he dealeth with: but the people herein alſo, ſo farre as his example was propounded to their imitation, in the obſeruation of the whole law of God. For here we may fitly obſerue theſe 2. rules for our directions. 1. That

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all the vertues which are required of common Christians, must be much more in the minister, as euerie thing in the sanctuarie, was double to that which was common, as the cubit, the shekel of the sanctuarie. 2. That all the morall vertues required and expressed in the life of the Minister, must be imitated of common Christians; who must follow him so farre as he followes Christ: and in his generall dutie see their owne; both of them hauing but one way to heauen. So much of the meaning. The doctrines are two.

1. The mariage of ministers is a lawfull, and holy ordinance of God.

2. Polygamie was euer a thing blame-worthie, euen in the best.

Doct. 1. Seeing that we are cast into the last times, wherein the spirits of error shall be more rife then euer: and 2. that many shall depart and giue heede vnto them: and 3. that it is enioyned euerie faithfull teacher to arme his people against them: it is no lesse then our dutie to warrant out of this place the mariage of Ministers, against all the impious decrees of Papists: who that they should not want that note of Antichrist foteprophecied, namely, the *contempt of women* vnder a semblance of sanctitie, and chastitie, as *Hierome* expoundeth it: and least their doctrine should not otherwise appeare to be as it is, a *doctrine of deuills*, 1. Tim. 4. 1. 3. haue prohibited mariage to all orders of their Clergie, and admit none into their orders, without a vowe of perpetuall single life; from which if they euer after depart, they depriue them of all dignities, cut them off as apostates from the faith, and adiudge them if they iustifie that opinion, euen to death it selfe. *Quest.* But why should they depriue themselues of their libertie, and the comfort of that estate? it seemeth to be meere conscience that should lead them to vndergoe such a burden. *Ans.* I hope to make it appeare that it is nothing lesse then conscience, enformed by the word, by the answer of their chiefe allegations. In the meane time among sundrie other, obserue three maine beames which beare vp the this Popish roofe. 1. *grosse hypocrisie*, causing them to make a shew of greater holinesse and chastitie then all others, in which regard we may as well yeeld them the title of Puritans, as they challenge the thing it selfe. 2. *presumptuous pride*, for by their doctrine, hereby they seeke for a further perfection then that which the Law requireth of them. 3. the maine of all is, *humane policie*: for hereby they keepe their wealth together, which 1. maketh them able to maintaine their royall estate. 2. it maketh the world to admire them, such is their pompe, and glorie. 3. by their great promotions and dignities they allure, and ally vnto them the greatest nobles of the earth, by whom they strengthen their estate: so as neuer could mans wit deuise a surer way to keepe their wealth; which euery eie

Mariage of Ministers lawfull. 1. Tim. 4 1. 2.

Dan. 11.

Reasons why the Papists resist this doctrine.

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may see to be the proppe of their greatnesse, and which by the marryage of all their orders might quickly be dissipated and dispersed. 2. by this policie they haue their vassals and instruments, whom they must dispatch with death and deadly things about them into all countreys, more free and prompt to the vndertaking and accomplishment of any mischiefe. These I take to be their strongest foundations of their tottering building; as for other which they vent out to the world, they are but shewes and pretences, and sandie grounds of foolish builders, as now we are to manifest.

Three maine obiections briefly answered.

Ob. First, out of the old Testament they alledge diuerse things, as Leu. 11. *Be ye holy, for I am holy:* and, *ye that carie the holy vessels of the Lord, be holy:* and, the Priests and Leuites in ministring their turnes before the Lord, *must abstaine from their wiues:* and *Abimelech* would not giue *Dauids* young men hallowed bread, *vnlesse they had abstained from women:* and, they that eate the Passeouer had their *loynes girt*, which is the seate of lust. Therefore none in orders may marrie.

Ans. 1. In such allegations they are long and tedious, but of which I may truely say, as the Stoiks of diseases; if they be long, they are light. And to beginne with their last symbolicall argument, we will lightly passe it, as worthy of something else rather then an answer: both because symbolicall diuinitie wil beare no argument, but also in that they haue not prooued, nor can, that all they that eate the Passeouer were Priests: neither regard they that they were presently to depart out of Egypt, and therefore needed to trusse vp their long and loose garments.

Exod. 12. 11.

As for that of Abimelech, 1. Dauids seruants were souldiers, not Priests, and therefore is it impertinent. 2. they were such as had wiues, how can we conclude from them, that other men ought to haue none. 3. it was a question which the Lord would haue Abimelech aske Dauid, and that by oracle, as appeareth, v. 11. concerning some legall defilement; which euen by touching some women, might debarre them from touching the holy bread. 4. let them also conclude that no Israelites might marrie, because at the giuing of the law, they must abstaine 3. dayes from their wiues.

1. Sam. 21. 4.

In the three former allegations they are not vnlike an inexpert musitian, who harpeth altogether vpon some one iarring string, and so marres all the musicke: for all of them are laid vpon this vnsound and vngodly position, which they take for graunted, that marriage is an vncleane and *vnholy thing:* for this is the tenour of all their conclusions, *be holy*, & therfore abstaine from marriage. Which heresie of *Montanus* and the *Manichees*, Pope *Syricius* and his successors haue sought manfully to maintaine out of that place of the Apostle, *Those that are in the flesh, cannot*

They forget that they make mariage a Sacrament.

please

please God: as though they had neuer read, that God was the institutor of it, and not as a remedie, but when there was no maladie, in the state of innocencie, betweene innocent persons in an innocent place: that it was an estate blessed by God before the fall, and after the fall had the same blessing renewed vpon it to Noah and his children, as though they had forgotten that the Sonne of God had sanctified it by his presence; graced it by his first miracle; called it a coniunction of God, *whome God hath ioyned, &c.* as though they would not knowe what the Apostle had said, that euery *ordinance of God*, is sanctified by the word and prayer; and that *all things are* pure to the pure: and this institution so especially, as that the infidel husband is *sanctified* in the beleeuing wife, and the vnbeleeuing wife in the beleeuing husband: and that the woman thorough bearing of children shall be saued if she continue, &c. But what should I light so many candles in such sunshine, were it not to discouer their monstrous delusion.

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Rom. 8. 8. Of all the workes in the flesh reckoned in Gal. 5. 9. mariage is none.

Adeo honorabile est coniugium, vt cum eo possit quis etiã ad sanctam fidẽ ascendere. Chrysostom. in locum.

Secondly, are none commanded to be holy but the Priests, and not as well all the Israelites? or was that sanctitie any other, but that which standeth in pure heart, good conscience, and faith vnfained, in innocencie and loue towards God and men? Now if all such as thus must be holy are inbibited mariage, where should we seeke an holy seede?

Thirdly, if the Priests had some legall purifications which must be vsed before they appeare and approach before the Lord; were they not all typicall representations of that spirituall holines, wherein euen we ought to resemble them? and beeing so, are they not all dated? or if we consider them as they were also antetypes of Christs puritie, the high Priest of a better couenant, are they not expired? or if the Popish Priests will be so exact in imitating them, let them giue vs a reason, why they follow them not in all such rites of that kind, as well as in some? for when the Priests entred the tabernacle, they were prohibited the vse of *wine*, Leu. 10. 9. neither must they at any time meddle with the *exequies* and *funeralls of the dead*, neither must they be *shauen*, Leu. 21. 1. 5. but to imitate them herein would not stand with their ease or profit. And yet notwithstanding all these purifications, was it neuer concluded that Priests and Leuites might not haue their wiues: but if any sound reason may be gathered from their example, it might rather be thus framed; Euen the Priests and Leuites had their wiues, and much more may the Ministers of the newe Testament.

Nec ratione nec authoritate probatur, quod absolute loquẽdo sacerdos peccet contrahendo matrimonium nec ordo in quantũ ordo, nec ordo in quantum sacereſt impeditivus matrimonij. Card. Caiet in epist. Tit. 1. tract. 27.

As for that they obiect out of Isay 56. 4. 5. The answer is readie and plaine, that the Prophet speaketh not of any that had vowed continencie; but of such as had been made Enuches involuntarily, to whom that comfortable promise is made, not for their continencie, or beeing Enuches,

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but for *keeping the ſabbath*, chooſing the thing which was pleaſing to God, and *taking hold of his couenant*.

Obiect. Further out of the new Teſtament they alleadge many things, eſpecially out of the 1. Cor. 7. as where Paul wiſheth men to be without *diſtraction*, ver. 5. to abſtaine for a *time to giue themſelues* to faſting and prayer, 7. where is concluded that this eſtate hindreth the exerciſes of pietie, and therefore intolerable in a Miniſter: and further, where he ſaith that the vnmarried careth for the things of the Lord, but the married rather care how to pleaſe one another, v. 32. and, thoſe that are *vnmarried*, it is *good* ſo to abide: and, he that giueth not his daughter *doth* better: and, the widow is more *bleſſed if ſhe ſo abide*, ver. laſt. *Ergo.* No Miniſter may marrie.

Anſ. Doe not theſe men bewray the nakednes and pouertie of their cauſe, when they are glad to ſnatch here and there a word, to wreſt againſt the authors meaning, without due regard: yea, with vtter neglect of the ſcope and all circumſtances of the place? for to whom writ the Apoſtle? was it not to the *whole Church of Corinth*? ſo as by their collection, it was not lawfull for any man or woman of that citie to be married. 2. what times writ Paul in? was it not in times of moſt heauie perſecutions; which in all that chapter he had a ſpeciall eye vnto? 3. In what manner writ he? doth he not ſay, that he writ this by permiſſion, & not by *commandement*? v. 6. doth he not affirme that euerie man *hath his proper gift*, according to which he is to walke? v. 7. & 17. doth he not proteſſe that he ſpeaketh for their *commoditie*, as giuing them an wholeſome counſell, and not to entangle them in a ſnare? v. 35. and that which he ſpeaketh is in regard of the *preſent occaſion and neceſſitie*: v. 26. notwithſtanding all which, no married perſons may defraud one another, v. 5. and much leſſe depart one from an other, v. 10. 4. For the matter alleadged. Becauſe the Apoſtle would haue all Chriſtians as free from diſtraction as might be; and becauſe they muſt abſtaine too extraordinarie faſting and prayer, which thoſe dangerous dayes, and tyrannicall times called vpon them for, (the place not beeing meant of ordinarie prayer) can it be wrung out of the place, that marriage therefore muſt be vowed againſt, either of them, or much leſſe of any other ſort of men? Againe, becauſe the Apoſtle ſpeaketh of ſome carnal perſons matched together, that they regard the things of the world, and the pleaſing one of another aboue the pleaſing of God: can any ſhewe of argument evince, that therefore either marriage is vnholy, or is of any ſort of men to be diſavowed? for that the place muſt be ſo vnderſtood, is euident: elſe what ſhall we think of Abraham and Sarah, Iſaac and Rebecca, Elcanah and Annah, Zacharie and Elizabeth, Aquilla and Priſcilla: ſhall we thinke that theſe faith-

κατὰ συγγνώμην, οὐ κατ' ἐπιταγήν.

full

ful couples cared not for the things of god? and if they did, why cannot other beleeuers? and if mariage were such an enemie to prayer, and hinderance of pietie in it selfe, as they would make it, why are all Christians commanded to *pray* continually? to possesse their *vessels in holinesse*, and honour? how is it that we reade of families called *Churches*? how could any man say, *I and my house will serue the Lord*? how doth the wise man say, that by a wise woman the house is *built vp*? And indeede where God giueth such a one, a man is freed from many distractions, and findeth his wife a fit *helpe* made vnto him; whereas it was not good for him to be alone. Finally, as all married persons neglect not; so all single persons seeke not the things of God: for we reade of many foolish virgins.

Furthermore, where the Apostle affirmeth it to be *good* to abide single, either in virginitie or widowhead; and not to giue the daughter in mariage, &c. and that onely in regard of the present times; shall no time afford lawfulnes for some sort of men to marie? And that those precepts are so to be vnderstood, the Apostle himselfe expresseth: for if *good* were opposed to euill of sinne; then had the Apostle contradicted himselfe, when he said, that he that marrieth (not only doth not euill) but doth *well*: but good is opposed to that which is incommodious, or inexpedient: so is the word also vsed Matth. 19. 10. and this is that the Apostle saith, it is not *good* for the present necessitie: that is, it is not conducible, expedient: for that it is more ioyous for a man to drinke his owne cup of trouble in troublesome times, then to be vexed with the miseries of a destitute wife and children. The like precept was giuen vpon the like occasion to the Iewes, that they *should not marrie, nor get children*: Why? some Papist would hence affirme, because mariage is an vncleane thing, and a sinne: No: but in regard of those most heauie times of warre, exile, and captiuitie; wherein they should haue lesse sorrow and greefe who had none to care for but themselues: and this is the reason expressed by the Apostle, where he saith, that such as are married *shall haue sorrow in the flesh: vers.* 28.

συμφέρει. Ierem. 16.

Many more places they abuse, but these are the chiefe. Against all which, this place of the Apostle may settle the iudgement; where is anouched, that the Minister may be the husband of one wife, and the qualities of this wife described, 1. Tim. 3. 12. the euidence of which two places collated, none but such as are willingly blind can resist: which with some other places haue so pressed them, as that they haue beene driuen to, and from many poore shifts. As 1. they alleadge against this place, that in the Apostles daies indeed while the Church was rude and deformed, there were fewer precepts giuen, and there beeing but few conuer-

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Ecclesia tanquã ADAMVS prima origine integerrima fuit, quo longius pergit, plus sordis contrahit. Brightm. in Apocal.

ἐπὶ τὸ ἄρρεν.

ted it was permitted to the Clergie to marrie: but afterwards the Church growing more confirmed, and better ordered, this precept of chastitie was added. *Ans.* But who but Satan could teach them so to distinguish, and determine that which was lawfull in *Pauls* time, to be now a sinne so capitall as must be prosecuted with no lesse punishment then death it selfe? againe, how basely do they deeme of Apostolicall constitutions, in regard of their own deuises? accounting them as rude, and childish things, and such as could bring no Church to any perfection. Besides, how do they forget that the Apostle had reformed many things in this Iland alreadie, and left *Titus* to absolue the rest, and proceed in the reformation thereof still? and yet in that his finishing and perfecting things begun, this rule is deliuered, if any be *vnreprooueable, the husband of one wife.* 2. Others seeking to elude this text say, that the Church indeed had power then to appoint what constitutions she pleased, and saw fittest for her present condition, and that this power she still retaineth: so as looke as the Master of a family hath it in his power to entertaine none but single men seruants in his family; the like power hath the Church if she please, to admit none into this seruice or Ministery but single persons. *Ans.* But to follow them also into that starting hole: 1. They must prooue their Church to be this family of Christ: and the Pope to be the master of this familie. 2. Let them improoue that the Master of this familie is the Lord Iesus, who hath alreadie prescribed a certaine forme, by which he will haue his Ministers chosen: and for the vse of the Church to the ende of the world hath recorded it in the Scriptures, of which this is a speciall branch, *if any be the husband of one wife.* 3. Others haue found out another shift: namely, that he who now is the husband of one wife and hath children too, may be chosen: but the Apostle saith not, that after one is made a priest, he may marrie a wife: so that if the worst fall, the vow of chastitie at the consecration of a priest shall still stand in force. *Ans.* But what a miserable shift is this? for can it be lawfull for a married man to be a Minister; and not for a Minister to be a married man. It is all one as if an Anabaptist should thus reason; He that is now a Magistrate, may lawfully vse his Magistracie; but yet it is not lawfull for any man to become a Magistrate: or when we are commanded to feare God, a man might thus reason: God bids him that hath his feare exercise it; but yet he enioynes vs not to vse the meanes to come by it. Surely notwithstanding all these follies, it must needs be as lawfull to become an husband, as be one: and he that can without sinne haue a wife, may without sinne marrie one: we will therefore conclude with their Cardinal, that priesthood dissolueth not matrimonie, whether before or after ordination contracted, if we seclude all other lawes, and

Sacerdotium non dirimẽre contractum matrimonij, &c. Caietan. in loco supra citato.

stand

stand onely to those which we haue from Christ and his Apostles.

Vse. Seeing then this is one of the lawes of nature, euery one that hath nature in him hath right vnto it. In the state of innocencie, marriage was instituted as a further perfection, then man had by his creation: since the fall, it is also a remedie of his imperfection. 2. The Apostle calleth it, *honourable among all:* the new Papists shift, *in all things*, is a senceles cauill, and full of folly: besides, the words following restraine it to persons: *But whoremongers, &c.*

Euery man that hath nature in him hath right in this law of nature.

ἐν πᾶσι.

Obiect. But if among all, saith *Bellarmine*, then among them of consanguinitie, and affinitie. *Ans.* If he had looked to the words following, *and the bed vndefiled*, he would haue saued that obiection. 3. The priests of the law, yea the high priest that was to offer before the Lord twise euery day, and the Leuites, and the Prophets, and Prophetisses: and the Apostles, and most of their successors, till 1070. yeares after Christ, were married men. Famous and very remarkeable is that confession of *Policrates* Bishop of Ephesus, who affirmeth of himselfe that he was the eight Bishop all descended of Bishops: which historie me thinkes might blanke them, or cause them to blush. 4. But if that doe not; the curse of God vpon this their constitution, if they were not giuen ouer to strong delusions, might cast dung vpon their faces in this defence. Well obserued *Luther*, that this one law brought in among them all the sinnes of Sodome: for which no doubt the spirit of prophecie calleth Rome by the name of Sodome, for the sodomiticall filthines of it: for the defence of which vnnaturall and monstrous sinne (not to be thought on, much lesse without blushing named) some of them haue written and published sundrie bookes. If the monasteries in other countries came aswell to the rifling as ours did in the daies of King Henrie the 8. of famous memorie therefore; no doubt but many *Bales* might be set on worke to write many centuries of their filthines. Or if some of their fishponds come to the casting, as that in *Gregorie* the greats time, it may be that some of their owne would not sticke to write of 6000. heads of infants found in the mudde of some one of them. But because it is a shame to speake in publike of the things they shame not to doe in secret, I will forbeare further to moone and stirre in this sinke, which sufficiently stinketh in the nostrills of God and men; and conclude the point with *Epiphanius* his speach; *They haue refused marriage, but not lust:* no truer of the *Originians* then of all the Popish orders.

Till the time of Pope Hildebrand.

Euseb hist. eccl. lib. 5. cap. 24.

Rev. 8.

Iohannes a Casa Bishop of Beneventum, wrote an Italian Poem in cómendation of Sodomie.

Zeged Mutius did the like, whose booke is approoued by the bull of Pope Iulius 3.

Pope Sixtus 4. built a Stewes at Rome for the same vnnaturall lust.

Contra Origin. hæres. 29. de quibus August. Isti sunt nefanda facientes, sua corpora corruptioni tradentes.

Doctr. Polygamie was euer a thing blameworthy, and euill in it selfe, notwithstanding much vsed of Iew, and Gentile. *Reasons.*

1. The first matrimonie was instituted betweene two persons onely; of whom the Lord said expressely, they two, (not they three, or more)

Polygamie is & alwaies was vnlawfull.

104 shall be one flesh. In which first institution are two grounds ouerturning this sinne. 1. Gods action of creating one man, and one woman, and no moe. 2. His iniunction and strait charge to all posteritie, that one man should cleaue to one wife, who must be his wife and no stranger; and not to many wiues at once: so as it is against the law of nature, and the first institution.

2. The Lord by Moses forbiddeth it, Leu. 18.18. Thou shalt not *take one woman to her sister*: that is, thou shalt not take one woman to another, to make them as sisters; for in the 16. verse the marriage of the wiues sister is forbidden by proportion euen in monogamie: no not after the sisters death, seeing consanguinitie and affinitie agree in duration alike. Besides that the phrase in Hebrew is commonly so vsed: as Gen. 26.31. Exod. 26.3. and the reason of the precept is, that such a one must not be taken to *greeue* the other, and seemeth properly to be meant of wiues in polygamie, who in the Scriptures are called *aduersaries*.

æmulæ. Gen.30.1.

3. The Prophets themselues reproue it vpon the ground of the first institution, Mal.2.15. God made but one woman at first: and why but one? not that he wanted spirit, for he had *abundance*; but because he *sought a godly seede*: wherefore keepe your selues in your spirit, and let no man transgresse against the wife of his youth: where the Prophet proueth it to be not onely against the first institution, but wisheth all posteritie carefully to avoide it.

4. Christ himselfe taxeth it as a violencing of the first institution, Mat. 19.4 5. Haue ye not read that God made them at the *beginning male and female*? and for this cause shall a man leaue father, and mother, and cleaue to his wife, (not wiues) and they *twaine* shall be one flesh.

5. Christs Apostles condemned it, Eph.5.31. the same speach of our Sauiour Christ repeated: 1.Cor.7. Let euerie man haue *his owne wife*, not wiues: and here the Apostle accounteth it such a blot, as hindreth the admission of any such into the ministerie. And thus polygamie beeing condemned by the first institution of marriage before the Law, and also in the Lawe, after the Lawe by the Prophets, after them by Christ himselfe, and by his Apostles, it followeth, that it was euer an euill condemned euen from the beginning.

Obiections answered. The first comming in of Polygamie seemes plainly to ouerturne the contrarie opinion of Aquinas, whose words are these, Fieri potuit dispensatio à Deo per inspirationem internam. Supplem. 3. part. qu. 65. art. 2.

Obiect. But the example of the most of the Patriarkes is alleadged for the lawfulnesse of it, for else all they would not haue vsed it, beeing the best men that euer liued.

Answ. The canon lawe saith, that a common error may not preiudice the least truth: true it is, that after that most sauage tyrant Lamech had first depraued Gods ordinance, it greatly preuailed by example, and especially then when there was no King in Israel: yet notwithstanding the

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Prophets, and Chriſt call men, not to example, but to the rule of the firſt inſtitution. 2. We neuer reade of any of them (no not the beſt) well caried it: but what fruit had it betweene Hadah and Sillah at firſt, it ſtill retained: For what moleſtation brought it euen to good men? what a ſtirre had Abraham to compoſe Sarah and Hagar to peace; and in their children Iſaac and Iſmael, what a number of ſparkles of contention were kindled? what heart-griefe was it to Iacob to ſee ſuch daily emulation betweene Leah and Rahel? and what other was the fruit of their enuie, but an occaſion further to draw him into ſinne, in taking firſt one of their maids, and then anothers, and all to pleaſe both; to ſay nothing of the doe he had doubtleſſe about their children. When Moſes ſpeaketh of Eſaus 2. wiues, he added, they were an heart griefe to Iſaac and Rebecca, Gen. 26. 35. when the Scripture ſpeaketh of Gideons 70. ſonnes begotten of his owne bodie, with the reaſon, for he had many *wiues*, Iud. 8. 30. the very next chapter ſheweth how Abimelech ſlewe all theſe 70. ſonnes on one ſtone, ſaue Iotham. How was Elcanah troubled to ſatisfie and recompence his wife Hannah, for the reproach wherewith *Peninnah her aduerſarie vexed* her ſore? 1. Sam. 1. 6. In the inclining of Salomons proſperitie, the firſt exception the Lord tooke againſt him was, that he *loued many outlandiſh women*, which ſinne brought him to all the wickedneſſe that was found in his hands. 1. king 11. 1. 3. Whereas it is ſaid that the Patriarks were caried hereunto not by fleſhly luſt, but in deſire of increaſe of that holy ſeede which was in that one people: I anſwer, we may ſo religiouſly and charitably conceiue of them, and in that regard of the Lords more ſpeciall indulgence and connivence, yet can it not prooue lawfull; it may make it in them a leſſe euill, but not no fault: for if it had beene lawfull for the fathers in regard of multiplying the Church, and filling the earth, it had beene much more lawfull and fit for our firſt Parents, for to them was ſaid, *encreaſe and multiplie, and fill the earth*, and yet God permitted it not to them, but it crept into the world againſt that firſt inſtitution.

Obiect. 2. Sam. 12. 8. He gaue thy Lords wiues into thy boſome; therefore Dauid had many wiues both of his owne and Sauls, the Lord beeing the author.

Anſ. Thoſe words (into thy boſome) indeede often ſignifie the neere coniunction of marriage: yet here, as in ſome other places, it ſignifieth onely, that they were giuen vnder Dauids power and hand, namely, into his ſubiection; and ſo it ſignifieth ſometime nothing elſe, but to haue ſomething with a man: as elſewhere Dauid ſaith, he bore the reproaches of the mightie *in his boſome*; ſo here Dauid had with him his Maſter Sauls wiues. Pſal. 89. 50. 2. If the phraſe ſhould not ſo be here taken, inceſt would be de-

fended

106 fended in Dauid; seeing the consanguinitie of the wife is in the same degree to the husband as to the wife: and therefore Dauid could no more marrie the stepmothers of his wife Mical, then if they had beene his own. 3. We neuer read that Dauid tooke any of them that were Sauls, to become wife vnto himselfe.

Obiect. Deut. 21.10.15. there are two laws which seeme to fauour it. If a man cast his affection vpon a woman, &c. And if a man haue two wiues, the sonne of the hated, if first borne, shall inherit: and therefore the Lord at least permitteth polygamie.

Ans. Neither of these two were simply lawfull, nor by the law approoued to be done: but after it was done, the Lord prouideth a law to auoid the greatest confusion, by tolerating and not dissoluing it: neither is the law vnrighteous herein, seeing it neither approoueth it, nor simply permitteth the fact, but (supposing such a disorder may be done) sheweth what is best in such a confusion: so the Lord tolerated the bill of diuorce, but neuer as agreeable to his will: but as obseruing a wise rule of lawgiuers, that in publike corruptions, speciall euills are then to be tolerated, when they cannot be cured, without a more grieuous publike euill. If it be here said, that the wisedome and power of God might haue amended or cut off such disorders, if he had so conceiued of them: I answer, it is a vaine allegation of men, not considering that the Lord then susteined the person of a lawgiuer to a people whom he chose aboue all the nations of the earth, and not of a Iudge.

Videndum & quid debeas, & quid possis.

Obiect. Deut. 25.5. The law was that a brother dying without issue, the next brother (who perhaps was married) must marrie his brothers wife.

Ans. We shall not neede to answer with some of the learned, that the widow was not to become the wife of the brother suruiuing; but that he was to goe in to her and doe the dutie of a husband in raising seede to his brother: but that it was a speciall commandement, for those times, for certaine persons, and causes. For it was not so generall as some may take it: seeing 1. it must be meant of brethren dwelling together, that is, such as had not planted themselues in some other familie. 2. and not if any brother should die, but if the eldest or first borne, whose name and family must be preserued and reared; both in type and signification of the prerogatiue of Christ, the first borne of many brethren; as also for the preseruation of inheritances to families, and by families the politie and ordinances of God amongst his people. Now these speciall considerations, cut off all pleas for polygamie, and the rather seeing Christ hath since put an end to all ceremonies and shadows, and called vs vnto his first institution.

see Matth. 22.

Vse. 1.

Vſe. 1. In that this practiſe was euer condemned in the word, and yet come to ſuch an height, euen in Gods deare ſeruants, that ſcarſe they reteined any ſence of the ſinne, learne to breake off euery ſinne in the beginning: a crooked cuſtome quickly groweth to a rule: the inſtance ſheweth that not only beleeuers of old, but euen Miniſters, who ſhould haue hindred the ſinne in others, were themſelues intangled in it. There are two great miſcheifs in the admiſſion of ſinne; the firſt is the treaſuring vp of Gods wrath againſt the ſoule of the ſinner, who while he hatcheth ſinne, the Lord hatcheth iudgement: the ſecond is the ſenceleſnes of ſinne, through the repetition or cuſtome of it, for the heart is by little and little ſtolen away: and the ſinner becommeth like Ephraim, as a *doue without heart:* that is, without vnderſtanding of the ſence and danger of ſinne, through too neere acquaintance with it: he that liueth in a mill (we ſay) hardly diſcerneth of ſounds, and he that hath beene in a noyſome place is ſtuffed; euen ſo many a one we ſee who a while will ſtraine curteſie with ſome ſinne, as drunkennes, ſwearing, riot, wantonnes, gaming: but after the ſecond or third greeting, grow ſo familiar, as they ſeeme in their eies to be vertues, at the leaſt neceſſarie vices. Thus by Gods iudgement the heart is hardned, and ſinne riſeth to his regiment: men are of too good nature, too ſoft, and gentle in the caſe of this acquaintance, and too loth to offer it the leaſt diſcourteſie: which is a maine cauſe why the Prince of the aire, the patron of it, worketh ſo mightily in the ſonnes of diſobedience. Let vs therefore apply our hearts to learne the Apoſtles exhortation, *Let no roote of bitternes ſpring vp to trouble you.* Let vs beware of rooted ſinnes, ſhut the doore of the heart, that Satan may finde no entrance, whoſe manner is where he finds the leaſt welcome, to bring in ſeauen ſpirits worſe then himſelfe: and if he can ſow a ſeed if it be no bigger then a graine of muſtard ſeed, he hopeth the next harueſt for a great tree of it: ſinne ſeemeth verie reaſonable in the beginning, and the tempter ſaith, is it not a ſmall one? But if the Lords Samſons ſuffer themſelues to be bound with ſmall cords at the firſt, which they may thinke to breake from at their pleaſure, the enemie will ere they be aware bring on them the two new ropes which will hold them faſt inough, till they be made a pray for the ſpoyler.

Principalis prudentiæ eſt omne malum initio opprimere. Concil. Chalc. act. 3.

Conſuetudo peccandi tollit ſenſum peccati.

Hoſe. 3. 11.

Heb. 12. 15.

Lex divina curat de minimis.

Vſe. 2. Neuer let examples of men preiudice the truth of God. If we ſee a good man fall, we are readie to thinke that vice no longer a ſinne: eſpcially if we ſee not the ſinne required vpon the commiſſion. We ſee Abraham himſelfe led into a ſinne and ouercome: 1. by common cuſtome: 2. by the motion of Sarah, enticing him through infidelitie, to take Hagar: ſo in other Patriarkes, we ſee how readie the children were to take the colour & die of their parents. And therfore from hence let the blinded

Impudens oratio eſt dicere ſic factum eſt, non enim ſi quid contra leges factum eſt id imitari licet. Demoſt. contr. Ariſtog.

Papiſt

108

Iacob married two sisters also at once, and by as good reason so may we.

Papist say, their fathers worshipped in the mount with the Samaritans, or before such and such altars and images, and so will they also. Let the prophane swine of the world say, Noah was drunke, Sarah lyed, Iacob had many wiues, and why may not we? and so thinke they haue a sufficient couer. As for all the Israel of God they walke by another rule, then that of the world, the guise of which is to lie in wickednesse, and giueth none but crooked directions: nor by the naked examples of the best men, who haue their wandrings; but that of the word, which is as the cloud and pillar to guide them in all their iourneys.

Non numeranda suffragia sed appendenda. August. in Psal. 39.

Quest. But how shall we profitably behold the examples of the Saints? *Ans.* By obseruing two rules. 1. If we make their falls and infirmities, a glasse to behold the same in our selues either for the present, or else suspect them in our selues for time to come. 2. If with iudgement we waigh examples by the word, I say not, number them, but waigh them in the ballance of the sanctuarie, and trie them by the touchstone of the Temple. It is verie liable to exception to say, others that are learneder, wiser, greater, grauer, doe so and so, and teach thus and thus: but what if the author be blinded, as euerie man may become a lyar? or what if he will not speake the truth, because he will not be a meddler, or beare the times displeasure? this is such an argument as whereby Christ himselfe should haue beene denyed; for did any of the rulers beleeue in him? Salomon saith, that he that beleeueth hastily is light in his heart: and the reason why examples ouercarrie men into euill, is because they can easilier giue credance vnto the persons of men, then soundly iudge of the actions of them.

Hauing faithfull children] After a mans owne person, respect must be had of his priuate gouernment and cariage, whom the Lord will haue called so neere him, as to serue in holy things before him: and because it is meete that such a one be a man of experience and gouernment, the Apostle would haue him obserued in the priuate ordering of his family, whence an aime may be taken, how he is likely to behaue himselfe in publike: that if his fitnes & skil be tried in ruling the lesser and fewer, he may the better be trusted with the greater. For that this is the reason of all this diligent enquirie, is plaine in 1. Tim. 3. 5. *For if he cannot gouerne his owne house, how can he gouerne the house of God?* We know that he that is not able to guid a boate, is not able to gouerne a great ship: and he that being married, cannot rule two or three of his own children, so neare him: much lesse can he gouerne a whole Church, men and women, who in comparison of the other are as strangers, and few of them fully knowen vnto him.

Quest. But in ordering the familie, the first care must be had of the

wife;

wife; why doth the Apostle vtterly omit that both in this place, and that of Timothie, and in both places only mention the gouernment of the children?

Ans. 1. That care is not excluded. 2. The wife is not so absolutely put vnder gouernment as the children; but are partly gouerners in the familie with the husband; and beeing the wife of a Minister, is presupposed to be of that grace and wisedome, as that she is able to take vp her owne dutie without such enforcement: and therefore the Apostle thinketh it sufficient to shew what a one the Ministers wife ought to be, 1. Tim. 3. 11. But 3. and especially, because in the gouernment of his children there is a more liuely resemblance, of such duties of gouernment, which he is to dispense towards the Church. And if we looke a little nearer the words, we shall see that there is nothing enioyned the Minister as a Father of children, which belongeth not vnto him as he is a spirituall father of the children of God. For if we respect matter of instruction and doctrine, he must haue *faithfull children:* so in the Church, by diligent teaching of the doctrine of faith, must he bring men vnto the faith: or if we looke at matter of manners, he must do two things: 1. displant vices, and plant the contrarie vertues, that they may *not be accused of riotous* or other vngodly courses; which also he must publikely performe in the congregation by the word of exhortation and rebuke. 2. correct and chastise the obstinate and rebellious, that they be not *disobedient:* and so as Minister he hath a rod of correction, and the censures of the Church to inflict vpon the obstinate.

Now in the children of Ministers are required two things: 1. for their *institution*, that they be *faithfull children*: 2. for their *conuersation*, they must not be, 1. *riotous*: 2. *disobedient*.

By *faithfull* children, are meant such as beeing instructed in the faith, are at least in externall conuersation, answerable to the profession of the faith they make. *Quest.* But is it in the power of any Minister, or man to haue faithfull children: may not a good man and a Minister too, haue most graceles children? *Ans.* There is no man but he is to endeauour that his children may haue euen the grace of faith; which is further laid out of his power then by getting himselfe within the couenant. But there is no good man, who hath it not in his power, to instruct his children in the doctrine of faith: and also for outward order to make them conformable, and in some measure answerable to that profession, so long as they abide vnder his roofe. And if the Lord afterwards for some vnknowen, and secret cause by leauing them, shew he hath no delight in them; such a father may herein comfort his conscience, that to his power he hath vsed the best meanes for their good.

110

1

Right reformation of others beginneth at a mans selfe.

Doctr. 1. He that must reforme others abroad, must first beginne at home. For as true loue beginneth at home, and then dispersеth it selfe abroad, so true religion reformeth at home first: and conscionable reformation beginnes at a mans owne heart. The tenour of the 101. Psalme sheweth, that Dauid comming to his kingdome, 1. reformeth his person: 2. his Court and familie: 3. his countrie. The same course tooke Ioshua, *I and my house:* and Hester, *I and my maids.* And indeed sound reformation cannot correct in another what it selfe cherisheth, neither can teach another, and it selfe abide vntaught. As if it be a zealous reformation, proceeding from pure zeale; it hateth disorder most of all in the owne bosome: it lesse spares sinne in the owne heart, then in the house; and lesse in the house then abroad; and the nearer this serpent approacheth, the more is it feared and fled from. Well knew the Apostle, that he that cannot abide reformation in himselfe, can neuer endure it in another; and he that suffereth vanitie, prophannes, irreligion, and disorder in his house, he can neuer hate these in the house and Church of God: and therfore maketh it a sufficient cause to debarre such a one from the Ministerie.

2

2. How dangerous a thing it is for a man vnreformed in himselfe, or family, to take vpon him in publike the reformation of other, we see in Moses himselfe, Exod. 4. 24. whom as he was going downe into Egypt to be the guide and deliuerer of the Church, the Lord met in the way to haue slaine him: and the reason was, because his sonne Eliazer was not circumcised, and so his owne house was vnreformed. Whence we may gather, how indignely the Lord taketh it, that any man should come to gouerne his house, that gouerneth not his owne. If Moses himselfe be to plant circumcision among the people, much more must all his owne males be circumsiced: and this must be done, or he shall die for it, before euer he come where he must serue the Church of God.

Begin not with others till thou hast done with thy selfe.

Vse. 1. Let euery man know the due season of this weightie dutie: and that is, when he hath done with himselfe. For then he shall better see the mote in another; he shall the better discerne the danger, and discouer the shifts of sinne: he shall more patiently and pitifully deale against it; he shall more watchfully preuent it; he shall more zealously purge it: which not beeing first done, many haue swet in redressing their wiues, children, seruants faults, altogether fruitlesly, because they neuer in earnest dealt against their owne. Priuate men would faine see publike reformation of disorders, (and who can blame them) but they must beginne, by giuing religion a roome in their owne houses, and hearts, else shall they neuer see that they desire their eies may behold. Who euer saw whole Churches or countries reformed on the suddaine? No: this is a

worke

worke which must first be performed by seuerall persons, and so brought into families, and so into townes, and so into countries. For otherwise let neuer so good lawes be enacted for common welths, neuer so pure orders in any Church, the labour is no lesse then lost. But especially let the Minister looke to this, that first himselfe, then his house, and then Gods house be reformed. 111

Vse. 2. Here is a note to knowe a true professor by, not to deeme him as he appeareth abroad; but if thou wouldst haue the iust length of his foote, follow him home from Church; see how wisely he walketh in the midst *of his house*; see whether his house be a Church; how his children are ordered; whether his seruants be like Cornelius his seruants; and in a word, whether he and his house at home serue the Lord. Psal. 101. 2.

Doctr. 2. He that would haue the blessing of gratious children, he must beginne at religion; planting it in them as their tender yeares will beare, training them in the institution and reformation of the Lord, seasoning them with the words of pietie, distilling and by little and little dropping into them seeds of holinesse, and the feare of God: and prouiding that they might if it were possible sucke in godlines with their mothers milke. For this is the way to haue his house a little Church, and house of God, besides the approbation of his owne faithfulnes. And that this is the dutie of parents, we might be plentifull in Scriptures, and reasons: but briefly let euery father consider, 1. that he is one cause of his childs euill; he hath helped him into sinne, and hath begotten him in his owne image: the heathen could say that there are two maine causes in a lewd father of a lewd child, 1. the euill nature and disposition of the parent, 2. euill education: now seeing the best of vs bring too much miserie vpon them by the former, we had neede be meanes by the latter to drawe them out of it. Whosoeuer would haue gratious children must begin at religion. Reasons. 1

2. This is a good ground of all other nurture and discipline; teach them all the doctrine of manners, all tongues, together with all arts & sciences, yet let thē want this one discipline, thou leauest them to the curse of God; the ende of their liues is peruerted, and in stead of beeing the staffe and ioy of thine age, they shall perhaps become thy greatest scourges. True it is which Salomon vttereth, and which euerie parent in some measure shall say, *My sonne, if thy heart be wise, I shall reioyce:* whereas, by the iust iudgement of God, many lewde sonnes neuer come to knowe or performe dutie to parents, because parents haue had small or no care to teach them dutie towards God. 2 Prov. 23. 15.

3. Marke how the Lord looketh vpon this dutie, and accordingly blesseth or curseth fathers and children. Abraham was to be a mightie nation, &c. and the Lord would not hide his secrets from him, because he knewe he would *teach his familie*, Gen. 18. On the contrarie, Ely, otherwise a good 3

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man, how seuerely was he with his whole house corrected, for neglect of this duty? see the historie, 1. Sam. 2. 29. 4. Euery Christian must extend his care euen to posteritie, and be a meanes to leaue his children the true worshippers of God, in the places where he hath liued or shall liue abroad in the world: for as if we would haue the Church of God, and his truth continue amongst vs, we must then bring it into our houses; so if we would haue it continue after vs when we are gone, we must leaue it with our children, that they may continue it in their houses also.

It standeth in two things.

Quest. But wherein especially doth this dutie consist, and how may we performe it? *Ans.* It standeth in two things, 1. in acquainting them with the grounds of truth necessarie to saluation, and this must be done by priuate catechising. 2. by bringing them to the publike assemblies so soone as they are able to sit either fruitfully or reuerently: and in both these, watch ouer their profiting. Thus maist thou and oughtest to teach, euen a *child in the trade of his way.*

Prov. 22. 6.

Obiect. But this is a vaine thing to trouble children, alas what would you haue children to doe? *Answ.* But although it may seeme to be fruitlesse while they are young, yet will they remember it, saith Salomon, they are old: teach thy child to speake well while he can but speake, and when he will conceiue afterwards the sense and meaning of it. 2. Thou shalt not loose thy labour, for by this meanes thou shalt displace, at least restraine naturall folly which is bound vp in their hearts, if thou dost nothing else. 3. Looke vpon the examples of godly parents, *Hannah* brought Samuel to Heli his instructor, so soone as he was weined, 1. Sam. 1. Salomon was but a tender child, when Dauid his father taught him, and said, *let thy heart hold fast my words:* Eunica the mother of Timothie, taught him the *Scriptures of a child:* and what excellent fruits and testimonies appeared in these, of their timely instruction?

Prov. 4. 4.

Vse. Let euerie parent resolue of the timely instruction of their children; that as he hath begotten them in the flesh, he may be a meanes to beget them in the faith also; that as he is the father of their bodies, he may also become after a sort the father of their soules also: and let the mother be a nurse to the soule of her little ones as of their bodies, and both fathers and mothers vse meanes that as their children waxe in bodily strength and stature; so also they may growe to some strength and age in Christ Iesus. But this dutie is not discouered in the fruits of it: nay, the practise of our youth without, and on the Sabbath, pointeth with the finger to that rule that is within doores throughout the weeke: and if to profane the Sabbath, sweare, raile, curse, game, contemne superiours, be notes of faithfull children; there is a number such: but if these be things

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better beſeeming the education of infidels, it is a ſhame for profeſſors of the Goſpel to haue them ſo rife amongſt them. And what other is the next cauſe of the generall profanenes and diſſolutenes of our age; ſurely, becauſe men content themſelues to ſend their children to Church (and yet ſome ſcarſe that, and many that for a faſhion,) that if they can meete with knowledge of God or religion there, ſo it is, but they baniſh it out of their houſes. And how infinitely doe we hereby diſadvantage our ſelues? The Papiſts confeſſe that all the ground we haue got of them, is by catechizing: and it is to be feared, we ſhall looſe our ground againe for want of it. Iulian himſelfe cannot deuiſe a readier meanes to baniſh Chriſtian religion, then by pulling downe ſchooles and places of education of children by chatechiſing: And when loſt the Church of Rome the ſoundneſſe of religion, but when they put downe chatechiſme, and ſet vp idols and images, the bookes of laimen and children? Conſidering therefore the corruption of the heart, which needes reformation with the ſooneſt; euen as the bodie muſt be framed at the firſt ſwadling, and weedes plucked vp at the firſt peeping vp; together with the commandement of God, which enioyneth the parent to *whet* precepts vpon his children; the practiſe of Chriſt calling babes vnto him, and inſtructing his familie: and laſtly, the benefit which hence ſhall redound to thy child, thou leauing him the onely pearle and treaſure, which is likely to abide with him; be not wanting in thy endeauours, but giue all diligence whereby thou maiſt be the father not of children onely, but of faithfull children.

Preface of the Catech. of the Councill of Trent. Euſeb. hiſt. eccl. lib. 10. cap. 32.

Not ſlandered of riot] As the Apoſtle requireth that the children of Miniſters ſhould be taught in wholeſome doctrine; ſo now by remooning the contrarie, would he haue them ſutable in their manners and behauiour: that euen in the Chriſtian carriage of the children, the fathers fitnes to gouerne may be approoued, ſcandall may be auoided, & neither his doctrine, nor life may be iuſtly excepted againſt. Whence in generall may be noted, that the carriage of a mans children is a great credit or diſgrace to his profeſſion, which as it is true in euery profeſſor, ſo eſpecially in the Miniſter: for either the fathers glorie is ſeene in his gouernement; or the profanenes of the children is the fathers blemiſh. A wiſe ſonne, ſaith Salomon, is the crowne of his father: but lewd children are like Simeon and Leui, which make their father (otherwiſe a good man) ſtinke among his inhabitants. There was a lawe enacted that if any man laid *ſlanderous things* to his wife; as that he found her not a virgin: the woman her ſelfe may not followe the action, in clearing her ſelfe againſt her husband, leaſt the mariage ſhould ſeeme to be diſſolued *pendente lite*: but the Lord moſt wiſely ordered, that the parents ſhould for her: and why they? ſurely becauſe their name and honour was impeached, in that their

Gen. 34. 30.

Deut. 22. 19.

114 daughter was accuſed to be corrupted in their houſe, and they did not their dutie in watching ouer her virginitie: and accordingly as the matter was found in iſſue, the father was dealt withall: for if the defamation prooued vntrue, the partie muſt make the father amends, by giuing him an hundred ſhekels of ſiluer: and yet ſhall he not be troubled with his daughter: and if the daughter was conuicted, ſhe muſt be brought to *her fathers doore*, and all Iſrael muſt ſtone her: and the reaſon is added, why ſhe muſt be there ſtoned, becauſe ſhe hath wrought follie in Iſrael, and plaied the whore *in her fathers houſe*, that is, for tranſgreſſing the lawe of God, violating her parents authoritie and credit, and defaming her fathers houſe.

But an eſpeciall lawe beſides was made for the daughter of a Prieſt. If
Lev. 21. 9. a Prieſts daughter play the whore, ſhe *polluteth her father*, and therefore ſhe muſt be more ſeuerely dealt with then any other, *ſhe muſt be burnt with fire.* *Obiect.* If it be ſaid that whoſoeuer of other tribes were deprehended in the ſame follie were alſo put to death: I anſwer, yea, if they were eſpouſed or married: but if virgins (except a Prieſts daughter) were not.

And well may the Church eſteeme of a man according to the gouernment of his children, ſeeing the Lord himſelfe goeth before in this example. How was Abraham honoured in his eyes, in that his children
Ier. 35. were ſo inſtructed, and ordered? how was Ionadab graced by the Oracle of God himſelfe, promiſing that he ſhould not want a man of his ſeed to ſtand before God for euer: and all for the obedience of his ſonnes, teſtified in following their Fathers ſo ſtrait iniunctions. And on the contrarie, how were good men blemiſhed and diſhonored for the profanes of their
1. Sam. 2. 29. children: as Eli is ſaid *to honour his ſonnes aboue God.*

More ſpecially we are to conſider in the precept, 1. The ſpeciall vice prohibited. 2. the hatefulnes of it. 3. the vſe.

1. Riot is a prodigall and lauiſh waſt of a mans ſubſtance, in eatings,
ἀσωτία. drinkings, intemperance, voluptuouſnes, vncleannes, or any other filthy luſt. The word in the originall beeing taken from a certaine people, who were wont to ſpend their whole daies in feeding, and ſtuffing themſelues, and this was the greateſt part of their care and calling: whom for this cauſe the Grecians called ἀσώτους, that is, ſuch as cannot be *ſaued* from a moſt deſperate miſerie: or elſe ſuch as *ſaue* nothing for themſelues, and their family, but in the end beeing brought to extreame want and penury die moſt miſerably.

Riot an hatefull ſinne. Reaſons. 1 2. The hatefulnes of this ſinne appeareth, 1. In that it is a note of all profanes, and irreligion; for the text oppoſeth it to *faithfulneſſe.* 2. It is branded to be a courſe of the vnconuerted, yea the verie knot of all the

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lusts of the Gentiles: and called *excesse of riot:* see 1. Pet. 4.4.5. 3. It is not onely an enemie to religion, but euen foileth all ciuill vertues: as iustice, temperance, sobrietie, peace, chastitie, humilitie, ruth, &c. For what is the ruffling, and roysting life of a number of our gallants, and lustie bloods; but an intemperate, an vnpeaceable course? beeing men of a word and a blow, breathing out nothing but bigge words, loud lies, fearefull othes: hauing so farre forfeyted all their truth and credit, as they may iustly be suspected, least when they speake truth, they (as their father the deuill) doe it to deceiue: not at any time conceiuing or acting, but what may stand with their brutish appetite. And yet these men call themselues, and one another good companions, and good fellowes; but if euer the Lord open their eies to see their waies, their owne tongues shall confesse, that all this while they were so farre from the suite of Saints and good men, that they were vnfit companie for honest ciuill men. 4. Such an hatefull sinne this is, as where it riseth to any height in children, the Lord will haue the parents themselues, to become both accusers and witnesses against their children: and prosecute them till they see them stoned to death: whereof the Lord giueth two reasons, 1. to take away *the euill of sinne:* 2. to take away the euill of infection: that *all others may feare by his example.*

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Deut. 21. 20.

3. The *vse.* 1. Let no man that would be counted religious, vphold riotousnes in his children, it beeing a note of vnfaithfulnes, irreligion, and a tainted heart. How can such parents be counted faithfull, that suffer their sonnes and daughters to runne into the infamie of pride, prodigalitie, excesse; not vsing meanes to reclaime them, but rather fitting them by outward means with fewell to these flames? Shall God command thee to bring out thy riotous sonne to stoning; and wilt thou rather strengthen him in this sinne?

A note of irreligion in parents to suffer it in their children.

2. If the sinne be so hatefull in all mens children, much more in the sonnes of Ministers, against which our Apostle leuelleth. And let all our youth, especially Ministers sonnes, of whom there are such store in these schooles of the Prophets consider, that by their riotous and vnthriftie courses, which are taken vp by too many; they not only staine their fathers doctrine, calling, and profession; but call his fitnes into question; and put it also out of question, that themselues are altogether vnfit for the Ministery. And further, if it be so hatefull in Ministers children, it is altogether intolerable in Ministers themselues: would God a number could as easily wash their hands of it, as it is odious and hatefull in them.

Especially in a Ministers child, staineth the labours of his father.

3. It ministreth vs occasion to bewaile the riotous daies we liue in: True is that speach of one, The liberalitie of the world hath hurt the in-

To be bewailed, that so fearfull a sin should be so generall.

116 habitants: but the plentie and abundance of our countrie, hath set *Antonius* and *Cleopatra* againe at strife, who can be more prodigiously profuse, and riotous: yea it seemeth that men can scarse deuise how to spend them fast inough in excesse. See we not that the dishes of our fathers were nothing so costly as our sauces? their Nobles not better apparelled, then some of our groomes; that our Nabals feasts, though but farmers, *are like the feasts of a King?* where shall a man fit downe in the meetings of men, where a man shall not trulier apply that question, then he that vttered it, *What meaneth this waste?* but in some entertainments the idle and sinnefull waste of Gods good creatures is such, as set by that of Caligula, who must haue his bread guilded; it is iustly suspected that all the world of the Gentiles themselues would faile vs of such presidents: and what is this other then the nurse as well as the mother of infinite other euills? what meruelle is it that the hearts of men are so heauie, and oppressed, as that no sence and feeling of religion can be fastened vpon them? How doe mens mouthes runne ouer with impure or vnseemely speaches? how do other escapes passe from them exceeding scandalous and offensiue to the Church of God which are in these waies: sometimes loosing the holines and chastitie of their soules and bodies; sometimes striking vp most graceless matches in this their forgetfulnes, rashly ouershooting themselues so farre as bringeth iust matter of repentance all their daies: as Herod in his riotous feast, passed his word against Iohn Baptists life: a fearefull fruit of this sinne.

The godly must moderate their affections, to containe themselues within the golden meane.

4. Let euery Christian learne hence to moderate his mind, and keepe it within the meane and measure in the fruition of all earthly delights: and the rather, because euen Gods children are so prone to be carried after the fashions of the world, and to exceed in dyet, apparell, both aboue their calling, and beyond their abillitie: which is a blot to be repented of, and that the more timely, because the further the child of God goeth from the meane, the more grace he looseth, and the weaker is his soule: and it cannot be but voluptuous *liuing will choke the word*, euen in the best: and therefore it is not vnseasonable to exhort Christians, and conuerted ones, *To gird vp the loines of their minds, and be sober.* Euen as the Iewes and Eastern people at this day, tuck vp their long garments to make them more expedite and free to a iourney or busines; so Christians iourneying towards heauen, must take short their minds from earthly delights, and hasten themselues homewards with so much the more neglect of these things, as they haue better in their eie. Now the rules which will helpe vs in this dutie, are these three. 1. Before the receiuing of any comfort of any creature, acknowledge God the giuer, the blesser, the looker on. 2. Looke to thy selfe, and watch thy owne heart in the vse,

Luk. 8. 14.

1. Pet. 1. 13.

Rules to helpe forward in this dutie.

that

that it be not withdrawne from the loue of the Creator by the creature. 3. after the vse, take vp the practise of Iob, who after his sonnes had liberally and a long time banquetted together, he sanctified them, and offred prayers and oblations to God *according to the number of them all.* Iob 1.5.

Not disobedient.] The word in the Greeke is a Metaphor taken from vnruly and vntamed beasts, such as know not the yoke, but are refractary and headstrong: and in this one word two things are alike condemned, as well the sinne of the child, as the cause in the Parent. The former is alwaies a note of irreligion, disobedience in the child: the latter for most part, a note of indiscretion, and that is remisnes in the father: both of them vnbeseeming common Christians; but in a Ministers house may raise a iust suspition, that he is not a fit man to order and gouerne the house of God: for if euery family of common Christians be, or ought to be a little Church; is it more then iust and meete that the family of the Minister be not onely, not a conspiracie of rebels, sonnes of *Belial*, and disordered and licentious mates; but such as may ioyne together in the worship of God, and holy conuersation, for the good example of others? Here note these two points. ἀνυπότακτα.

First, that *disobedience of children is a note of irreligion.* Euen as we noted in the former vice, which the Apostle also maketh a note of one giuen vp to a *reprobate* minde, and full of all vnrighteousnesse, and marketh for one of the courses wherein the Gentiles walked to destruction: and propheſiyng of the last and worst times, he setteth in the beadrole of vngodly men, which should make the times so bad, those that are disobedient *to parents.* And this consideration may be of good vse to all that would be esteemed gratious and religious children, to learne to become obedient vnto their Parents in *all things*, with that onely exception, or rather interpretation of the same Apostle, *in the Lord.* And this obedience must bewray it selfe, both in *doing* all their lawfull commands, seeme they neuer so base: for God hath set a stampe on them: and this with such cheerefulnesse, as that so farre as they can come to know them, they may euen preuent their good desires, not deferring till their duty be demanded: and 2. also in *suffering*, 1. themselues to be disposed in their lawfull callings, and in their lawfull mariage, as Isaac: 2. to be rebuked, corrected, and chastened, so yeelding them all reuerence, as Heb. 12.9. Neither is the Scripture wanting in motiues vnto this dutie. 1. It is a dutie well pleasing to God, Col. 3.1. 2. It is a *iust thing*, saith the Apostle, Eph. 6.1. that beeing in the power of their parents, they should performe all dutifull obedience towards them: It is right in regard of Gods lawe, the lawe of nature, and the lawes of the Gentiles themselues: to say

Disobedience of children to parents condemned. Rom. 1.30. 2. Tim. 3.2. Colos. 3.1. Eph. 6.1.

Wherein obedience to parents must be shewed.

Reasons enforcing the dutie.

1 τοῦτο γὰρ δίκαιον

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118 nothing of that inſtinct which the Lord (for the conviction of graceleſſe children) hath put in ſome of the bruit creatures themſelues towards their
3 breeders. 3. this is the firſt commandement *with promiſe*, that is, with ſpeciall promiſe of bleſſednesſe to the obſeruer. The ſecond commandement hath a generall promiſe to the keepers of the law in generall; but no commandement hath a ſpeciall promiſe annexed but the fifth; and there-
4 fore the Lord looketh it ſhould more eſpecially be reſpected. 4. the taking vp of this dutie will be a way and meanes to wipe away the future teares and griefe of their parents in their own ruine, yea a foundation and ground of the glorie of their father, and the ioy of their mother; and beſides a ſeede of the obedience of their owne children to themſelues if in time to come God ſhall vouchſafe them any: for it is iuſt with God that lewd children who haue bin the rottennes of their parents bones, ſhould
5 themſelues be plagued with rebellious and lewd children. 5. Looke vpon examples. Salomon bowed to his mother though he was a king, and aboue her in the throne, yet he ſet her at his right hand: nay, the true Salomon Chriſt himſelfe is ſaid to be *obedient to his parents*: notable was the obedience of Iſaac even to the knife in the hand of his father, and a liuely type of Chriſt, who was obedient to his heauenly father, and that *vnto the death*. Whereas on the contrarie, diſobedient children neuer eſcaped vnpuniſhed, as in the examples of Cham, Abſolom, Reuben, Ophni, Phineas, Abimelech, and many others, as we might plentifully explane. And looke what dutie the Lord requireth to naturall Parents, the like alſo is due to thoſe who are in ſtead of fathers and mothers, as ſtepfathers, tutors, maſters; *Ruth* loued *Naomi* her mother in lawe, and claue vnto her as vnto her owne mother: the ſonnes of the Prophets obeyed their maſters as their owne fathers; *Eliſha* ſpake of *Eliah*, *my father, my father*, 2. Kin. 2. 12. this leſſon if it were ſo heedefully regarded as it might, would be of ſpeciall vſe in this place aboue all other in the land beſides, wherein ſo many youth miſcarrie, euen for this; becauſe they caſt off the yoke, and willingly knowe no dutie nor ſubiection to ſuperiours, tutors, and thoſe who are in ſtead of parents vnto them.

Luk. 2. 51.

Philip 2. 8.

The cauſe of lewdnes in ſons is often the indulgence of parents.

The ſecond point here to be noted, is, *that the cauſe of lewdnes of ſons is for the moſt part, the indulgence or other want of gouernement in the parents*: for this the Apoſtle implyeth, when he meaſureth the fitneſſe of the fathers gouernement by the carriage of the children: for can fathers let their reine looſe to libertie and licentiouſnes, and the ſonnes feeling the reine in their neckes not runne riot at their pleaſure, and fling out and kicke like a colt in a fat paſture, knowing neither owner nor feeder? and doe not many fathers deſerue, to haue their eies plucked out by their children, who for want of gouernement, cauſe their childrens eies to be pic-

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ked but by the rauens of the valley? some neuer had the feare of God themselues, and cannot teach their children the wayes of God; nay many hate Gods feare in themselues, and in their children, and in all Gods children: whence by a secret iudgement of God it is, that as they taught them no dutie towards their heauenly father, so they denie all dutie not seldome to their earthly parents. Others may not displease their children, and so either are fond and loose their authoritie, not chastening thē while there is hope; or else they pamper them, as men do the beasts they would feed vp, and not seasonably breake them; or else by mild reproofes they rather cocker and beare them in their sinnes, then correct them, as Eli did: or else if they be but crept out of childishnesse, oh then they are past the rod; Parents must haue their children counted men, when they are but boyes, and neuer so fit for the schoole and discipline: by all which meanes, they bring in the ende mischiefe on their children, and shame vpon themselues: this indulgence in Dauid was the ouerthrowe almost of all his children; but especially noted in the fall of Adoniah, *his father would not displease him from his childhood to say, what hast thou done?* Yea, but parents say, what would you haue vs doe? they be but young, and youth must haue a time, and we may not euer be dulling them with correction; their owne rodde will beate them well enough in time, and soone ripe will be soone rotten. To whom I say, I would haue you to consider the state of your children, and the great measure of follie that is bound vp in their hearts, which the rod of correction only can driue out. 2. To knowe that if children get head while they are so, they are likely to hold it when they are stronger: note the speach of Salomon, *Euen a child maketh himselfe knowne in his works, whether his worke be good and pure*: that is, you may reade and gesse in a child how his course is likely to prooue afterwards: we reade of good children that became good men, seldome or neuer of wicked children altered: it is not more commonly then wickedly said, *young Saints old deuils*; but truer it is that seldome doe *young deuills* become *old Saints*. 3. That it is the note of a fleshly minde in thee, to loue nothing but thine owne flesh in thy children, and to carrie no loue to their soules: nay, it is not loue but *hatred which spareth the rodde*: or call it loue if thou wilt, it is a cruell loue, cruell I say, 1. to thy child, 2. to thy selfe. 1. to him, because thou neglecting his timely correction; the Lord either causeth him to fall into the hand of the Magistrate the father of the countrie; or else takes him into his owne hand to controll, or else cut off: whereas thy rodde might haue giuen him wisdome, and thy timely rebuke might haue deliuered *his soule from hell*, that is, his life from the graue. 2. to *thy selfe*, for we seldome read, but that the darling child, was the sorrowe and shame to

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1. Sam 2.

1. king. 1. 6.

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Prou. 20. 11.

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Prou. 23. 13, 14.

120 Prou. 29. 15. the parents; according to that of the wise man, *a child let alone to himselfe shameth his mother:* and God hath most crossed his children, in their children best beloued, to teach them to loue all of them in good measure.

Neither in all this would I haue parents to prouoke or exasperate their children, as Saul did Ionathan: 1. both by an vniust commandement, to deliuer his friend, and an innocent to death: as 2. by an vndeserued reproach, calling him the sonne of an harlot: and 3. by a furious action, of casting his dart at him to slay him: which made Ionathan rise and leaue him. Neither yet doe I here exact the forfeyt of euery offence in the child (as neither the Lord doth of his children) knowing that the child is the fathers owne bowells; and that the parent after a sort suffreth with the child: and sometimes God himselfe threatneth, and forbeareth, and warneth his owne children: as Exod. 32. 34. But yet this precept enioyneth parents so seasonably to breake their childrens corrupt desires, as that they be farre from disobedience, to God, or themselues: and therefore that is a worthy precept of Salomon to euery parent, read according to the best translation, *Be thou great in the feruencie of thine anger in forgiuing a fact:* that is, shew thy great indignation against that sinne, the correction of which, for the present thou forbearest, *saying*, that is, threatning, *that if thou shalt deliuer him, thou wilt further punish him afterwards.* And thus trayning them in obedience at home, it will become thy glorie, and their beautie abroad. Whereas the cause that now they swagger, and are masterlesse abroad, is because they were neuer well mastered at home: and the reason why now in mans estate, perhaps vnder a faithfull ministrie, they are so incorrigible, is because in their youth they bare no yoke, were not inured with corrections. Fathers affoarded no helpe to the Ministers, by their good education, and therefore now good meanes cannot preuaile with them.

Prou. 19. 19.

Verse 7. *For a Bishop must be vnreproueable, as Gods steward, not froward, not angrie, not giuen to wine, no striker, not giuen to filthy lucre.*

The Apostle in the former verse, hauing spoken of those positiue vertues required in the priuate life of euery Minister: in the former part of this verse he enforceth them by reasons; and in the latter part reckneth vp many vices, from all which he must be free, if he will be vnblameable. The reasons are two, the former of which is included in the change of the name, *a Bishop*: the latter propounded in a comparison, *He is Gods steward.* In both which regards his care must be doubled, that he may walke vnblameable before his people.

For the former of these, to vnderstand it the better, we must consider

two things: 1. the signification of the name: 2. the force of the argument. By the name *Bishop*, he meaneth those whom before he called *Elders*: and throughout the new Testament it is indifferently giuen to all teaching elders, that is, Pastors and Ministers; and so is here to be taken. A title well knowne in the Apostles dates in the tongue then commonly vsed, to betoken a painfull office, and a diligent labour; borrowed from such as are set in the watchtowers of cities or campes, to espie, and by a loud voice, or sound of a trumpet, or otherwise by a bell, or warning peece, to discouer and signifie, the approaching of the enemie: for such were properly called [ἐπισκοποι,] Bishops or watchmen: and from hence the name was by the Heathen translated, to signifie such gods as they conceiued the *patrons* of their countries, or cities: yea by the spirit of God in the Scriptures, to signifie Magistrats; so calling them, to put them in minde of that care and charge which heauily lieth vpon them. And yet more frequently and fitly, it is attributed to the Pastors and teachers of the Church. Not onely the great Pastor and Archbishop of our soules, 1. Pet. 5. 4. and the Apostles, Act. 1. 20. but to other pastors and teachers, who in so many places, as so many cities of God, are set as on a hill, to descrie, and with the voice of Christ in the word, as with so many siluer trumpets at their mouthes, giue warning of those most cruell and fierce enemies, and spirituall wickednesses, which seeke the vtter subuersion of the Church, the Citie of God. And that thus the word must needs generally be taken in the new Testament appeareth, Phil. 1. 1. where the Apostle writeth to many Bishops in one citie Philipi: and Act. 20. 28. speaketh to many Bishops in one citie of Ephesus: and here the Apostles argument, and context can admit no other acception. How this generall title came after to be restrained, it is not so pertinent, and profitable to discourse. The learned may see it in *Ierome* vpon the place. As for my selfe (as before I promised in the title of Elders) I mind not to trouble the peace of the Church about names and titles.

Doctr. This very name fastneth vpon euery Minister this maine dutie, namly, to keep watch in his charge ouer the soules of his people, & to discouer vnto them both Gods affection vnto them, and their estate with God. Thus the Prophets beeing the Bishops of the old Testament, are called not only *watchmen*, Ezech. 3. 17. and *Seers*, 1. Sam. 9. 9. but Gods *Trumpetters*, Isa. 58. 1. and their successors in the new Testament are called not only *eyes*, and *light of the bodie*, Matth. 6. 22. but also *voices*, as Iohn Baptist was the *voice of the crier*, Mark. 1. 3. Ioh. 1. 23. And yet the word considered in the composition of it, betokeneth a more intent watchfulnes, instantly considering the wants, and necessities of the Church for the seasonable supplie of the same: by feeding, and by ruling,

which

121 Tunc temporis adhuc Presbyteris & Episcopis vocabulum erat commune. Chrysost. homil. 1. ad Phil. Ipsum dicit Episcopum quem superioris Presbyteram nominavit. Primasius in locum. Apud veteres ijdem Episcopi & Presbyteri fuerunt. Lomb. lib. 4. distinct. 24. cap. 8. vid. Plesse. de Eccl. cap. 11. Dij tutelares. τὰν ἐπισκοπὰν αὐτῶ.

Apostoli constituerunt Episcopos sed illi vocabantur communiter Presbyteri, & inter se æquales erant: quod vero Episcopi post Apostolorum ætatem Presbyteris maiores habiti sunt; illud magis consuetudine quam dispositionis dominicæ veritate factum est. Hier. ad Tit. 1.

All true ministers are Gods watchmen.

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which we read seldome separated in the Scriptures. See Act. 20.28. Heb. 13. 17. 1. Tim. 5.17. 1. Pet. 5. 1. Thus must euery Minister whom the Lord hath made an ouerseer of his people, watch their soules as those who must be counteable for them; for if they die for want of food, and be famished; or else for want of ordering, of admonition, reprehension, correction, and censures according to Christs holy institution: there blood shall be required at the Pastors hand: for looke what charge Ahab had concerning Benhadad; the same hath euery Minister concerning euery soule committed vnto him: *Keepe this man, if he be lost and want,* namely by thy default, *thy life shall goe for his life.* See also Ezech. 3. 18.19.

1. king. 20.39.

Vse. 1. Whence it will follow, that looke how vnfit blind, or dumb men are for a watchtower, so vnfit are vnlearned and vnpreaching Ministers for their places. How can he be called an eye that hath no eye? how can he be called a voice that is dumb? how vnfaithfull is the sleepie watchman who that he may haue ease careth not to betraie an whole citie? How dangerous are they both? for if the eye be dark, how great is this darknes? if the blind lead the blind, both fall into the ditch. By both of them vision faileth, and by both of them people perish. See for this purpose a notable allusion Isa. 56.9. 10. where the Lord compareth his Church to a flocke of sheepe; the Priests and Prophets to shepheards, and shepheards dogges: the enemies of the Church to wolues and wilde beasts: and beeing offended with his people, he calleth all the beasts of the feild and forrest, to deuoure and ruin, that is, the Chaldeans, Assyrians, Antiochus, and the Romans; by all whom they were diuersly oppressed; and the reason is added because the watchmen were all asleepe the doggs were sleepie, and greedie, dumb and barked not: ease tooke vp some, couetousnes others; and therefore no remedie, if those that should driue away enemies from the Lords folds cannot be at leisure to espie the danger, but a fearefull spoile and destruction must needs befall such a people. Which if it be so, then let euery Minister stirre vp his watchfulnes and care, and though the faithfull discharge of his dutie cannot but purchase him the malice of many, yet let him be content to make exchange of such freinds and freindship with the fauour of God; who as he hath committed his flocke vnto him, so let him resolue and say to the Lord as Iacob to Laban: I will *feede* and *keepe* thy sheep. In like manner let euery congregation to whom the Lord hath giuen a pastor according to his owne heart, testifie their thankfulnes herein, in beeing contented to haue their waies looked into and spoken of, as well conceiuing the miserable estate of sheepe without shepheards; not saying to the Seer see not, least that plague befall thē pronounced against the men of Anathoth: praying

A blind eye is a blemish & burden in the naturall bodie, much more in the Ecclesiasticall.

Gen. 30.31.

Ier. 11.21.

also that the kingdome of God may come euery where, and his light-some countenance shine on them that want such meanes, seeing their estate is such as hath great need of watchmen.

Secondly, from the force of the argument, namely, that he that is to be a Bishop ouer others must of necessitie watch ouer himselfe, and his owne in priuate, note a generall rule to be obserued in all elections, and furnishing of any place and office: namely, that due respect must be had what gifts the office requireth, and those must be principally regarded in that person, that is to be placed in it: as for example, if the place require the tongue of the learned, seeke out for learned men: if wisedome, seeke out wise men: if grauitie, sobrietie, conscience, and diligence: seeke out for graue, sober, conscionable and diligent men: and thus the Lord dealeth whensoeuer he placeth any man: If he haue a curious sanctuarie to build, he seeketh out some Bezaleel, some Aholiab, or other, filled with excellent spirits of wisedome and vnderstanding, and knowledge to worke in curious works of gold, siluer, &c. If he set Salomon to build a glorious temple to himselfe, he directeth him to send to Hieram for a cunning man, a wise man, and of vnderstanding. If he be to bring his people out of Egypt, he furnisheth a Moses, and an Aaron. If to take the land by fighting, he fitteth some valiant captaine, as Ioshua: if to bring them out of captiuities, he raiseth some Darius, or Zerubbabel, or Nehemiah, euen suiting persons vnto places: yea the Sonne of God beeing to gather his Church among the nations, and to plant his owne ordinances to bring men out of their mused idolatry and Gentilisme to serue the true God: if he had not aforehand considered the difficultie of the work, and accordingly furnished such as he dismissed for this purpose: how had it like euer to haue beene effected?

Doctr. 2. In designing men to places the first care must be of such gifts as the function requireth.

Exod. 35. 35.

Vse. The cause of all corruptions in elections, and designements to offices and places lyeth here, that men looke not to the qualitie of the place first, but (beginning where God ends) first at the man; either because he is a proper man for parts, and gifts of bodie and minde, or by such and such commended, or furnished to performe such expectations and contracts, or an auntient, or a kinsman, &c. this marres all, and often setteth fooles on horsebacke, when wise men walke on foote by them. Let euerie man whom it concerneth learne wisedome of God and his spirit here, which first inquireth into the place: and so in passing their suffrages in elections, thus reason; oh this is a difficult matter, where haue we a fit man for it: if to choose a Magistrate, this requires one able to execute the Lords iudgements: where haue we a man of courage fearing God, and hating couetousnesse? If a fellowe of a colledge, this requireth learning, iudgement, and one able at least to bring vp youth in knowledge

It is a generall corruption to begin where God endeth

124 and godlineſſe, where ſhall we finde ſuch an one? but if a miniſter, oh this requires one able to build vp the bodie of Chriſt, and who is ſufficient for this thing? The reaſons hereof are, 1. the externall election of the Church ought to follow the internall of the ſpirit: ſee 1. Sam. 10. 24. 2. it euer argueth corruption, to preferre priuate reſpects before the publike good. 3. the ends of euerie calling are, 1. and principall Gods glorie, 2. neerer and inferiour: 1. the helping of the communion of Saints, 2. building of the Church, which he who is likely moſt to preferre, is principally to be preferred.

Reaſons for the dutie.

As Gods ſteward] Here are likewiſe to be conſidered two things. 1. the ſignification of the word. 2. the force of the argument.

Firſt, the word implyeth thus much, that God is a great houſholder, Matth. 21. 33. that his houſe is his Church, where he as a great perſonage keepeth his reſidence; more ſtately and honourable then the court or ſtanding houſe of any earthly king in the world; in that herein he pleaſeth to manifeſt his preſence by his ſpirit, working in the word and miniſterie: and as it is with other great houſes, ſo the ſpirit of God ſpeaketh of this, as committed not to one, but many *ſtewards*, who take the charge of it, to order and gouerne it according to the minde of the Maſter, and vnto his greateſt honour and aduantage. And theſe ſtewards are the miniſters, ſo called 1. becauſe as the ſteward in an houſe is to diſpence all neceſſaries vnto the whole familie, according to the allowance and liking of his Lord; euen ſo the Miniſter receiueth from God power to adminiſter according to the neceſſities of the Church, all the things of God, as word, Sacraments, prayer, admonition, &c. 2. As the ſteward receiueth the keies of the houſe to open and ſhut, to lock and vnlock, to admit or exclude out of the houſe: for ſo is it ſaid of *Eliacim*, Iſa. 22. 22. euen ſo euery Miniſter receiueth the keies of the kingdome of heauen; to open, and ſhut heauen, to bind and looſe, to remit and retaine ſinnes, as Matth. 16. 19. 3. As the ſteward fitteth not in his owne as an owner, or freeholder, but is to be *counteable* and to *giue vp* his bills monethly, or quarterly, when the maſter ſhall call for them; ſo euery Miniſter is to be counteable of his talents receiued, and of his expenſes, and how he hath diſpenſed his maſters goods. Heb. 13. 17. *They watch for your ſoules as they which muſt giue accounts.*

Miniſters called ſtewards, why.

1

2

3 Luk. 16. 2.

Doct. From which ſimilitude, we may learne that it is the dutie of euery Miniſter, to ſee that he haue both the calling, and alſo the *properties* beſeeming him, who is the ſteward of God. And for his calling, he muſt be *Gods ſteward*: the Lord muſt ſet him in this place of ſeruice ſo neere him; or elſe he is but a theiſe and intruder: of whom it cannot be ſaid, *that the Lord hath made him ruler ouer his houſe.* The properties of Gods

Luk. 12. 42.

ſtew-

The properties of a good steward.

steward are principally two, 1. Wisedome, 2. Faithfulnes. So we finde them in the place alleadged: who is a *wise* and *faithfull* seruant, whom the Lord may make ruler ouer his house? And first of the faithfulnes of this steward: as the cheife Doctor of his Church hath gone before in example, who was first *appointed*, and then *faithfull* vnto him that appointed him, Heb. 3. 2. so is it required of euery *Minister of Christ*, and *disposer of the secrets of God, that he be found faithfull*. Now this faithfulnes standeth in, 1. *distributing*, 2. *all*, 3. *his masters* allowance to those of his household. For 1. he is called to be a distributer to distribute their meate vnto his fellow seruants, as it was the manner in those times wherin our Sauiour liued, for the cheife seruant to deuide vnto the other seruants their portions of meate; and this not as a Lord ouer them, but as a superiour seruant with them: and the steward euery where is as the hand of this economicall bodie, to take in and giue out; the which hand if it should not for ease or idlenes be plucked out of the bosome to feed the body, that bodie must needs starue and perish.

1. faithfulnes in 3. things.

1. Cor. 4. 1. 2.

1

2. He must distribute his *Lords* meate and allowance, according to his Masters minde: that is, the pure word of God, without mingling or corrupting. Wholsome food, not drawne out of the poysoned puddles of Popish Friers, or postillars, of Poets, or Philosophers, neither of his own or any other mens inventions or traditions: but out of the store of the Prophets and Apostles, which is a sufficient treasurie whence he may bring out abundance of things new and old. For herein the minde of the Master must be the square of his seruant, who himself would not, neither suffer others to giue for bread, stones; nor serpents for fishes: but as the master calling his seruants to employment, deliuereth them his *own goods*, so also calling them to accounts, requireth the returne and gaine of his *owne*. Whence also euery Minister is here called *Gods steward*, and the dispenser of *Gods mysteries*. Who if he *speake*, he must doe it as the *words of God*: if he *minister*, he must doe it as of the *ability which God ministreth*: if he haue receiued the gift, let him minister the *same gift* as a good dispoſer. And thus speaking, ministring, and dispensing, he shall be acknowledged a steward only, and not a Lord; an instrument, and not the author of the food he breaketh: and thus shall men depend not vpon man, but God for the food and life of their soules: and thus in all things *shall God be glorified*. Such faithfull stewards were the Apostles: Paul deliuered to the Corinths what he had *receiued of the Lord*: and Iohn in the name of all the Apostles, 1. Ioh. 1. 1. That which we haue *heard*, *seene* with our eyes, and with our *hands handled*, declare we vnto you. And, *We preach not our selues, but the Lord Iesus, and our selues your seruants for Iesus sake*, 2. Cor. 4. 5. And if we call eie vpon the arch-

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Matth. 25. 14.

1. Pet. 4. 11.

1. Cor. 11. 23.

type

126 type and vnfailing patterne of all faithfulnes, we ſhall cleerely ſee that herein he approoued his faithfulnes to him that appointed him: for his *whole doctrine*, himſelfe affirmeth it was not his but his Fathers, Ioh. 7. 16. and that he gaue to his Diſciples, and ſo by them to all beleeuers, the words which his Father gaue to him, Ioh. 17. 8. And for his *workes*, he *did nothing of himſelfe*, but as *his Father taught him*, Ioh. 8. 28. and for both, he ſet himſelfe an inimitable coppie vnto all the ſeruants of his houſe. Moſes indeed was faithfull in all the houſe of God as a ſeruant, and herein his faithfulnes appeared, that he did and cauſed all things to
Heb. 3. 5. be done in the tabernacle *according to the patterne*: but Chriſt as the Sonne, was faithfull not in anothers, as Moſes was, but as a Lord in his owne houſe, goeth before Moſes and all other his ſeruants.

3 3. He muſt diſtribute *all* his maſters allowance, elſe is he a theiſe and an vniuſt ſteward. He muſt keepe nothing backe, but deliuer the *whole counſell* of God; and then if any within the houſe die for want of meate, the fault is not in the ſteward, who meaſured them out their portion; and deliuered faithfully that whole truth of God neceſſarie to ſaluation;
Act 20. 27. but their blood is vpon their owne heads, in that they refuſed that food which the ſteward diſpenſed vnto them. All which branches of faithfulnes if they be not performed, aſſuredly the day commeth wherein the vnfaithfulneſſe of euery ſuch offender ſhall be diſcouered. Many eyes are vpon thee for the preſent who art vnfaithfull in Gods houſe. Satans eie to accuſe thee, the eye of thy owne conſcience to condemne thee: Gods eye
Pſal. 139. 12. to reuenge thy ſinne vpon thee: all theſe eies are waking inough to diſcouer thee; yea as many voices in that day of the Lord ſhall be lifted vp like ſo many trumpets againſt thee, who by vnfaithfulnes haſt wrõged ſo many: oh that men would remember & before hand conſider what a fearefull cry and loud noiſe, the voice of the blood of whole townes, and congregations periſhed and famiſhed for want of the food of their ſoules, will make in the eares of the Lord, crying for vengeance againſt idle, and nonreſident Miniſters, whoſe ſinne ſhall not be hid, if either ſuch watchfull eyes, or ſuch loud voices can diſcouer the ſame.

The ſeeond propertie of a good ſteward: Wiſdome in 1. forecaſting. *Secondly*, this ſteward of God muſt be wiſe as well as faithfull: this wiſedome ſtandeth principally in two things. 1. In a wiſe forecaſt and prouiſion of neceſſaries before hand, that he may be able to bring out of his ſtore ſuch things as the neceſſities of the houſe ſhall require: together with a plotting and contriuing to put forth his Maſters goods to the beſt profit: for elſe although he intend neuer ſo much faithfulneſſe, yet ſhall he not auoide the accuſation of a *waſter of his maſters goods*. 2. In a wiſe diſpenſation of things ſo prouided; and this 1. in due *ſort*. 2. in due *meaſure*. 3. in due *ſeaſon*. *Firſt*, in due *ſort*, prouiding courſer meat

2. Diſpenſing in due 1. ſort.

to ſeruants then to ſonnes: ſtronger meat for men of yeares then for children. No wiſe ſteward would ſet milke before ſtrong labourers, and beefe bones before ſucking children: ſo the miniſter as a wiſe ſteward muſt conſider the age of men in Chriſt, whether men be weake or ſtrong Chriſtians; and accordingly apply himſelfe to feede them with milke, or lead them to ſtronger meat: ſo whether he be to deale with men wicked or godly, that he may ſet courſer meate of threats and iudgements before the former; and finer and ſweeter dainties of promiſes and bleſſings before the latter: ſo alſo whether they be ſicke or ſound, that if they be diſeaſed or of ſicke conſciences, he may heale them; if dangerouſly wounded by Satans temptations he may ſalue them; if broken hearted he may helpe to bind them vp. Which point of wiſdome where it is wanting or neglected by the Miniſter, he laieth himſelfe open to that feareſull woe, Ezech. 34.4. *Secondly*, in due *meaſure*, ſome neede more promiſes ſome more threatnings, he muſt be wiſe not to exceed the meaſure in either; for thus he ſhal make ſuch wanton who ſhould rather be kept vnder, by ſpeaking peace to whom it belongeth not; as alſo make their hearts heauie and ſad, whom the Lord would haue lightened and comforted. And this is made the worke of the faithfull and wiſe ſteward to giue euerie man his *portion*, both for quantitie and qualitie. *Thirdly*, this portion muſt be giuen in *due ſeaſon*: this due ſeaſon the Apoſtle hath expounded to be *in ſeaſon*, and *out of ſeaſon*, that is inſtantly, importunately, watching all good occaſions hereunto; not once a quarter, nor once a moneth, nor ſo often as men ſhall ſay they neede, who for moſt part haue loſt their ſtomacke and appetite hereunto; but euen ſo inſtantly, as his maſter can neuer come but he may *find him ſo doing*, Luk. 12. 43. and bleſſed ſhall onely ſuch ſeruants be: whereas on the contrarie, if the maſter ſhall command to giue his family their daily meales in order, and the ſteward of the houſe ſhould giue them but one meale in a moneth, & ſo ſtarue vp his Lords ſeruants, were he not worthy to looſe ſo many liues, (if he had ſo many) as he ſuffered to periſh by ſtaruing them?

2. meaſure.

3. ſeaſon. Luk 12.42.

Non fidelis hæc diſpenſatio ſed crudelis diſſipatio eſt. Bern.

Vſe. 1. The Papiſts miſtake this calling, who in the ordination of their Preiſts, make mention of offering, maſſing, and daily ſacrificing, but not a word of this maine dutie of feeding, diſtributing, and diſpenſing, which is the proper worke of a ſteward.

2. This doctrine ſheweth what a ſquare and furniſhed man he had neede be, who muſt ſtand vnder ſuch a burthen as this is, which made the Apoſtle aske the queſtion, *who is ſufficient for theſe things?* not euery one that can runne and ride, or can make meanes to get a liuing, nor he that cannot deuiſe waies inough riotouſly to waſt the Churches patrimonie; but ſuch as are fitted with the calling of God, and gifts of faithfulneſſe,

It is not euery one that can get a liuing that is fit for this calling.

and

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and wisdome: let our sonnes of the Prophets consider what they are to be called vnto, and apply God by their prayers, for their fitnesse thereunto.

Men must so account of the as dispensers of Gods mysteries.

3. Let people hence learne how to esteeme of Ministers; euen as of Gods stewards, 1. Cor. 4. 1. *Let men so esteeme of vs, &c.* neither too highly, least Gods glory in the ministerie be obscured; nor too basely, least the ministerie it selfe be contemned. They are not the *light*, but such as testifie of it: not the authors, but such as people must seeke vnto, and *depend vpon* for the food of their soules: that looke as when the famine was ouer the land of Egypt, Ioseph opened all the kings storehouses, and sold to releiue the Egyptians: euen so must the ministers in time of spirituall dearth, set open the Lords granaries to releiue his people from the famine of their soules. Thus this title teacheth men to conceiue of their ministers, as the dispensers of *mysteries*, which are things otherwise hard to come by: and disposers of the manifold *graces of God*, 1. Pet. 4. 10. The steward we know hath all things vnder his hand, and holdeth them vnder locke and key, so as without him no man can come to any thing. But how many thus esteeme of them? the silly sheepe dependeth on the sheepheard, for else could they not fold, feed, and fende themselues: yea the oxe and asse knowe their owner, and cribbe: but men generally are without vnderstanding to acknowledge these feeders.

And not rest till they haue their masters whole allowance from thē.

4. Let men learne with more diligence to attend on the ministerie, and not be satisfied, till they haue the whole counsell of God necessarie to their saluation, reuealed vnto them: let them call vpon their stewards and vrge them to faithfulnes. There is no seruant but he may & will look for that whole portion which he knoweth his master alloweth him; and cannot abide that the steward should gain any thing by him: oh that men would call for their portion in heauenly things also, or that they would receiue it, beeing forced and thrust vpon them. But the Lord seeth the contempt of this manna, and therefore he hath withdrawne it from many places: and in other haue made it to rotte and consume, euen in the mouths of many, to their further hardening and damnation: and yet withholdeth it from many people, who are not wise-hearted to enquire after it; who if they could call vnto the Lord with faith and feeling of their want, that grace of his which feedeth the verie rauens when they call vpon him, would furnish them with a seasonable supply.

The second thing in this similitude to be considered, is the force of the argument, which is this; That because euery Minister is called to a place so neere the Lord as to be his steward, therefore he must be vnblameable. Where we haue the ground of another instruction.

Doctr. Euery man as he is nearer vnto God in place, must be so much

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the more carefull of his carriage: that he may both resemble him in his vertues, dignifie his place, and walke more worthy of him that hath drawne him so neare himselfe. Besides that, euery master looketh to be graced by his seruant: and much more will the Lord be glorified, either *of* or *in* all those that come neere him, Lev. 10. For as the master quickly turneth out of his doors, such disgracefull persons as become reprochfull to the family; euen so the Lord knowing that the infamous courses of the seruant, reacheth it selfe euen to the master, turneth such out of his seruice, which are the iust subiects of reproach. Whereof we haue an excellent example in Ezech. 44. 9. to the 15. for the Levites which had serued before idols, were thrust from the Ministery of holy things; yea although they were of the house of Aaron, yet could they neuer be receiued into the preists office to come neare the holy place, but at most must keepe the doores, or do some other inferiour seruice: So as such as come neare vnto God, whether Ministers or professours, may not say, they do but as others do; much lesse as many seruants abuse their Princes, or Lords cloth to the priuiledge of their disordered courses, and to face out their bad matters: but the seruants of this house, as they must haue a speciall representation of the image of their master; so may they not doe many things which are lawfull for other men: the Priests, who must come into the inner Court, may not marrie widowes but maids, nor such as were diuorsed, verse 22. both which were lawfull inough for others.

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The nearer any man is to God in his place, the more carefull must he be of his cariage.

Vse. 1. Let euery Minister make this vse, in considering the excellencie of his calling aboue others. When he shall beginne to say in himselfe, with Ioseph, *there is none greater in the house then I*, follow the matter as he did: *Shall I doe this sinne?* shall I sort my selfe with wicked persons in wicked practises? shall I defile my selfe with vnlawfull stolen pleasures? so should I be a swearer? a tauerner? a drunkard? a riotous, perfidious, idle, or vncleane person? seeing my master hath thus aduanced me, how can I do this? God forbid I should thus sinne against God. I am the steward of Gods house, and it is for the honour of God, to haue the steward of his house vnblameable: my place is to blame and censure all disorders in the family, and can my selfe be so disordered. See and consider an excellent example in Nehemiah, when he was warned by a prophecie (though a false one) to flie into the Temple for his life from before his enemies: he answered, *shall such a man as I flie?* this were neither glorious to God, nor honourable to my selfe: he set me about this busines, and he can and will deliuer me: and my selfe am the captaine, and set ouer all the people, *and can I flie? who is it that beeing as I am, would goe into the Temple to liue:* the fact then beeing in this, and other

Ministers must thinke that it is for the honour of God to haue the stewards of his house vnblameable.

Nehem. 6. 11.

130 respects, against the law of God, and against my conscience, I will not for the saving of my life do it.

Such as draw neere vnto God in profession, must be carefull to beutifie it. Reasons.

Vse. 2. Euery professor of the Gospel, beeing drawne much neerer vnto God, then the common sort of men, must endeauour to walke *worthy of God*, Colos. 1. 10. and worthy *of the calling to which he is called*, Eph. 3. 1. namely, both the generall calling of Christianitie, which must be beautified and adorned: as also the speciall calling and condition of life, vnto which the Lord hath disposed him: for euen that must

1 be holily and wisely managed. And such force hath this reason drawne from our caller and calling, to mooue beleeuing hearts to watchfulnes ouer their waies, as that the Apostles most frequently vrge it vpon Christians: As where we are commanded to be holy, because God is holy: to walke in the light, as God is light: to walke in loue, as God is loue: to walke in the truth, as God is the truth; by all which, and many moe like precepts, what else is enioyned a Christian man, but that the life, the nature, the goodnes, and holines of God reuealed in Christ, be the example and direction of his life and course: for this is the walking worthy of God, to which we are exhorted by this argument, because *he hath called vs*, 1. Thess. 2. 12. And further, if we consider vnto what we are called, the same place of the Apostle sheweth, that we are called to be very neare vnto God: *walke worthy of him that hath called you, to his kingdome and glorie*: to a *kingdome*; we were indeed farre off, alients, and Gentils, and very despicable, without all hope: but now are called to participate in another manner of kingdom then that of great King Ahashuerosh, to which poore Hester was called: And seeing many may be in the court of a Prince, and yet some of them abide in baser offices, and not many of them glorious, or gracious, as the Queene, and children are: God hath called vs to a kingdome and *glorie*; that with the residue of the Church, we might become his owne spouse, and so partake of his own glorie and maiestie. Now how much are such beggars as we, (called to such aduancements) bound to walke worthy of such a condition, as

2 to which in Christ we are called? 2. Let euery professor consider, that the falls of such as are nearer God, more dishonour God, and more hurt the Church, then grosser sinnes of other men, and therefore the Lord can lesse beare their falls vncorrected. Dauid tooke it more heauily that such as did eate bread at his table should despise him, then others further off: and that Absolon his owne bowells should seeke his life, then that Shemei should raile on him. Professors of Christ must thinke that they dip in the same dish with Christ, and therefore they of all should be farre from dishonoring him. Which one consideration, should enforce them the rather both to sorrow for sinne past, and breaking off

ſinnes preſent; as alſo the preuenting of ſinnes for time to come. 3.

3

Whereas Salomon ſaith, that the righteous falling before the wicked, are as a *corrupt well*, and troubled *ſpring*; that is, they trouble, offend, and after a ſort poyſon many: let the godly be more careſull to make right ſteps vnto their feete: and the rather in theſe daies, which ſo much the more call for our watchfulnes, by how much the wicked are more ready maliciouſly to diſgrace our profeſſion: that before we ſhall go away vnreprooued, they can caſt reproaches on vs for well doing: yea and for our ſakes, euen vpon ciuill conuerſation, often in ſuch as haue no grace, neither ſhew, or ſubſtance of religion in them. And therefore ſeeing we are ſo ſure to ſuffer, let vs be ſure we ſuffer not as euill doers.

Prou.25.26.

Not froward] Now followeth in the reſt of this 7. verſe, the enumeration of the vices which muſt be farre remooued from that man, who is to be choſen for a Miniſter, that he may be vnblameable: and they are fiue in number: 1. frowardnes: 2. anger: 3. wine bibbing: 4. contention, and fighting a fruit of it: 5. couetouſnes.

The firſt of the fiue, is *frowardnes*. The word ſignifieth one wayward, ſtiffe, inflexible, ſtubborne: and carrieth with it two properties; the one, that ſuch a one pleaſeth himſelfe, yea ſetleth, and reſteth himſelfe wholly in his owne inuention, counſell, opinion, or action: the other, that waywardly and peeuiſhly he reiecteth, and deſpiſeth others in their opinions and actions: an inſtance of which we haue in Nabal, who was ſo froward as their was no *ſpeaking to him*, ſo hardned he was againſt all counſell or perſwaſion.

μὴ αὐθάδη.

αὐτὸς & ἀδεῖν.

1.Sam.25.17.

Doctr. Frowardneſſe in whomſoeuer, is a matter of euill report, and ſuch a ſpot as muſt not appeare in him, who is to be choſen a Miniſter.

Frowardneſſe moſt dangerous in a miniſter.

Reaſons. 1. It is the mother of errour in life, and doctrine, yea of ſtrange opinions, ſciſmes, and hereſies themſelues; and it cannot be otherwiſe, ſeeing the eare of a ſelfe conceited perſon, is ſhut againſt all counſell, without which, *thoughts come to nought; as where many counſellers are, is ſtedfaſtnes*. And as euery where almoſt the wicked man is termed a froward man, and a wicked and vngodly heart, a froward heart, ſo is it generally true which the wiſe man obſerued, that ſuch a froward heart can *neuer finde good*, but euill and woe cleaueth vnto it: and therefore Dauid when he would ſhut the doore of his ſoule againſt much euil, ſaid, *a froward heart ſhall depart from mee: I will not know*, that is, affect, and act *euill*. 2. Whereas men thinke it a note of learning and wiſedom, not to yeeld an inch in any opinion they take vp, the ſpirit of God brandeth it, with a note of folly: and it is no other then the way of the foole, which ſeemeth good in his owne eyes. Indeed neither Miniſter nor or-

Reaſons.

1

Prou.15.22.

Prou.17.20.

Pſal.101.4.

2

132 dinarie Christian, may be as shaking reeds, tossed hither and thither with euery blast of winde; but yet is it a wise mans part to heare and trie, and not stick to his owne counsell; as a man wiser in his owne conceit then seauen men that can giue a reason: for there is greater hope of a foole

3 then of such a one. 3. There are many necessitudes and occasions betweene the Minister and people: he must admonish the inordinate, raise with comforts the afflicted, restore those that are fallen, and set their bones againe tenderly by the spirit of meeknes: and priuately encourage those that do well. Againe, they must consult with him, aske him sometimes of his doctrine, lay open vnto him their greife, as to their Phisician vnder Christ, and seeke for particular direction in speciall cases from him: in all which and many moe mutuall duties, they may not by this inordinate humor be deterred, and hindered: but rather with all meeknes and lenitie be allured, louingly enterteined, and contentedly dismissed from him.

Vse. This doctrine may be profitably applyed both to Ministers and people. The Minister must learne to be 1. docible, 2. affable: the former fitteth him to learne of others, the latter to teach others: for none can be apt to teach others, who is not apt to learne of others: and in the Minister especially a tractable and teachable disposition, is a singular inviting of others by his example, more easily to admit his teaching, whether by reprehension, admonition, or howsoeuer. Elihu ioyneth learning and teaching together, *Let a man of vnderstanding tell me, let a man of vnderstanding hearken vnto me:* and euery one will thinke it fit, that young Ioshua should minister vnto Moses, young Samuel to Eli, Elisha to Eliah, Baruch to Ieremie, Titus to Paul; yea the disciples to Christ; & thinke it vnreasonable that the blind should offer to lead the blind. But this is the fault of many Ministers, that conceiuing they are now fitted to teach others, they disdaine to be taught by others, and thinke it too base for them to heare such as they conceiue meaner and weaker in gifts then themselues: whom I wish they would remember what a dangerous thing it is to haue the faith of God in respect of persons, and to receiue the word as mans word, and not as Gods whose indeede it is. 2. That the Apostle Peter thought it meete that euen such as had *knowledge*, and were *stablished* in the present truth, should be put in *remembrance* of such things as they knewe, and *stirred vp* to the practise of them. 3. That all haue not the same gifts, nor the same gifts in the same measure, that no man might say of any mans gifts, I haue no neede of them: Ioseph can expound a dreame when he heareth it, but Daniel can declare a dreame which the King hath forgotten, and expound it also, which is a double knowledge: yea, that Iethro in some things may see more then Moses, and

Iob 34.34.

Great Schollers may and must be taught by meaner then themselues. Reasons.

2. Pet. 1. 12.

Gen. 41. 15. Dan. 2. 5.

Naa-

Naamans ſeruant more then himſelfe. As for the other vertue oppoſed to frowardnes, namely, *affabilitie*, which teacheth to entertaine the talke of others with ſignification of our good will vnto them in our ſpeaches and geſtures, it is a great grace, and a profitable ornament in a Miniſter, that can graciouſly and wiſely weld it.

2. So hearers (ſeeing frowardneſſe is ſuch an impediment to inſtruction) muſt learne to caſt it from them: which in many (otherwiſe well affected) is a diſpoſition hard to pleaſe: in ſome making them ſeldome contented with the paines, matter, or manner of their miniſterie: but hauing a bed in their braine of their owne ſize, whatſoeuer is longer they cut off, whatſoeuer is ſhorter they ſtretch and racke it, for their owne opinions may not yeeld, not knowing to giue place to better. Others are ſecure, and therein growne froward againſt the word: beeing mourned vnto, they weepe not: beeing piped vnto, they daunce not: if their Miniſter be a companion, they reiect him as he is, if he be not, he is too auſteere and too preciſe: yea, numbers are ſo ſuperſtitiouſly froward, and ſo ſetled in their ſuperſtitions and olde cuſtomes, that let the Miniſter ſpeake out of the mouth of the Lord, they ſay plainely they will not heare him, as the Iewes did againſt Ieremie: oh that the *tractablenes* of our people were ſo come *abroad*, as it might be both their owne praiſe, and their miniſters ioy; whereof we ſhould ſoone ſee fruits wel beſeeming the people of God: for while it attributeth vnto God, his truth, and men teaching it that authoritie which is due vnto them, it freeth the minde from ignorance, deliuereth from the bands of deluſion and errors, and openeth a large entrie into the treaſures of wiſedome.

Ier.44.17.

Rom.16.19.

Not angrie]

Queſt. Is it not lawfull for a Miniſter to be angry at all? *Anſw.* We muſt knowe that all anger is not condemned in Scripture. For 1. anger is a naturall affection, which may be vſed as wel as others, both calmely and in heate alſo, of holy men in an holy manner: as Moſes the meekeſt man in the earth, as appeared both by the Lords teſtimonie, as alſo by bearing ſuch reuiling ſpeaches of his brother and ſiſter, Numb. 11. yet is he ſaid to be verie angrie, yea his fierce anger cauſed many to be ſlaine, Exod. 32. 2. The Prophets and Apoſtles were verie angrie oftentimes, and therefore commended, as Phineas: and Paul calleth the Galatians, *fooliſh Galatians*: nay, Chriſt himſelfe is ſaid to be angrie, Mar. 6. and called Peter, *Satan*, Matth. 16. 3. It is an affection commanded, Eph. 4. 26. and, Eccleſ. 7. 5. *anger is better then laughter*: ſo as it is ſinne, not to be angrie againſt ſinne. 4. When the Scriptures condemne anger, they vſe ſuch reſtraint, as that the ſinne of it, rather then it ſelfe as ſinne ſhould be condemned: as Matth. 5. 22. whoſoeuer is angrie with his brother *vnaduiſed-*

How far anger is warranted in a miniſter.

Mark. 3. 5.

Ioh. 2. 17.

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ly, ſhall be culpable of iudgement; yea, and when we are commanded to *be angrie and ſinne not*, it is plaine that not anger, but the ſinneſulnes of it is condemned.

How farre it is prohibited.

Queſt. In what reſpect then is it here prohibited? *Anſ.* So farre as it is not rightly grounded, or not rightly bounded and moderated: for in the right ordering of this affection diuerſe offend diuerſly. Some there are who are not ſo ſoone mooued to anger, but being ſo, their anger is bitter and long abiding, the paſſion working in them as fire doth in yron, which is long in heating, and longer in cooling. Some are implacably angrie, whoſe patience beeing once mooued and broken, they are hardly euer reconciled: the paſſion in theſe is as fire hid in ſome mouldring matter, but neuer bewraying it ſelfe, without the ruine and waſt of the thing it hath caught: neither of theſe two rightly bounde their anger, but it reſteth in the boſome of fooles. There are a third ſort of men, who are eaſily ouercome of the paſſion, not mooued hereunto vpon iuſt cauſe, as when Gods glorie is impaired, or the cauſe waightie: but ſuddenly for euerie trifle, and vpon euery diſlike, whoſe paſſion worketh as fire in ſtubble, ſoone in and ſoone out: theſe are here noted in the word vſed by the Apoſtle, men of ſhort ſpirits, ſo haſtie, and reaſtie as they ſeldome looke to the right grounding and footing of this affection. The thing then here condemned, is not ſo much anger, as haſtines to anger, which is a diſorder not onely reprooued in the Miniſter (for euerie where it is a vice) but Salomon ſpeaketh generally to all, *Bee not of an haſtie ſpirit, to be angrie.*

πικρος.

χαλεπος.

ὀργιλος.

Neither naturall, nor ſanctified, but corrupt anger condemned. Eccles. 7. 11.

Doct. Haſtines or proneſſe to anger is a great enemie vnto the miniſterie, and ſuch a blot as may not appeare in him, who is to be admitted into that calling: which propoſition muſt not ſo be vnderſtood, as that euerie haſtie man is to be debarred from the miniſterie (for this infirmitie will dwell with the beſt) but ſheweth that he that ordinarily is ſo fierie and furious, as euen ſmall trifling occaſions inflame him; and herein is ſo farre from croſſing and curbing his corruption, as that he rather followeth and foſtereth it: this man is vtterly vnfit for the miniſterie.

Haſtines to anger a great blot in a miniſter.

Reaſons.

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For 1. whereas a miniſter ought to be a man of iudgment, knowledge, and vnderſtanding (for theſe are moſt eſſentiall vnto his calling) yea, a man of ſuch wiſedome, as whereby all his actions miniſteriall and common ſhould be ordered; this flaſhing anger ouerturneth for the preſent, yea and drowneth all his iudgement: for what other is it then a little furie and a ſhort madnes? which the wiſe man had well obſerued, when he ſaid, that whereas the wiſe man ordereth all his works with iudgement, anger reſteth in the boſome of fooles: and where it reſteth it ruleth, ſo as there is no place for wiſe deliberation; but a raſh carriage of matters ac-

cor-

cording to the heate and headie violence of the diſtempered affection. Not vnfitly therefore doth the ſame Salomon note, that he that is *ſlowe to wrath, is of great wiſedome*, and that he *that is haſtie to anger, committeth folly.* 115 Prou. 14. 17. 29.

Secondly, the peſtilent effects and fruits of anger, and the naturall daughters reſembling the mother are ſuch, as in a Miniſter of all men are intollerable: as, ſwelling of the minde ſo high, and ſo full, as there is no roome for good motions, and meditations (which ſhould wholly take vp the miniſters heart) to dwell by it: the often arming of Gods enemies, and harming and wounding of his friends: for *anger is cruell, and wrath is raging:* it cares not for any, nor ſpares any that come in the way of it; for *who can ſtand before ennie?* And from this indignation of heart proceede vſually, impietie againſt God, for all *prayers* and parts of his worſhip are *interrupted:* contumely againſt men, for the bond of loue is broken: clamor of ſpeach, violence of hands, temeritie of actions, late repentance, and many moe ſuch ſymptoms of this deſperate diſeaſe: for he hath loſt all the bridle and moderation of himſelfe: I had almoſt ſaid his reaſon, for I thinke Salomon ſaith no leſſe, affirming that ſuch a man as cannot refraine this reuengfull appetite, is like a *citie broken downe, and without wals.* Now what gouernement is he worthy of, eſpecially in the Church of God, that ordinarily looſeth all the gouernement of himſelfe. 2 Prou. 27. 4. Rage blindeth reaſons eye. Prou. 25. 28.

Thrirdly, the Miniſter ſtanding in the roome and ſtead of God, ought (if he would reſemble him) to be a mortified man: for till he haue put off this *filthie fruit of the fleſh*, can he neuer liuely expreſſe the vertues of God, who is a God of patience, meekeneſſe, much in compaſſion, ſlowe to wrath: and much leſſe can he fitly ſtampe and imprint that part of his image on others, yea or teach them to withſtand ſuch hote and haſtie affections, which ſo ſuddenly ſurprize and enflame himſelfe. 3 Gal. 5. 20.

Fourthly, as the Miniſter is to be a meanes of reconciling God vnto man, ſo likewiſe of man vnto man, which commendable dutie an haſtie man can neuer to purpoſe performe: nay rather he ſtirreth vp ſtrife, and marreth all: whereas Salomon obſerueth, that onely he *that is ſlowe to wrath, appeaſeth ſtrife:* for this vnrulie paſſion will diſable a man to heare the truth of both the parties indifferently, nor abideth to heare the debate, but it will be thundring threats before time ſerue to take knowledg of the matter. 4 Prou. 15. 18.

Fiftly, this vice preiudiceth all his miniſteriall actions. 1. in his owne world. For the Miniſter ſhall often meete in his calling with thoſe both at home and abroad, who in many things are farre different from him both in iudgement and practiſe; yea ſome of weakenes, and others of ob- 5

136 ſtinacie, lothing euen his wholeſome doctrine. Now his calling is, and conſequently his care ſhould be, to gaine theſe to the loue and liking of the truth: to which end he is not preſently to breake out into anger; for thus he ſets them further off, and ſcandalizeth ſuch as otherwiſe he might haue wonne; no more then the Phyſitian is or may be angrie, though the weake ſtomacke of his patient, loath and caſt vp his wholeſome phyſicke; for that would ſet the patient into further diſtemper: but ſuch muſt be *reſtored by the ſpirit of meekeneſſe.* 2. in his peoples hearts, by alienating their loue and affection, which are eaſily worne away with the diſtaſtfull fruits of this haſtie anger: let him inſtruct, admoniſh, reprooue, euery one findeth this euaſion, one he doth in anger, an other not in loue, and ſo his whole worke is loſt and become fruitleſſe: whereas by louing vſage hee might haue pearced his people with a permanent and laſting affection, and wonne better entertainement to all his proceedings.

Gal. 6.1.

Vſe. 1. All this muſt teach the ſeruant of the Lord, to be *gentle to all men, apt to teach, ſuffering the euill, and inſtructing with meekenes the contrarie minded.* Where the Apoſtle ſeemeth to conclude him not to be apt to teach, who is not inclined to a gentle and meeke diſpoſition; not that they are to ſhewe irreligious mildnes in Gods matters, nor to exerciſe ſuch patience as can beare all things, nor ſuch lenitie as men ſhould be flattred, or endured in their ſinnes. For there is a vice which ſhrowdeth it ſelfe vnder the maske of a vertue, and that is a ſtockiſh ſenſeleſnes, or a ſufferance of any euill, without any great ſenſe of it, condemned in the Angels of the Church of *Thyatira*, ſuffering *the woman Ieſabel*, and of Pergamus ſuffering thoſe that maintained the doctrine of *Baalam*, and of the *Nicolaitans.* But ſuch a patient nature is required, as was in the Paſtor of the Church of Epheſus; I know thy works and *patience*, and that thou canſt not endure and *beare with them that are euill: but thou hateſt the doctrine of the Nicolaitans, which I alſo hate.* The Miniſter then muſt be patient and *ſuffer the euill:* But what, when he heareth them flout at the word, blaſpheme, raile on the Miniſters? No: but he muſt *inſtruct* them, and ſo farre onely vſe meekeneſſe as may lead them vnto amendement: ſo were the Apoſtles, *gentle as a nurſe* with her little ones, tenderly handling them, but not ſuffering them to harme or miſchiefe themſelues.

2. Tim. 2. 24.

No mildneſſe may betray the glorie of God.

Rev. 2. 20. 14. 15.

Rev. 2. 2.

1. Theſſ. 2. 7.

Vſe. 2. Seeing anger is not only an enemie to the Miniſterie in the Miniſter, but in the hearers, let ſuch as *are ſwift to heare, be ſlow to wrath,* as beeing a great enemie to a teacheable minde; cauſing men to caſt off all ſuch inſtruction as commeth neare them, or wageth warre againſt any affected luſts. And this not onely it doth in the wicked, but often in

Iam. 1. 19.

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the godly themſelues: as Aſa (otherwiſe a good King) yet was *wroth with the Seer*, and put him in priſon. And true it is, that raſh anger againſt the teacher, *neuer accompliſheth the righteouſneſſe of God*, but cauſeth men to caſt off the care of that righteouſnes which God in the Miniſterie enioyneth and vrgeth vpon them. Wherefore *laying apart all filthines, and ſuperfluitie of malicious neſſe, let vs receiue with meeknes*, that is, with ſilence, moderation of mind, and teacheablenes, *the ingrafted word*: for vpon whom elſe can that holy ſpirit of God *reſt, but vpon the humble and meeke?* and none but theſe doth the Lord *teach in his way*.

2.Chr.16.10.

Iſa.66.1. Pſal.25.9.

Vſe. 3. Let no man miniſter, nor people giue place to this vnruly and troubleſome affection of raſh anger, which muſt be pleaſed in euery thing, be it neuer ſo vniuſt, or elſe the whole man is enflamed with the vnnaturall heate of this raging feuer of the mind. The truth of which appeareth in Abner, when Iſhboſheth King of Iſrael asked him, why he ſo boldly went in into his Fathers Concubines: what, ſaith he, *am I a doggs head, that thou ſhouldſt ſay thus vnto mee?* and yet euery man ſaw the vnrighteouſnes of the action beſides himſelfe. Beſides that, the dangerous fruits of it are daily diſcouered in ſuddaine quarrells, and barbarous miſcheifes. Notorious was the effect of it in Theodoſius, otherwiſe a good Emperour, who vpon occaſion of a ſeditious tumult, wherein a few of his officers were ſlaine, called all the citizens of Theſſalonica into the theatre, as though he had had to ſhew them ſome ſolemnitie: and there commanded his ſouldiers to fall vpon them, and ſlew of them both innocent and guiltie, to the number of about ſeauen thouſand: for which fact *Ambroſe* excommunicated him, and brought him to publike repentance and humiliation. How curſed was the rage of Simeon and Levi, who moſt treacherouſly and barbarouſly, for one offender, brought ſo much innocent blood vpon themſelues? How fearefully did Dauid forget himſelfe, in vowing the death not of Nabal only, who was churliſh towards him, but of all his guiltles family, who were ſo well affected towards him?

2.Sam.3.8.

Theodor. l.5. & Auguſt.de Civ. dei.l.5.c.26.

Obiect. Oh but I am of ſuch a nature that I cannot but be angrie: would to God I could bridle mine haſtie anger.

Anſ. 1. A Chriſtian muſt haue more then nature in him: grace muſt teach him, when, and how, and how long to be angrie: it breaketh not meeknes for trifling occaſions, but in cauſes of importance, eſpecially in caſe of Gods diſhonour; in our owne great damages of name, goods, or eſtate; and the iniuries of others, eſpecially the Saints of God: in all which caſes the Scriptures are plentifull in examples. Againe, grace muſt moderate anger, and ſuffereth it not vpon any pretext to degenerate into

Viuere ſecundũ naturam non eſt credentis. Iuſt. Martyr.

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138 rancour and malice: not to wrack it selfe vpon the person, but the sinne: nor for one person to hate any other, (as commonly for the weakenes of some one professor, all are hated) nor to puffe vp, but to humble himselfe in the weaknes of another; nor to reioyce, but sorrow in their falls; nor to reuenge, but compassionatly to correct, considering himselfe. And for the time, grace suffereth not the heart *to giue place to the deuill*, nor *the sunne to set* vpon our wrath, much lesse to make it our bedfellow.

Meanes to represse rash anger, of two sorts.

1. Meditations.

1 2. The meanes to bridle and staie this rash and vnaduised anger, stand partly in meditations, partly in practises. For the former: 1. Meditate on the *prouidence* of God, without which not the least greife or iniurie could befall vs: for euen the least is a portion of that cup which Gods hand reacheth vnto vs to drinke of. And this would be as water to quench this inflammation: as may be seene in Dauid, when Shemei railed on him, *God hath bid him rayle*: and Iob looked not at the Sabeans and theeues, but the *Lord hath taken away*, blessed be his name: and Ioseph accused not his brethren, but comforted them after their fathers death, and said, *The Lord sent mee into Egypt before you.* 2. On the *patience* and lenity of God, who with much mercie *suffereth vessells ordained vnto destruction.* How long did he suffer the old world? how loath was he to strike, if in an hundred and twentie yeares he could haue reclaimed them. And adde herunto the meeknes of our Lord Iesus Christ, who hath commanded vs to learne it of him: his voice was not heard in the streetes: a bruised reed he would not breake: how long bare he with Iudas, beeing no better then a Deuill within his family? that euen when he was meditating his sinne, he was loath to discouer him plainly to be the man; *but hee that dippeth with mee*, and *one of you* shall betraie me; not expressely noting Iudas: and when he was acting his sinne, Christ refused not to kisse him, but called him freind, and vttered such words, as might haue wrung out not teares, but blood, out of the most rockie heart of any, but the sonne of perdition. 3. On the vnbounded measure of Gods mercie, whose vertue his child must endeauour to expresse. God forgiueth to that man which iniureth thee much more then thou canst; he forgiueth him infinite sinnes, and canst not thou passe by one offence? and thou hast more reason, for thou knowest not his heart, nor his intention; it may be he meant better vnto thee: neither art thou acquainted with the strength of his temptation, which perhaps was such as would haue ouerthrowne thy selfe; nor the reason why the Lord suffereth him to be ouercome, and fall by it. And yet if all this cannot bridle the headines of this vile lust, apply this mercie of God to thy selfe: thou standest in need of a sea of Gods mercie, for the washing of so many foule offences; and

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wilt not thou let one drop fall vpon thy brother, to forbeare, and forgiue in trifling wrongs. 4. Vpon the danger of retaining wrath, which is an high degree of murther: thou praieſt to be forgiuen, as thou forgiueſt: the promiſe is, forgiue, and it ſhall be forgiuen you: the threatning is, that iudgement mercileſſe ſhall be to him that ſheweth not mercie: and be ſure that what meaſure thou meteſt vnto others, ſhall be meaſured to thee againe, and returned into thine own boſome. 139 r

And for the practiſes: 1. In thine anger, make ſome delay, before thou ſpeakeſt, or doſt any thing: which point of wiſedome, nature hath taught her clients to obſerue. That of Socrates to his ſeruant is better knowne then practiſed, *I had ſmitten thee, but that I was angrie:* and memorable is that anſwer of *Athenodorus* to *Auguſtus*, deſiring him to leaue him ſome memorable document and precept, aduiſed him that when he was angrie, he ſhould repeat ouer the Greeke Alphabet before he attempted any ſpeach or action. But although this be a good meanes, yet will it be to no purpoſe, without the heart be purged of diſorder. 2. Practiſes. 1

2. Apply to thy heart by faith the death of Chriſt, to the crucifying of this luſt of the fleſh: nothing elſe can cleanſe the heart but the blood of Ieſus Chriſt, who as he was crucified, ſo they that are his haue alſo crucified the fleſh and the luſts of it. 2 Gal. 5.

3. After the inward diſpoſition vſe outward helpes: as, 1. auoide occaſions, as chiding, contentions, multiplying of words, which though they be winde, yet doe they mightily blow vp this fire. 2. depart from the companie of the contentious, as Iacob from Eſau, and Ionathan auoided the furie of his father, by riſing vp and going his way. 3. driue away with an angrie countenance whiſperers, tale-bearers, flatterers, who are Satans ſeedeſmen, by whom he ſoweth his tares euery where; and his bellowes by whom he bloweth vp theſe helliſh ſparkles, deſirous to bring all things into combuſtion and confuſion. 3 Prou. 22. 24.

4. Pray for ſtrength and grace againſt it, eſpecially for the contrarie vertues, of humilitie, meekeneſſe, loue, and a quiet ſpirit, which is of God much ſet by: and hauing obtained ſtrength and victorie againſt the aſſaults of it, forget not to be thankefull; but breake out into the praiſes of God, as Dauid when he was turned backe from his raſh vowe of deſtroying Nabals familie, could not containe himſelfe, but teſtified the gladnes of his heart in theſe words, *Bleſſed be the Lord which hath ſent thee this day to meete me, and bleſſed be thy counſel, and bleſſed be thou which haſt kept me this day from comming to ſhed blood.* 4 1. Sam. 25. 33.

Not giuen to wine] In this precept the Apoſtle prohibiteth a vice, which is as great a let vnto miniſteriall duties as any other, namely, the drinking of wine and ſtrong drinkes: for vnder one kind all the ſinnes of

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140 that kind are forbidden. Wherein all vse of wine is not inhibited the Minister, it beeing a good creature of God, and pure vnto the pure: and in weakenes of the bodie, or griefe and heauines of heart, permitted to his chearing and refreshings Prou. 31. 6. *Giue wine vnto them that haue griefe of heart*, and *let him drinke that he may forget his miserie*. And Timothie himselfe may and must *drinke a little wine for his health sake:* yea and besides this case of necessitie, it is not vnlawfull for a Minister sometimes to take his more free libertie herein, for his honest delight and pleasure: as in Christian and religious feasting, at marriages, or other meetings of friends: seeing Christ himselfe at a mariage feast, not onely not prohibited vse of wine; but by his first miracle of turning water into wine, furnished the same with great plentie and abundance. But here these rules must be obserued. 1. this free and delightfull vse, must not be ordinarie and customable. 2. the heart must alwaies be watched, that it be not oppressed, nor made heauie to godly duties, Luk. 21.34. 3. Iosephs affliction must not be forgotten, Amos. 6.6.

How farre a minister may lawfully vse wine.

The thing therefore condemned in the precept is, when a minister is giuen to the wine, a quaffer, or a wine bibber; one that sitts at it with pleasure swilling in wine or strong drinke, and such a companion as the Prophet speaketh of, *who continueth at the wine* or beere *til it inflame him*. A vice which in common men hath many woes denounced against it in the Scriptures; but most hatefull in a Minister, as it is also the greatest let to the faithfulll performance of ministeriall duties: both which the Lord himselfe hath prooued true, in that one strange iudgement inflicted vpon Nadab and Abihu: vpon occasion of which, the Lord maketh a generall lawe, that seeing they (as some thinke) in their drunkennes, had offered strange fire, and were burnt with fire: whosoeuer therfore should come to minister before the Lord, should vpon pain of death carefully auoid all lets and hinderances, whereby they might be vnfitted vnto their dutie and seruice: all which by *Synechdoche* are comprehended vnder that one kind of wine, & strong drink; as those which most disturbe the minds and senses of men frō their duties. And where our Apostle affirmeth that Gods steward may not be giuen *to wine*, nor a *striker*, what else doth he then second that of our Sauiour in the parable teaching, that of all men the steward may not *sit with drunkards*, *nor smite his fellow seruants*.

Isa. 5. 11.

Lev. 10. 8.

The minister may not be one that sitteth at the wine.

Luk. 12. 45.

I *Reasons.* 1. To be addicted to the wine or strong drinke, *taketh away the heart*, Hos. 4. 11. that is, troubleth the vnderstanding, confoundeth the senses, and equalleth a man to the bruit beast without vnderstanding: and thus disableth the man of God in all the practise of his calling. As the wise man therefore saith, Prou. 31. 4. *It is not for kings to drinke wine, nor*

Princes ſtrong drinke, leaſt he drinke and forget the decree, and change the iudgement of the children of affliction: ſo much leſſe is it for the Miniſter and Paſtor ſet ouer Gods people, leaſt he forget Gods decrees, & change his iudgements, as Aarons ſonnes did. And hence is it that the Lord deliuereth a double reaſon of that former lawe, both to the ſame purpoſe. 1. From the end: Aarons ſonnes might not drinke wine or ſtrong drinke, that they might be able to *put difference betweene the holy and vnholy*; cleane and vncleane: and ſo rightly diſcerne of the ſeueralls of their charge. 2. that they might teach *the children of Iſrael all the ſtatutes of the Lord*: herein implying that if they did not carefully abſtaine from wine, they could not but be interrupted in both theſe. To the ſame purpoſe may we obſerue howe aptly the Apoſtle ioyneth theſe two precepts together, *vnderſtand what the will of the Lord is*: and, *be not drunke with wine*: for commonly ſuch as giue themſelues ouer to this luſt, are by the Lord, giuen vp to ſottiſhnes, that what gifts they haue had are withered and taken from them: of which, examples are too frequent. 141 Eph. 5 17.

Secondly, this ſitting at wine calleth him from the duties and meanes of his fitneſſe vnto his calling; he cannot attend to *reading, exhortation, doctrine*, which is ſtraitly enioyned euerie Timothie, 1.4.13. 2

Thirdly, ſuch a man is ſo farre from performance of any faithfull duty, that he cannot but become rather an enemie to thoſe that doe. For the manner is, that when the ſeruants of God call men to ſackecloth, aſhes, mourning: theſe inuite to the pots & bankets, ſtill ſtrengthning the hands of ſinners: when God by his Prophets calleth to *weeping, mourning, baldnes, ſackcloth: theſe call to ioy, gladneſſe, ſlaying oxen, killing ſheepe, eating fleſh, drinking wine, eating and drinking and ſaying, to morrowe we ſhall die.* Such Prieſts we read of Iſay, 56.9.12. when the Lord calleth all the beaſts of the field to deuoure and ſpoile, what ſay theſe fellowes? *Come, we will bring drinke, and fill our ſelues with ſtrong drinke, and to morrowe ſhall be as this day:* Thus the loue of *wine makes them faile in viſion*, and the ſitting at wine lulleth them a ſleepe, *euen on the top of the maſt*, (as Salomon ſpeaketh of the drunkard) that in times and places of moſt preſent and deſperate dangers, they ſee none, nor feare any. 3 Iſa. 22.12,13. ſee Iſa. 28.7.

4. It diſableth all the duties that ſuch a one in his moſt ſobrietie can performe: (ſuppoſe them neuer ſo commendable) ſeeing he hath made himſelfe and calling ſo contemptible: for what authoritie can an oracle haue, out of a drunken mans mouth, which is ſo *accuſtomed to ſpeake lewd things?* and one who hath ſhaken hands with the moſt baſe and wicked companions in a countrie: which is an other inſeparable companion of this ſinne: Hoſ. 7.5. *In the day of the King, the Princes made him ſicke with wine:* and what followed? *he ſtretched out his hand to ſcorners:* ſo 4 Prou. 23.33.

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Iulian himselfe commanded the heathen priests at least to counterfeit the liues of the Christian ministers, that the Christians should not cast in the teeth of the Gentiles the wicked liues of their teachers: and hence he especially forbad them to go into tavernes. Trip. hist. l. 6. c. 28. Eph 5.18.

the Minister beeing himselfe mocked with wine, he giues his hand of fellowship to mockers of God, of all good things, and all good men. Besides with what face or fruit can he dissuade from idolatry, who is tainted with the vilest kind of it, having made his bellie his God, more diligently seruing it then God himselfe? How can he perswade to the sober and temperate vse of Gods creatures, who himselfe continually abuseth them to surfeting, and intemperance? how can he call others to the mortifying of lusts; to breake through the rule and tyrannie of sinne; to the fostering of the motions of the spirit, to the adoring of their profession by walking as the children of light, who himselfe strengtheneth his lusts which fight against his soule: who hath made himselfe such a slaue to his drinke, as he cannot well sit but betweene the wall and the cup, or not without the cup at his elbowe: who beeing *drunke with wine*, cannot be *fulfilled with the spirit:* and who delighteth in such workes not of the day, but of darkenes and of the night: yea walloweth in such lusts as the very heathen walked in, 1. Pet. 4.3. yea some of them were ashamed of. This sinne then beeing euerie way so vile in this subiect, it appeareth how iustly it is forbidden by our Apostle.

A lamentable thing that this sinne is so rife in the ministerie. 1. Tim. 5.23.

Vse. This fearefull sinne is exceedingly crept into the Ministerie, which no doubt is a great cause why it aboundeth so among the people. For although Timothies and Titusses ought to practise exemplary temperance and sobrietie so farre as their health will suffer: yet many here passe all bounds, and goe beyond not onely their credit and abilitie; but euen that which their health and life can well endure: to whom that precept were vaine, *drinke no more water, but a little wine for your healths sake*; but rather drinke no more wine for thy lifes sake; so immeasurably are a number addicted hereunto that they make their bodies like runlets of wine caskes, and come too to neere M. *Bezaes* embleme of a Dutchman.

Obiect. But what may not a man be merrie, and what was wine ordained else vnto, and if any other man, why not a Minister?

Ans. If a man were readie to perish, and had greife of heart, such a question were seasonable: then Salomon himselfe would call for wine: or in some other solemnities more libertie may be taken; but a painefull Minister hath other more serious imploiments, then to feed vp his heart in merriments: and what a sober and graue carriage befitteth him, we shall after see. 2. The Hebrew phrase as lessning the sinne, so speaketh of plaine drunkennes, which indeed is not the true mirth of the heart, but an oppressing, and deading of it vnto dutie. Thus was Ammons *heart made merry with wine*: and Nabals *heart was merrie within him*. But the merriments had a wofull end: the former was slaine instantly, and the

2 Sam. 13. 1. Sam. 25.

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ther by the Lord ten daies after.

Obiect. But why ſhould men ſtand vpon ſuch preciſe points, ſuch fellowlike men maintaine good companie, and win the hearts of their people?

Anſ. It is to ſtand vpon points for a Miniſter not to drinke and quaffe till he knowes not where he ſtands, or how to ſtand: but ſuch as ſtand not vpon ſuch points, I know where (without repentance) they ſhall ſtand in the day of iudgement: they haue beene good fellowes in ſinne, and ſo are they likely to be in damnation: they haue kept company ſo long together, as now they ſhall not part companies, but be caſt together to hell.

Obiect. But I drinke not to drunkennes, I would be loath to take more then I can well carie away. *Anſ.* But it is too much for a Miniſter to lie bezelling in the delight of his taſt, in beholding the coulor, and remembring the mixing; and yet much more to be mightie to drinke, and ſtrong to powre in ſtrong drinke: and though thou be not ſo dead drunk, that thou canſt not ſtand on thy legges; and be thou neuer ſo able to carrie drinke', and laie others vnderboard; yet ſhalt thou not eſcape the woe proclaimed againſt thee; ſeeing not onely drunkenneſſe, but *drinkings* are condemned as one of the wayes of the vnconuerted, 1. Pet. 4. Iſa. 5. 22.

Obiect. But it ſeemeth no ſuch great matter; honeſt men are ſometimes ouertaken, many mens braines are weaker then other, and ſuch infirmities the Lord will not be ſo ſtraite in. *Anſ.* True it is, that (as in Germanie, ſo) with vs the cuſtome of the ſinne hath taken away the ſence of it: but yet the leſſe it cryeth out in the eares of mens conſciences, the more noiſe maketh it in the eares of God. And can that be a ſmall ſinne in any man (and much more in a Miniſter) which the Lord vſually ſo fearefully reuengeth, both here, and hereafter, and that with the ſharpeſt arrowes of his quiuer, and the greateſt plagues that the treaſure of his wrath can afford? for it is plagued with many attendant ſinnes, euen the violence of the whole law of God. For 1. it ſteales away the heart from God, and his worſhip; for where the cupps are attended, there can be no care of ſanctifying his name, obſeruing the Sabbaths; but the mouth is filled with oathes, the heart with lewd things, and the whole man with profanes. 2. It kills the bodie againſt the ſixt Commandement; weakneth the members, corrupteth the ſences, enflames the liuer, annoies the ſtomacke, ſuffereth neither head nor feete to doe their duties: it is full of quarrells and deſperate ſtrokes, beating out of doores ſeruants, children, and her whom he ſhould laie in his boſome. 3. It fireth and enflameth all manner of luſts againſt the ſeauenth commandement; it deſtroi-

Many arrowes of Gods wrath ſhot againſt this ſinne.

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eth modeſtie, and chaſtitie, and make the eyes *to look vpon ſtrange women:* Prou. 23. 33. Noahs daughters were ſure that vnnaturall luſt would follow their fathers drunkennes. 4. It waſteth the goods, iniureth the family, and maketh him worſe then an Infidell: it defraudeth the Church, robbeth the poore of their almes: wrongeth the common wealth, making himſelfe vnfit for office and ſeruice in it: yea both himſelfe and his a burden to others, and clotheth himſelfe with ragges. Theſe plagues of God accompanying this ſinne, cannot but hinder any ſound iudgement from deeming it ſmall: ſo as I ſhall not neede to adde thoſe many bodily plagues whereby the Lord in all ages hath teſtified his diſpleaſure againſt it: in miſerable caſualties, and ſuddaine death, ſome falling into the fire, and burning themſelues; ſome into the water, and downing themſelues: ſome vpon ſtones, and breaking their legges, armes, or necks: ſome killing one another, by cauſles wounds, deſperate ſtabbes: and euery drunkard killing himſelfe by inſenſible wounds: and true it is, that wine kills more then the ſword. As for the plagues wherewith the Lord purſueth this ſinne after this life, they are vnvtterable, only let the ſinner of this ſuit know, that it baniſheth him from the ſuite of the Saints, and excludeth him out of heauen: 1. Cor. 6. 10.

4 Prou. 23.

Let Miniſters and people therefore conſider well, what a number of ſinnes and plagues that man thruſteth himſelfe into, that is giuen to wine and ſtrong drinke, and ſitteth downe with drunkards: and yet how hath this ſinne as a deluge ouerflowne the land? yea and that height of it ſeeketh not corners whereby one man ſporteth himſelfe in making another drunke: oh woe vnto that man that maketh himſelfe merrie in another mans ſinne, which ſhould be as a dagger at his heart: and woe worth that deuilliſh reioyſing, which triumpheth in putting out Gods image, and bringeth a man to the condition of a bruite beaſt: whereas our reioyſing ſhould be in remouing blocks from before the blind, rather then in laying them. Alas, that theſe ſhould be the fruits of the Goſpel: will not ſuch things force our God to remooue the hedge of his vineyard, and breake downe the wall? nay is not the hedge troden down already: ſeeing ſuch & ſo vile ſinns, vnheard of among the heathen, like ſo many wilde beaſts, depopulate and waſt this Garden of Eden, planted by the Lords owne fingers? that vnleſſe the Lord of hoſts returne and viſit this vine, and returne vs vnto him by repentance, we that haue bin enuied for our happines, ſhall come of all nations to be pitied: when the long patience of our God ſhall be expired, with a ſoddaine ruine and a wofull downefall. And yet further, we who liue in the Goſhen of our Countrie, if darknes couered the face of all the land, we ſhould be light: the ſunne is vpon vs, we are in the ſunne: let vs walke as in the noone-

see Hab. 1. 15. 16

day:

day: thoſe that are *drunke, are drunke in the night:* let vs be aſhamed of ſuch works of darknes, that we may be anſwerable vnto our light: *ſhould Gilead be a citie polluted with ſuch a bloodie ſinne?* eſpecially let the ſchoole, and the ſonnes of the Prophets (as to whom it is more eſpecially directed) meditate of this precept, that a *Biſhop muſt not be giuen to wine.* Hoſe. 6. 8.

No ſtriker,]

This fourth vice ſeemeth fitly to be ſet after the former, as beeing an vſuall attendant of them. The right meaning of which that we may better conceiue, we muſt know that we may not ſo vnderſtand the precept, as that at no time a miniſter may lawfully ſtrik another; for there be times, and caſes when it may be not only lawfull, but neceſſarie. For 1. it detracteth nothing from his priuate economicall right, whereby he may and ought moderately (as occaſion is offered) exerciſe his power of correcting his ſeruants, and children. 2. It derogateth nothing from his common right, in caſe he be ſet vpon, and cannot call for the Magiſtrats helpe; in which caſe by a iuſt and common law, he is armed and warranted to become a Magiſtrate to himſelfe; and may not onely ſtrike, but euen kill with the ſword alſo; ſo be his heart be free from that deſire, and his intendment be not to kill, but rather weaken the enemie, and to defend himſelfe, rather then hurt the other: in which caſe Chriſt allowed the Diſciples (whom he could haue miraculouſly preſerued) the vſe of ſwords, Luk. 22. 36. 38. except we will allegorically vnderſtand thoſe places, as *Beza* doth: and Peter had a ſword readie to draw and ſmite at Chriſts apprehenſion. 3. Some Miniſters may be preſent in a iuſt and lawfull warre, to teach ſouldiers to fight the Lords battels after the Lords minde, to pray for proſperous ſucceſſe, to comfort and animate the camp. Thus Moſes praied in the campe; and we read of *Ambroſe* in the campe of *Theodoſius*, and of *Zuinglius* who died in the field: in which caſe it is not doubted but that a Miniſter may ſtrike and kill alſo the enemies of God. The meaning then is, that a Miniſter may not be a man of a martiall heart and ſpirit: ſuch a one as in his priuate matters, will ſtand out with euery man at the ſtaues end in contending; or a man of a word and a blow, an hackſter or cutter: but one of a patient ſpirit, meeke, long-ſuffering, following peace with all men: yea propounding himſelfe a patterne of peaceable diſpoſition to the flocke. *Reaſons.*

In what caſes a miniſter may lawfully ſtrike.

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3

A miniſter may not be a ſwaſh-buckler, or a man of a word and a blow.

1. Becauſe the weapons of our warreſare are not *carnall*, but ſpirituall. The Apoſtle denieth not, but that the calling of a Miniſter, is a fight and warreſare, 2. Tim. 2. 3. but they fight not againſt fleſh and blood, but ſpirituall wickedneſſes: and the weapons are ſuitable to the warre, and to the enemies; not ſuch as wound the fleſh, but which ſubdue Sa-

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2. Cor. 10. 4.

146 tan and ſinne, and wound the conſciences of men, and caſt downe high cogitations which fortifie themſelues in ſtrong holdes, and exalt themſelues againſt God: as of pride, rebellion, falſe conceits, and opinions; namely the ſword of the ſpirit put into their hands, which in the conſtant and conſcionable preaching of it, beeing wiſely welded, is ſufficient and powerfull, againſt all enmities beſieging the ſoule. Beſides, they haue prayers, teares, faith, zeale, loue: if Miniſters will ſtrike, they may with theſe, and ought: and the effect will be proportionable, that is, not to bring mens bodies into ſubiection vnto themſelues; but their ſoules and conſciences vnto the obedienee of Chriſt. This caſtle is not wonne by fiſts or clublaw; neither with the ſtrokes of the tongue, by bitter and feirce rayling ſpeaches: nay the ſeruant *muſt* not thus *ſtriue*, but be *gentle* towards all men, apt to teach, *ſuffering* the euill men patiently. 2. Tim. 2. 24.

Arma Epiſcopi lachrymæ & orationes. Ambr.

2 Miniſter medicus eſt, is curat vulnera non ipſe verberat. Chryſoſt.

2. The Miniſter is the Surgeon of mens ſoules, who muſt heale wounds, but not make them, except for cures ſake: And as a good Phiſitian who beateth not his patient, no not when through diſtemper perhappes he may fall vpon him; but conſidereth his caſe, and goeth on in his courſe of cure: ſo muſt the Miniſter (after the example of Chriſt) beeing ſmitten, not ſmite againe: beeing reuiled, not reuile againe; being in paſſion, not threaten. For if ſuch had beene fit meanes to build his kingdome, how eaſily could Chriſt haue beene auenged of his enemies? nay which is more, if Peter ſhall in the loue and zeale of his Maſter, and that in the defence of his life, draw a ſword; Chriſt will bid him put it vp againe into his place, for he is now out of his owne element, and newly ſtepped out of his calling: not without indignation threatning him, that if he dares to take the ſword, when God hath not put in into his hands, he ſhall periſh with it. Yea, and leaſt any man for his cauſe ſuſtaine bodily harme, he will heale Malcus his eare, who ſurely deſerued nothing leſſe. Whence eaſily we ſee that thoſe fierie men, who with thoſe two Diſciples would for euery iniurie cal for fire from heauen, know not of what ſpirit they are of.

1. Pet. 2. 23.

Luk. 9. 55.

3 3. The Miniſter is to watch ouer mens manners more then others: now if eſpying (as he ſhall) contempt and rebellion in ſome; malice, deceit, diſſembling in others, and vnkindnes and vnthankefulnes in euerie corner: what a life ſhould he lead, if he ſhould be alwaies readie to draw? if he ſhould not beare with ſome faults, and take none at the worſt? yea, if he ſhould not reſemble God himſelf, whoſe roome he ſtandeth in; who ſtriketh not for euery eſcape, but is ſlow to wrath, and grieued for the euill?

Let none here alleadge Chriſts whipping the buyers and ſellers out of

the Temple, for he was not onely a Miniſter, but the Lord of his Temple. Nor the Apoſtolicall rodde wherewith Peter ſtrucke Ananias dead, and Paul Elimas blind, which was a gift extraordinarie, and temporarie. We muſt walke by this ordinarie canon, which prohibiteth a Miniſter to be a ſtriker.

Vſe. 1. What an happie change of things ſhould our eies ſee, if this one charge of the Apoſtle were duely obſerued? how might brethren liue together in vnitie, although they retained ſome difference in iudgement in things circumſtantiall and of leſſer moment? then ſuch as are too hot, might be wiſely cooled without chafing and ſtorming: ſuch as are weake, might be by ſoftnes and gentleneſſe ſuported by the ſtronger: ſuch as haue ſtrayed, might by the ſpirit of meekeneſſe be reduced into the fold: and ſuch as are loath to ſtep awrie, ſhould be incouraged in their godly care. And ſurely this is the meanes vſed by Chriſt, and his Apoſtles in the building vp of his kingdome, and maintaining of his cauſes; who while they had power to command, did rather chooſe to beſeech men, and not onely practiſed in their owne perſons, but preſcribed to all thoſe who were to ſucceed them in their labours, and to continue the miniſtry vnto the end. Wheras contrariwiſe, what is it that hath vpholden Antichriſt ſo long, and quickned and preſerued life in bad cauſes, but violence, crueltie, and rage, againſt the ſeruants of God. The ſtrongeſt arguments in Poperie were euer fire and fagot, and if they could not take away the reaſons alleadged by the word, this they could doe, euen take away their liues by the ſword of the Magiſtrate.

2. Here are reprehended many Prophets, and the ſonnes of the Prophets, who perhaps in the ſchoole of the Prophets are no better then ſwaſhbucklers, fitter to receiue pay in the field, then penſion from the Churches patrimonie: reſolute Lamechs who readily reuenge an iniurie ſeuentie times ſeuen fold: whoſe glorie is to quarrell, and ſtand out at ſwords point with any man: that which is Gods glorie they deem cowardiſe, namely, to paſſe by an offence. How doe theſe conſider that they are either dedicated vnto, or diſmiſſed with the tidings of peace? that they are to ſerue vnder the Prince of peace, euen the head of our profeſſion? who in his owne perſon bare all iniuries, rebukes, and buffettings of ſinners, and commanded his diſciples to turne the other cheeke to the ſmiter: not that it is not lawfull for them to ſtand vpon their lawfull defence, but to be ſo farre from offering or returning iniurie, as that they muſt rather ſuffer twaine then reuenge one.

3. The ſame dutie belongeth to euerie Chriſtian, for the Apoſtle ſpeaketh not a word in all theſe miniſteriall directions, eſpecially in the manner and carriage of the life of the Miniſter, but it concerneth euery man

148 in his place, and may be his glasse of whatsoeuer condition he be: And who seeth it not vnlawfull for any of Gods people to liue in wrath and enmitie, or as we say like dogs and cats? but as the children of one father, members of one bodie, maintainers of one faith, and expectors of one glorie. The subiects of Christs kingdome are no longer cockatrises, basilisks, Lyons, but lambes, and as sucking children harmeles and innocent; so saith the Apostle, the wisedome which is from aboue is *gentle, peaceable, &c.* Which meeteth with a number of men marked as Caine was with the deuils brand, who was a manslayer from the beginning: who are men of a word and a writ, nay a word and a blow, if not a stabbe: caring no more in their furie to spill a man, then to kill a dogge: such a blacke image of the deuill is stampt vpon them, as they are professed enemies to the image of God, and care not in how many they can extinguish it. But such bloodie men whose valour and sport it is to fight it out and quarrell, are for most part hit home in earnest: and as they are the enemies of the commō societies of men, are by God suddenly rooted out of their societie, and seldome go to their graues in peace: for the Lord *scatereth the people that delight in warre, and the cruel and bloodie man liueth not out halfe his dayes.* He that sheddeth mans blood, by man commonly his blood is shed: Abner slayeth Asahel, Ioab slayeth Abner, and Salomon slaieth Ioab.

Iſa.11.

Iam.3.17.

Psal.63.3.

Not giuen to filthie lucre] This vice of couetousnesse is the fifth and last reckoned by the Apostle, of which he would haue the Minister free. The word noteth such a one as beeing greedily set on gaine, and outward profits, bendeth the greatest part of his studie that way: or else one that will take any course, vse any meanes lawfull or vnlawfull; refuse no occasion, but out of euerie thing neuer so base and meane can carue his owne commoditie: no matter what winde it is that bloweth in his profit.

But to shew that all is not gained which is thus gotten, the Apostle cals it *filthie* gaine or *lucre.* 1. because this immoderate and vnnaturall affection maketh a man most base and sordid in getting; seruill in keeping, and illiberall in expending. 2. because by getting or keeping this gaine, some filthie sinne or other will cleaue to the fingers: as in Achab and Iudas, couetousnesse and murther were coupled: in Achan and Gehezi, couetousnes and lying were combined. In the Priests and Prophets of Ieremies time, couetousnesse, and all manner of iniustice, *from the greatest to the least, euerie one is giuen to couetousnesse, from the Priest to the Prophet they deale all falsely:* and no marueile if the *roote of all euill,* be so fruitful in all iniquitie.

Ier.6.13.

Couetousnes is a most base sin, especially in a Minister. Reasons.

*Doct.*1. The Minister of all men must be free from such a base sinne as this is, the man of God must flie earthly mindednesse, as a sinne

most

moſt diſhonouring his high calling, and diſabling him from the duties of it. 149

Reaſ. 1. This vitious affection diſtracteth him, and infoldeth him in many impertinent buſineſſes, ſtealing away his heart, and cauſeth the proper duties of his calling to lie neglected. Moſt fitly did the Apoſtle compare the worke of the Miniſterie to a *warfare*, and inferreth this ſame reaſon againſt this vice in the perſon of a Miniſter; that as he which goeth a warfare doth not implicate and entangle himſelfe with the affaires of this life, but hauing receiued his preſſe money, that he may pleaſe his captaine forſaketh all the care of wife, children, houſe affaires, and calling, and wholly fixeth his minde and eie vpon the buſines and victorie: euen ſo the Miniſter ſeruing not vnder a Cyrus, or Alexander, but vnder the eternall ſonne of God, ought alſo to diuorſe himſelfe from the diſtractions for the things of this life, which in compariſon muſt be vtterly neglected. He is in this warfare rather to expect dangers, blowes, wounds, to forecaſt theſe, to prouide for theſe; and prepare how to encounter againſt Satan, ſinne, his owne, and others ſinnefull luſts: following his captaine at the heeles; and incouraging himſelfe hereto, both with aſſurance of victorie, and the expectation of his pay & penie of life eternall. It was the greateſt policie, that euer the deuill watched againſt the Church (as the woefull experience of many ages hath taught vs) to heape exceſſiue wealth vpon the Clergie: then was the ſtudie of the Scriptures, and the care of the calling laid aſide, and was diuerted into plotting and policie, both to get more, and hold that which was gotten: by this Antichriſt came in, hereby he roſe to his height, & hereby he ſtandeth at this day: this wealth ioyned with pompe and ſtate, is that *Dauus* which troubleth all the parts of the Chriſtian world, both the Churches and ciuill ſtates, as in many inſtances might be declared. 1

2.Tim.2.4.

Secondly, this vice will make a miniſter falſifie the word, turne the truth into a lie, and take ſuch a courſe in handling the word, as ſhall bring meale to the mill. This was noted in the falſe prophets to be the maine cauſe of falſe viſion: Iſai ſpeaking of greedie dogges, who could neuer haue inough, maketh this their propertie, *euerie one looketh to his owne way*, and accordingly propheſied for his owne purpoſe and advantage: ſo Ieremie ioyneth theſe ſinnes together, Ier. 5. 31. *The Prophets propheſie lies, and the Prieſts receiue gifts in their hands:* and Ezekiel telleth vs, that this filthie lucre made the Prophets ſo baſe minded, that for verie *handfulls of barley, and peices of bread*, ſome of them would pollute the name of the Lord, in lying to his people: ſome of ignorance, by the blinding and bewitching of this ſinne: and others againſt their knowledge and conſcience, powring themſelues out through the deceit of Balaams 2

Iſa.56.11.

150 wages. Hence is this ſinne branded iuſtly to bee the ſeede of heretikes, and ſpawne of ſciſmatikes, falſe teachers, and apoſtates. What other was the white which the authors of ſciſme, and heads of faction aymed at? Philip. 3. 19. Rom. 16. 17. *they ſerued not the Lord Ieſus, but their owne bellies.* And no other God ſerued the falſe Apoſtles, who were enemies to the croſſe of Chriſt, but their *bellie* was their God; why ſo? becauſe they minded earthly things; for what any man moſt mindeth, that he maketh his God. Hence could they pleaſe all ſorts of men, & ſoon turne round into ſquare. In their doctrine, ioyne circumciſion with baptiſme, and ſo both Iew and Gentile were contented. In their liues, they would ſuffer nothing for Chriſt: but howſoeuer the ſquares goe, their ſtate and pompe muſt be vpheld. And at this day, what other is the God of Popiſh Prieſts? who for their bellie haue turned all religion into gaine; and almoſt all eſſentiall truths into lyes; both which are readily to be prooued in particular: whereas the true Apoſtles were moſt careful to remooue from themſelues euen the ſuſpition of this fearefull ſinne: who profeſſed that both the Churches knewe, and God bare them record, that they were farre from vſing *flattering words*, or *coloured couetouſneſſe* in their doctrine: and for their practiſe, when they might haue beene chargeable to the Churches, they rather wrought with their hands, that they might be eaſed.

3 3. If a Miniſter ſhould ſpeake the truth, yet in this tainture, how powerleſly, how fruitleſly? for is he a fit man to raiſe others to heauen, whoſe owne heart is rooted in the earth? how coldly ſhall he perſwade others that godlineſſe is great gaine, whoſe gaine is all his godlineſſe? with what heart can he pull other men out of the world, and the loue of it, when it hath wonne the ſtrongeſt and moſt inward hold of his owne heart? with what experience can he teach that the trueſt delight is placed in heauenly things, or that Gods kingdome is firſt to be ſought, when his thoughts are taken vp (as the diſciples were once) in dreaming of a temporall kingdome? with what face can he teach the doctrine of Gods prouidence, when himſelfe carkes and laieth about him, as though he had no father to prouide for him? how can he curbe in others theſe vnnaturall deſires, which (as the dropſie) proceede moſt of fulneſſe and abundance, when as they are ſo ſetled in himſelfe? Thus this one luſt vnfitteth him to all his duties.

Many miniſters ayme at no other ende.

Vſe. This confuteth many baſe minded men in the miniſterie, whoſe thoughts, ſtudie, paines, and labour, are altogether bended and ſet vpon this concluſion, That they wil be rich: to which purpoſe they heape vp liuing vpon liuing, caſt their largeſt extent, and contriue the building of their owne houſes, although in the meane time the houſe of the Lord lie waſt. Hagg. 1. Which grieuous ſinne, if it were ſo fearefully accurſed in the com-

mon

mon people of the Iewes; what a grieuous plague hangeth ouer the head of that Miniſter, whoſe calling laieth a further neceſſitie vpon him, not to build a material houſe made with hands; but a ſpirituall habitation for the Lord, conſiſting of liuing ſtones in the hearts of men: and yet all this worke is neglected, that his owne neaſt may be well feathered. And from the ſame fountaine floweth it, that ſome are knowne vſurers, others are farmours, and husbandmen, rather then *Prophets*; others merchants, buyers and ſellers of Churches, people, and interiour commodities; others in marketting, and yet in farre baſer affaires, ſpend their time and waſt themſelues: which pitifull fruits of this filthie luſt, are ſo riſe and ſo ripe, that if old father Latimer liued in theſe dayes, he would boldly auouch, that if couetouſneſſe were loſt, we might find it in the Clergie: ſome Iudas or other would haue the bagge.

Epiſcopus aut Præsbyter aut Diaconus nequaquam ſæculares curas aſſumat, ſui aliter dejiciatur. Canon Apoſt. 7.

Now there is no great hope of the recouerie of thoſe who are alreadie claſped in the windings of this ſinne; they are deſperately endangered to be drowned in perdition, ſo ſweete is the morſell, and ſo pleaſant is the bootie, that they will not let it goe. To them therefore I will ſay no more, but as Peter to Simon Magus; Pray to the Lord, *that if it be poſſible*, the iniquitie of thy heart may be forgiuen thee. I will rather turne my ſpeach to euery young Timothie and Titus, beſeeching and exhorting them all, timely to preuent this ſinne: and to frame their hearts to that exhortation of Paul, 1. Tim. 6. 11. *But thou, O man of God*, that is, who haſt place, or art to haue office in the Church by ordinarie calling, as the Prophets and men of God of old had by extraordinarie; Thou, who after a ſpeciall manner, art to be Gods peculiar, not as all men by creation, nor as all godly men in reſpect of election and ſanctification; but beſides theſe by reaſon of thy function art, or art to be in ſpeciall ſeruice about God, *flie theſe things:* that is, preſerue thy ſelfe from theſe noyſome luſts, the breeders of moſt filthy and deteſtable cogitations and practiſes.

Apoſtolicall directions for the auoiding of ſo noiſome a ſin.

And if any Timothie ſhould aske, But how may I flie theſe? Paul giueth direction in the ſame place. If thou wouldeſt auoid ſuch noyſome gueſts as theſe are, then 1. *follow righteouſneſſe*, deale iuſtly, giue euery man his owne, as couetouſnes reacheth to it ſelfe the things of another. 1

2. *pietie:* couetouſnes is idolatrie; practiſe thou pietie, which is great gaine, and giueth good contentment. 2

3. *faith:* a ground of couetouſnes is vnbeleefe, but faith is a maine fruite of pietie: follow faith, and thou ſhalt not diſtruſt Gods prouidence, nor carie thy ſelfe as one caſt off, and left to ſhift for thy ſelfe; but ſhalt looke vp to thy father, and waite vpon that hand which feedeth the verie ſparrows, yea the rauens when they call vnto it. 3

4. *loue* to men, a fruite of faith: ſelfe loue occaſioneth 4

152 couetousnesse, but Christian loue seeketh not her owne things, much lesse
5 other mens. 5. *Meeknes*, wayting and expecting Gods comming to the
supplie of our want: opposed to the pride and arrogancie of the couetous, and rich. 6. *Fight the good fight of faith:* striue by faith, patience,
6 and praier, against all these lusts of infidelitie, distrust, earthly mindednes, and such like. 7. *Laie hold on eternall life:* beeing called by faith
7 and hope, lift vp thy heart and affections to heauenly conuersation: thy treasure beeing there, let thy heart be there also. Let schollers set apart to the Ministerie, meditate often vpon this place. Let Ministers consider they cannot both performe their dutie, and make tents as Paul could, and therefore they must lay aside such secular busines as distract them from fitting themselues to teach their people: and in teaching so to carie themselues, that out of the testimonie of their consciences they may be able to say with Paul, Act. 20. *I haue desired no mans gold, siluer, or garments:* yea and their people also may see and say of them, that they haue *sought them, and not theirs*; yea not their owne priuate *profit*, but the profit of many that they might be saued. Preists and Iesuites are content to venture life and limme to winne men to Romish religion, and how much more should Ministers of God be content with any condition to gaine men vnto God.

Doctr. Out of the epithite added to withdraw the hearts of men from couetousnes, calling that a *filthy lucre*, which is gotten by it, we will note two more generall instructions. First, That there is much filthy lucre and gaine, which euery Christian must abhorre: which is the rather noted, because men of filthy and corrupt mindes thinke any gaine cleanly and sweet inough, let it be gotten by hooke or crooke, or blowne in by any winde. But we are to know, that much gaine is filthy, on which the Lord will one day so blow, as the third heire shall haue little cause to smile in it. Now according to our former interpretation, whatsoeuer gaine it is, the prosecuting whereof may argue a base, and filthy minde; or whatsoeuer is ioyned with any sinne, that is a filthy lucre. But because men are loath to take knowledge of such a sweete sinne in such generalitie, I will in particular giue some tast hereof, and then vse some motiues against it. For the former I will comprehend it in three rules.

Dulcis odor lucri.

Sundrie kinds of filthy lucre.

First, all vniust gaine in dealing, whether in bargaining, or out of bargaine, is *filthy lucre*. In bargaine: as selling things, 1. *vnprofitable* for the Church or common wealth. 2. *vnsaleable:* as, 1. Church-patrimonie, as Symonists: 2. liberalitie, as vsurers: 3. time, as most Chapmen and Marchants: 4. lies, as lawyers of knowledge defending bad causes. Thirdly, things knowne to them to be *defective*, either in *substance*, or *vse*, whereby they become of vniust price, either in that they are not of

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that profit to the buyer they ought; or that quantitie, becauſe of vniuſt weights or meaſure: but moſt of this is confeſſed filthy lucre. Out of bargaine; 1. That gaine which any man taketh for ſome dutie which he neglecteth, or omitteth: the ſinne of Nonreſidents, idle or idol and inſufficient Miniſters. 2. That gaine which is taken by vnderhand corruption; as bribes, which blinde the eyes of the wiſe, to the ſtaying or peruerting the courſe of iuſtice. 3. That which accreweth by vnwarrantable or vniuſt policie; as for a man to breake, and become banquerupt to enrich himſelfe: an vſuall courſe, but diſhoneſt inough, yea an horrible theft, in many deſeruing no leſſe puniſhment, then our lawes inflict vpon theft. 153 1 2 3

2. *Rule.* All that gaine that is gotten by gaming for mony, as by carding, dicing, bowling, wherein men ſeeke to benefit themſelues by other mens loſſe, is a *filthy lucre.* For euery penny muſt be accounted for, and if it be not patrimony or gift, ought to be gotten in the ſweate, and labour of a lawfull calling. And conſequently all ſuch gaine as comes in by partaking and abetting in theſe ſinnes; as to make gaine by conuerting their houſes into gaming houſes, ſtageplay houſes, or tipling houſes, all which are the receptacles and rooſtes of filthy and vicious perſons; and the gaine therefore cannot be but filthy: the laſt of which three, although there haue beene and might be a neceſſarie vſe of, yet ſuch is the common diſorder of them generally, that in ſtead of alehouſes we may call thē hel houſes: for a Chriſtian man need no other hell, then to be next neighbors vnto them: but if there be any better ordered, I ſpeake not againſt them. II

3. *Rule.* All that gaine that goeth hand in hand with the violence of any of Gods laws, is *filthy gaine.* As that which is gotten by needles oaths, true or falſe; againſt the third commandement: or by riding out on the Sabbath day, or ſtaying at home by employment in the ordinarie calling, out of verie extraordinarie neceſſitie, againſt the fourth: or the price of an harlot, againſt the ſeauenth: or by ſtealth and vailes, whereby men vnconſcionably ſhape out their owne commoditie out of another mans cloth: or by any manner of oppreſſion, and grinding the faces of the poore, as by monopolies, enhanſing, ingroſſing, and regrating corne or other commodities, againſt the eight: or by lying, and diſſembling, which is as ordinary with many as their trading is, againſt the ninth. All theſe, with diuerſe other kinds, almoſt againſt euery commandement, are filthy lucre. Of all which the Apoſtle ſpeaketh, 1. Theſſ. 4. 5. *Let no man oppreſſe or defraud his brother in any thing:* and addeth two reaſons; 1. becauſe the Lord *is the auenger* of all ſuch things: 2. becauſe we are *not called to vncleannes*, but vnto holines: implying that theſe are III

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practiſes, farre *vnbeſeeming that holines* vnto which a profeſſor of Chriſt is called: as in Eph. 5. 3. 5. he reckneth vp theſe kinds of ſinnes among thoſe which for the vncleannes and filthines of them, ought not to be named among Chriſtians.

Trie thy gaine that it be not filthie.

Now it becommeth euerie man to examine his gaine, and trie by theſe rules whether it be *filthie gaine* or no; that if he finde it ſo, it may no longer cleaue to his fingers, but he may caſt it away from him, as *Zacheus* did: and for time to come beware of ſuch a foule blemiſh, wherewith not onely the ſoule and conſcience, but euen that holy profeſſion which euerie one (even the worſt) make of obedience vnto the Goſpel, is blemiſhed and diſhonoured: and the rather for theſe conſiderations.

1. In regard of that holy commandement, Philip. 4. 8. whatſoeuer things are honeſt, iuſt, pure, worthy loue, of good report, in which are any vetue, any praiſe, *thinke* on theſe things, and *doe* them, v. 9. *Obiect.* But it is impoſſible to liue by true and honeſt dealing. *Anſ.* Marke the promiſe of God made to ſuch dealing in the words following; the *peace of God ſhall be* with you, that is, his fauour and loue in Chriſt ſhall embrace you, and all that outward proſperitie and ſucceſſe as his wiſedome ſhall thinke meete for you.

God cannot bleſſe that which his law hath curſed. Prou. 10. 22.

2. Conſider that it is not euerie gaine that makes rich; euerie gaine may bring in wealth and abundance, but mans life ſtands not in that, but in the *bleſſing of God which maketh rich*, and he addeth no ſorrowes with it: and therefore a Chriſtian man ſhould not purſe that pennie which he ſeeth not made his by Gods bleſſing, and which he cannot craue a bleſſing vpon. Now can God vouchſafe a bleſſing vpon that, which his vnchangeable word hath blaſted alreadie? for *treaſures of wickednes ſhall not profit:* and can his hand bleſſe that which his lawe hath curſed, as ſinne or ioyned with ſinne? which diſhonoureth the perſon and profeſſion of a Chriſtian? farre be it from the Lord to be ſo contrarie vnto himſelfe.

Prov. 10. 2.

All is not gotten which is ſo gained.

3. Conſider that ſuch filthie gaine, is for moſt part put in a broken bag; or if it ſtand a while with a man, the iuſtice of God raiſeth him vp ſome foole or vnthrift for his heire, who ſhall as faſt and ſinnefully ſcatter as euer the father gathered, to the ruine of himſelfe, and not ſeldome of the whole familie: as our eyes haue ſeene many great heires, who haue conſumed themſelues and all their ſubſtance aboue ground, long before their fathers carkaſes haue beene conſumed vnder ground. Who hath not ſeene the curſe of God in the houſe of the *lyar and theife*? or who of reaſon is ſo young as he cold not daily obſerue it? Here is alleadged prouidence and care of wife and children, &c. but conſider aright of the matter, and thou ſhalt ſee no iuſt reaſon why the care of wife or children,

ſhould cauſe a man to giue vp himſelfe to filthie lucre: for this is the way to bring the greateſt curſe and want vpon his houſe and children; for ſo runnes the threatning, The curſe entreth into the houſe of the lyar and theefe, and curſed ſhall his children be after him: and Iob obſerued that the *offſpring of the wicked are not ſatisfied with bread*, although himſelfe often be: the promiſe to the iuſt is to inherit the land, but the wicked ſhall not *dwell* in it, that is, ſhall not abide and continue in their generations: their poſſeſſions ſhall ſpue out the vngodly poſſeſſors.

Iob 27.14.

Doctr. 3. The Scriptures ſpeaking of riches for moſt part ioyneth ſome ſuch epithite with them as may be a backbyas to withdrawe the hearts, and affections of men from them: as here *filthy lucre*. *Salomon* obſerued an euill ſicknes vnder the ſunne; or ſuch an euill as bringeth greife with it, namely riches reſerued *for the hurt* of the owner: then riches are not alwaies heaped vp for good. The Prophet *Micha* obſerued much wealth in the houſe of the wicked, but it was *treaſures of wickedneſſe*. And therefore all treaſures and ſtore are not iuſtifieable, nor comfortable. *Habacuk* calleth the increaſe of wealth, the lading of a man with *thicke clay*. Chriſt tearmeth the care of them, *thornie cares*: and themſelues *deceiueable riches*. *Paul* ſtileth them by the title of *vncertaine riches*, according to that of *Salomon* Prou. 23.5. *Riches haue wings*, and flie away like an eagle. For what other cauſe doth the Scripture of purpoſe euery where ſpeake of them, that we can ſcarcely read two words together of them, but the one ſhall be as a curbe to reſtraine our deſires from them; but to abate our fierie edge, and weane our affections from the immoderate hungring after them? And further, becauſe the ſpirit of God ſeeth what is in man, and well perceiueth the hardnes and knottines of our mould in this behalfe; he hath prepared other wedges as hard as this, to ſubdue theſe couetous luſts. As,

The very phraſe of Scripture ſpeaking of riches ſhould pul our hearts fró them.
Eccles. 5.12.
Micha. 6.10.
Abac. 2.6.
Matth. 13.22.
1. Tim. 6.17.

1. By giuing them the name of the moſt grieuous ſinne: couetouſnes which *is idolatrie*, Coloſſ. 3.5. There is neuer a couetous man but would be loath to be counted of but as a Chriſtian, and a good neighbour, &c. but indeed if he looke his face in the Apoſtles glaſſe, he is no better then an *Idolater*: for his heart is quite withdrawne from God. Iob in his time knew ſome that made Gold their hope, and heard ſome ſay to the wedge of gold, *thou art my confidence*. And Satan knew that either this temptation would bring Chriſt to idolatrie or none; his laſt and foreſt temptation was, *all theſe will I giue thee*; which if it be reſiſted, it is time for him to depart.

Eph. 5.5.
Iob 31.24.
Matth. 4.

Secondly, by aſcribing vnto it an inuincible power to hold men in the practiſe of all impietie, diſcouering it to be an enemie to all religion, and oppoſing it vnto pietie and godlineſſe: 1. Tim. 6. It keepeth out the word

156 where it is not, it choaketh the word where it is: it maketh of profeſſors, reuolters, and Apoſtates; who in their beginnings could with Iudas, ſeeme to forſake all as the other diſciples did; yet long before their end haue with Demas forſaken the truth, and embraced the preſent world: that (as the young man) they came not ſo haſtily, as they departed heauily. It hath cauſed many diſcontented ſtudents to growe vp to reſolution, in hereſie, poperie, treaſons, and moſt deſperate attempts. And it is no leſſe enemie to righteouſnes then to religion, beeing an vnmercifull and cruel ſinne, often with ſome one ſtroke, deſtroying fathers with their children, orphanes, widowes, families, and whole townes. For whence are oppreſſings, rent-rackings, vſuries, monopolyes, theſts, robberies, and murders? are they not eſpecially from theſe couetous luſts, which fight in the members?

3. By ſhewing the blacke taile of this ſinne, which cauſeth the Lord in his anger to ſmite with grieuous ſtrokes; Iſay 57. 17. for *his wicked couetouſneſſe I haue beene verie angrie with him, I haue ſmitten him, and hid my ſelfe from him:* and is one of the ſinnes for which the *wrath of God commeth vpon the children of diſobedience*, Coloſſ. 3. 5. teaching that ſuch perſons as diſobediently go on in this ſinne, and will heare no counſell againſt it; Gods wrath burſteth out againſt them, and tumbleth them to hell: for no perſons of ſuch vile affections ſhall enter into that holy citie, into which no vncleane thing can enter: a truth of ſuch certentie, that the Apoſtle aſſureth himſelfe, that there is none but *knoweth* that the couetous perſon which is an idolater, hath no inheritance in the kingdome of God and Chriſt. Let the couetous perſon then conceiue of his eſtate as he will, God taketh him for his enemie: for he ſhutteth none out of heauen but his enemies.

Eph. 5. 5.

The ſymptoms and ſignes of this craning ſicknes.

Queſt. But how ſhall I know this diſeaſe creeping vpon me? *Anſw.* The proper ſymptomes of it are; 1. *A greedie deſire* and thirſt, like that of the horſeleach, which ſaith alwaies, *giue, giue:* yea the more a man hath, the more he wanteth; as the dropſie perſon, the more he drinketh, the more he thirſteth: ſo the more riches increaſe, the more is the couetous heart ſet vpon them. For if God poſſeſſe not the heart, it can neuer be ſatisfied: the whole circle of the round earth, can neuer fill vp the ſquare corners of a couetous mans heart: only godlines can giue contentment. 2. *A nigardly heart to himſelfe:* Eccle. 6. 2. there is a man to whom God hath *giuen riches, and treaſures*, and honour, and he wanteth nothing for his ſoule of all it deſireth: but God giueth him *not power to eate thereof.* Although he hath abundance, yet the couetous heart keepeth the key whereby he hath locked it from himſelfe: ſuch a man (grudging the very neceſſarie vſe of his wealth to himſelfe) can be

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moſt baſe and ſordid, in his dyet, apparell, and whole courſe, and is loath to beſtow any thing that is good on himſelfe. Thus he hath the things, but little or no good of them: for what is the goodnes of a thing, beſides the vſe of it? the poſſeſſion is but a title beyond the vſe. And this note brandeth a number of men, whoſe whole life hath beene nothing but a gathering of goods, and a ſauing from himſelfe of goods gathered, vntill he hath ſo abounded, as he can ſee no bottome nor end of his wealth, and then the moſt nigardly perſon can be content to ſet out himſelfe and his, euen to riot and prodigalitie: as it was obſerued in the couetous rich man, Luk. 12. 19. when his ground was ſo fruitfull, that he had no more place to lay it: and when he had laid vp goods inough for many yeares, then he could ſay, *ſoule liue at eaſe, eate and drinke*, but neuer before. 3. *A withdrawing of the heart and hand from good duties*, and neglect of the good of the Church, and of the poore. Good words indeed are good cheape, and faine would they do ſome thing ſo farre as mouth-mercie can extend: but the truth is, *Lazarus* can ſcarce get the crummes; but their dogges are dearer vnto them, then the poore members of Chriſt: ſee Iames 2. 16. or if they part with any thing to any godly vſe, it is wrung from them, as water out of flints; delaies are made either till the preſent opportunitie be ommitted; or till there be no remedie: whereas the Lord loueth a chereſull giuer: and Salomon ſaith; ſay not to thy neighbour, *Come againe to morrowe, if now thou haſt it.* 4. *A grudging of confidence in them*, as in a ſtrong hold: Prou. 10. 15. *The rich mans goods are his ſtrong citie*: Luk. 12. the rich man ſaid to his ſoule, *ſoule take thy reſt*: & whereupon ſhould it reſt? thou haſt *inough for many yeares*: but what a foole prooued he himſelfe thus to reckon without his hoſt: he could gather riches together, but he could not tell who ſhould enioy them. So what other is the couetous mans confidence, then the leaning vpon theſe ſtaffes of reed; which while they thinke to ſuſtaine themſelues by, they ſhiuer into peeces, and pearce the hand of their holder. And whence are thoſe ſo frequent inward diſcourſes and reaſonings of the diffident hearts of moſt men, yea often of good men, who are too readie to dreame of an vnſhaken proſperitie: as Dauid, I ſaid in my proſperitie, *I ſhall neuer be moued*, and this wealth cannot decaie; but from this ground, that the heart is withdrawne from God, and ſet vpon the creature: oh theſe goods will ſtand by mee, what dearth, what ſicknes, what changes ſoeuer come, I ſhall be able to ſhift & ſend for one: and thus whereas the bountifulnes of God ſhould lead vs to himſelfe, it keepeth downe the heart from beeing raiſed towards him, who is the portion of his people; ſo as it is too well contented to liue without him, as finding more ſweetnes in the pawnes of his loue, then in

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himselfe.

Meanes to forbeare such couetous desires.

Quest. But by what meanes may I subdue, and keepe vnder this couetous desire? *Answ.* 1. *Meditate*, 1. on Gods *Commandement*, Pro. 23. 4. *trauell not too much to be rich:* and, Matth. 6. 25. *Care not what yee shall eate or drinke:* and, hauing *food and rayment, let vs therewith be content.* And reason there is, that seeing distracting and sollicitous thoughts are the ground of couetous practises, the care of a Christian must be to walke diligently in his calling, but leaue all the successe and blessing of it vnto God. 2. On Gods *promises*, assuring thee that whilest thou thus leanest vnto him, his prouidence shall become a plentifull portion vnto thee: Psal. 55. 24. Cast thy burthen vpon the Lord, *and he shall nourish thee*; 1. Pet. 5. 7. Cast all your care vpon him, for *he careth for you:* make these promises thy purchase, and possesse them by beleefe, and they shall be in stead of a bridle vnto all couetous and greedie desires of gaine. And thus the Apostle dissuadeth it, Heb. 13. 5. Let your conuersation be without *couetousnesse*, and be content with things present. They might aske, but how shall we attaine hereunto: haue we not cares, and charges vpon vs? True: but you haue where to lay them: for he hath said, *I will not leaue thee, nor forsake thee.* 3. On thy *owne deserts:* whereby Iacob in want staied his minde, *I am lesse then the least of thy mercies.* 4. On *the inordinacie of thy desire:* for how little is nature contented with? and a verie little aboue a little choketh it; and yet grace is contented with much lesse: it careth not how litle it see about it, for it beleeueth the more, hopeth the more, trusteth the more, prayeth the more, and loueth the more. All the labour of a man (saith Salomon) *is for his mouth*; the mouth is but little and straite, soone filled, *yet the desire is not filled:* noting it to be an vnnaturall desire in many men, who labour not as men that were to feede a mouth, but a great gulfe, fit to swallow whole Iordan at a draught; or such a mouth as the Leviathan, which receiueth the carte and drawers of it.

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We ought to be content with things present, becaus God is alwaies present with his.

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Eccles. 6. 7.

2. Practises.

2. Practise these rules following. 1. Carrie an equall mind to pouertie and riches: and aime at Pauls resolution, *I can want, and abound*, I can be full and hungrie, in euery condition I can be content. If the world come in vpon thee, vse it as not vsing it: if it doe not, yet account the present condition the best for thee, because the Lord doth so account it: and the way to get wealth, is to giue it vp into Gods disposition; as Abraham by offering vp Isaac to the Lord, kept him still. 2. Turne the streame of thy desires from earthly to heauenly things; making, with Dauid, God thy portion, then shalt thou be better without these, then euer thou wert or canst be with them. Zacheus when he had Christ was rich inough, although he had not a quarter so much as he had before:

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and for his graces eſteeme them aboue goods, crauing with Salomon, wiſdome before wealth; the bleſſing of Iacob before Eſaus pottage. Eſpecially labour to feele the want of Chriſt aboue all things; for this hunger would ſtarue the other, and worke this effect, that while the foole gathereth riches to himſelfe, and is not rich in God, thy conuerſation ſhall either be without couetouſneſſe, or if at any time thou couet, it ſhal be certaine, not vncertaine riches, which thou maiſt treaſure vp in heauen, and then ſend thy heart after them: while the other are fit onely to fixe the hearts of the poſſeſſors in the earth. Hereunto agreeth that of Paul, to *reioyce in the croſſe of Chriſt*, by which the world ſhall be crucified to thee, and thou vnto it; for once beginne to reioyce in the things which he hath done and ſuffered for thee, and thou wilt beginne alſo to account of all things as doung in compariſon of him: hereupon the world will beginne to frowne on thee, and hate thee, and then ſhalt thou with more eaſe hate it: and thus daily the more thou riſeſt with Chriſt, the more wilt thou ſeeke the things that are aboue. 3. Thou muſt goe one ſtep further, daily to croſſe the affection directly. 1. by daily ſeeking the aſſurance of the pardon of ſinne. 2. by daily prayer againſt this ſinne eſpecially. 3. by daily reading the Scriptures, which are the ſword of the ſpirit to cut off ſuch luſts; wiſely obſeruing and applying ſuch places as moſt croſſe it. 4. by beeing readie to do good, and diſtribute, and exerciſing liberalitie vpon all good motions and occaſions. So Paul counſelleth rich men to become rich in good works, 1. Tim. 6. 18. The earthly minde will ſay theſe are hard taskes: but let ſuch a one conſider, how hard it is for a couetous rich man to get into the kingdome of heauen.

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Luk. 12. 21.

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Verſ. 8. *But harberous, one that loueth goodneſſe, wiſe, righteous, holy, temperate.*

Now the Apoſtle proceedeth to make enumeration of thoſe vertues, which in the Miniſter are to be oppoſed to the former vices, of which we haue ſpoken at large: and theſe vertues are oppoſed either ſpecially, as to couetouſneſſe, *hoſpitalitie*; to frowardneſſe, *loue of good* things, and *men*; to drunkenneſſe, *wiſedome* and *ſobrietie*: or elſe more generally two other vertues are ſet againſt them all; namely, *righteouſneſſe* in regard of men, and holineſſe in reſpect of God. Whence before we come to the particular handling of thē ſeuerally as they lie in the verſe, this inſtruction is generally to be noted: That, it is not ſufficient for the Miniſters, neither any other Chriſtians to be free from many vices, but for the beautifying of their place and profeſſion, they muſt ſhine out by many poſitiue graces, to the glorie of God, and the gracing of his glorious Goſpell, which they teach and profeſſe. 1. Tim. 6. 11. *But thou O man of God, flie*

Doctr. The miniſter muſt not onely be free from vices, but for the honour of his place ſhine in poſitiue vertues.

theſe

160 *these things, and followe after righteousnesse, godlines, faith, loue, patience, &c.* which truth is euident in an inferiour office, euen in the poore widdowes which were to be admitted to the seruice of the Church, cap. 5. 10. And for the common Christian the commandement is not onely to *eschewe euill*, but *doe good*: and the generall reasons are these.

Reasons. 1. Euery commandement in Scripture hath two parts, the affirmatiue, and negatiue, and one of these still included in the other. God in his law commanding any good, forbiddeth the contrarie euill, and this euen mens lawes doe: so in prohibiting any euill, he enioyneth the contrarie good, which mens lawes doe not: for example. Forbidding to take his name in vaine, hee commandeth the holy vse of it: and forbidding to steale or kill, he commandeth truth, & charitie; the ground whereof is this, that Gods lawe is not onely a bridle to restraine vice (as mens be) but also a rule and direction, and way, whereby and wherein to walke.

2. 2. The true knowledge of Christ is effectual, & operatiue, for to know Christ right is to be a true beleeuer: Now euery true beleeuer, is 1. Gods newe creature, and such a workemanship as is *created vnto good works*, Eph. 2. 10. 2. Gods peculiar to *set out the vertues* of him that called him out of darkenesse into a wonderfull light, 1. Pet. 2. 9. 3. Gods planting, to grow vp as by the riuers of water, to a tree of righteousuesse, *laden with the fruits of* the spirit: for this is the blessing of the Lords plants, Isa. 61. 3. 4. a member of Christs bodie, and therefore (as a member in the bodie) must not onely be harmelesse, but of good vse for the seruice and benefit of the whole.

3 3. The danger of fruitlesnesse in Christianitie: for not only the ground that brings thornes and thistles is neare a curse, nor onely the tree that bringeth forth bad fruit is nere the burning, but if it bring not forth good fruit, it shall be hewne downe and cast into the fire. The rich glutton was sentenced for not releeuing Lazarus; he did him no wrong, one would think, nor tooke nothing from him; but he did him no good, and so detained his right from him: so the tenour of the sentence shall runne at the last day, not against them onely who reuiled, reproached, condemned, or crucified Christ, but those also who clad him not, fed him not, harboured, and visited him not.

It is no sufficient iustification of a minister to say he is an harmeles man. *Vse.* 1. This doctrine fully answereth a common plea which is made for the iustifying of many drones, insufficient, and ignorant ministers: they are euerie where receiued in the minds of most, as honest simple men, well meaning, peaceable, and harmelesse, and such as would be loth to doe any man iniurie: and all this is well, but what fruits of the spirit haue they? what wisedome of God shineth in them? what sufficiencie to doe the dutie of their calling? what loue to Gods people? what dili-

gence

gence in preaching, and making knowne the wayes of God? oh no, here we cannot ſay much: then I ſay, thou ſayſt not ſo much as would haue mooued our Apoſtle to haue either admitted, or permitted ſuch in the Miniſterie: who requireth that ſuch ſhould not onely be not graceleſſe, and wicked, but gracious perſons, ſhining in the robes of pietie and righteouſneſſe.

2. This doctrine diſcardeth alſo a number that goe vnder the name, and in the number of Chriſtians; who thinke it Chriſtianitie enough to be harmeleſſe, ciuill, or neighbourly men: or if they can ſay with the Phariſie, I am not thus and thus, an oppreſſer, an vſurer, nor as ſuch and ſuch preciſe and nice fellowes, who are as much hated of them, as euer were the Publicans of the Phariſies; I pay my Church duties, and giue euerie man his owne: and this is the religion of the common Proteſtant. But ſuppoſe thou wert thus guiltles as thou ſaiſt; yet art thou not yet halfe a Chriſtian: for the Apoſtle Peter writing to beleeuers, enioyneth them not onely to *flie the corruptions* that are in the world through luſt; but *moreouer to ioyne* vertue with faith, and with vertue knowledge, and with knowledge temperance, and patience, and godlines, and brotherly kindneſſe, and loue: and addeth two reaſons, 1. *If theſe things be in you and abound, &c.* teaching that without theſe poſitiue vertues, all the knowledge of Ieſus Chriſt, and conſequently his profeſſion, is idle and vnfruitfull. 2. *If any haue them not, he is blind and cannot ſee a farre off, and hath forgotten that he was purged:* that is, ſuch a one ſeeth but a little in heauenly things, and little regardeth that couering, and curing of ſinne goe together: nor that remiſſion and purging of ſinne goe with ſanctification of life and ſtudie of well doing, and conſequently can be no Chriſtian: which agreeth with Chriſts owne poſeſſion, that if any abide in him, he cannot chooſe but bring forth much fruit. Againe, it ſhall not be enquired in the laſt iudgement, what thou art not, nor iudgement paſſe according to that thou haſt not; but what art thou? what haſt thou? haſt thou receiued the ſpirit of Ieſus Chriſt? if thou haſt not the ſpirit of Chriſt, thou art none of his: haſt thou reciued the fruits of that ſpirit; ſuch as are loue, ioy, peace, long-ſuffering, gentlenes, goodneſſe, faith, meekenes, temperance? If any haue the ſpirit of Chriſt, it is *life in him vnto righteouſneſſe:* theſe ſhall ſhewe the faith of thy heart, and that thou art a ſound Chriſtian, and not in ſhewe, as the moſt content themſelues to be.

2. Pet. 1. 4. 5.

Ioh. 15.

Gal. 5. 22.

Rom. 8.

Now to come neerer the vertue it ſelfe: the word ſignifieth one friendly to ſtrangers, and readie to lodge and entertaine them: a dutie much commended in the Scriptures vnto all Chriſtians, as a ſweete fruit of liberalitie; but vnto the Miniſter eſpecially, as a father and preſident vnto

φιλόξενον.

162 the flocke. In the precept conſider foure points. 1. The occaſion of it. 2. whether it bindeth euerie Miniſter, and how farre. 3. the reaſons enforcing it. 4. the vſe.

1 Firſt, the ground of it was the diſtreſſed eſtate and condition of the Church, which by reaſon of many tyrants and perſecutors was driuen into many ſtraights, partly perceiued in preſent, and partly foreſeene by the propheticall ſpirit of the Apoſtle: not onely in the tenne perſecutions then imminent, but alſo in the ſeuerall afflictions in the world, in which they were to finde tribulation euen to the ende of it. For as it is in this aſpectible world, which is ſubiect to ſo many changes and mutations, becauſe it ſtandeth in the viciſſitudes of yeares, moneths, daies, & nights: ſo much more is it in the ſpirituall world of the Church; which in the earth is acquainted with her winter as well as ſummer, her nights as well as dayes: ſomtimes the ſunne of righteouſneſſe moſt comfortably ſhining, and imparting his heate and light, by his neere approach vnto her: yea, and ſometimes there be two ſunnes in this firmament: for together with the ſunne of the Church, the ſunne of the world affoardeth warme and comfortable dayes, for the full beautie, libertie, and glorie of the Church. But ſometimes againe this ſunne departeth in diſpeaſure, and carrieth the ſunne of the world with him: then is a blacke winter of the Church, nothing but ſtormes and tempeſts, perſecutions, and trialls one in the necke of another, and ſcarſe one faire gleame betweene. Now in ſuch times the poore Church is driuen to trauell for reſt, and the innocent doue of Chriſt cannot finde in her owne land any reſt for the ſole of her foote; well may ſhe flie abroad to ſeeke her ſecuritie. In all which times euerie Chriſtian is bound by this and ſuch like precepts, to giue her harbour and ſafe conduct, till the daſh and ſtorme be ouer. Beſides, ſuppoſe the Church in generall at her beſt eſtate; yet the particular members of the Church, are for moſt part poore and needie: and euen then ſubiect to many troubles, for keeping the faith and good conſciences, by meanes whereof they are often driuen from houſe and home, and ſometime are in baniſhment and exile, ſometime in priſon and bonds: all whom the Lord commendeth to the charitable and Chriſtian deuotion of Chriſtian men; and bindeth them to the cheereſull receiuing and releeuing of them in ſuch neceſſitie: let them be ſtrangers, yet if they be of the houſhold of faith, they haue right to harbour and releeſe: and in the practiſe of this dutie, the Apoſtle requireth that the Miniſter be the foreman.

11 Secondly, It will be inquired, whether euerie miniſter muſt be harborous and hoſpitable? and if he muſt, what ſhall become of them whoſe liuings are ſcarce able to harbour themſelues; and much more of the ſwarmes of our tenne-pound men, and verie many ſcarſe halfe that to

maintaine their familie: it seemeth that euerie Minister ought to be a rich man.

Euery minister euen the poorest may be harbourles.

Ans. It is not for me to prescribe any thing in the Church constitutions concerning Impropriations and Nonresidencie, the former whereof were they restored to the Church, and the latter remooued out of the Church, no doubt there were, but that sufficient ministers might be sufficiently maintained & furnished to hospitalitie through the land. But this I say, that the poorest Minister may not exempt himselfe from this dutie, neither is altogether disabled from it: a poore man may be mercifull, and comfortable to the distressed some way or other, as if with Peter and Iohn he haue not money, nor gold, nor meate to giue, yet such as he hath he can giue: he can giue counsell, prayers, and affoard his best affections: such cups of cold water shall not be vnaccepted nor vnrewarded of him, whose propertie is to accpet a man according to that he hath, and not according to that he hath not, where he seeth a readie minde. Thus must that place, 1. Tim. 5. 10. be vnderstood, such widowes as were to be receiued into the seruice of the Church, were to be chosen of such as had beene hospitable and harberous: Now in all likelihood many of them, if not the most, were verie poore, and had no great matters to be liberall of: & therfore the Apostle seemeth in the next words to declare wherein this hospitalitie might be shewed, euen by such as had knownt want; namely if they had performed bodily labour vnto them, washed the Saints feete, bestowed their best affections, and chearefull labour for their releefe: and thus might these poore widowes (like that widdow, Luk. 21. 2.) casting in their two mites into Gods treasurie, finde more acceptance with him, then many rich men in giuing greater beneuolences to the distressed Saints.

Act. 3. 5.

Matth. 10. 42.

2. Cor. 8. 12.

Thirdly, the reasons enforcing this precept vpon the Minister especially, are these.

1. In regard of strangers, he must take vp this dutie, whether they be strangers from the faith; that hereby he might winne them to the loue of true religon, which they see to be so mercifull and liberall: or else if they be converted much more, that he may comfort and confirme such as are banished, or otherwise euill entreated for the confession and profession of the truth: for if euery Christian, much more must the Minister be *affected to those that are in bonds*, as though himselfe were bound with them: and consequently looke what kindnesse he would receiue, if he were in their condition, the same to his power hee is to bestowe vpon them.

Heb. 13. 3.

2. In regard of his owne people, vpon whom by this meanes he sealeth his doctrine sundrie waies; but especially if he keepe open house for

164 the poore Christians in want, he bindeth the soules of such receiuers to obey the word; and encourageth them by his entertainment in their entertainment of the Gospell. Which is the reason rendred by Hezekiah, why the people must giue the Priests a portion of their offerings, *to encourage them in the lawe of the Lord.* And thus by both these meanes the Minister by receiuing the poore members of Christ, becommeth a *great helpe* vnto the truth: which dutie is imposed euen vpon euerie Christian, by the Apostle Iohn, 3. *Ep.* 8.

2. Chr. 31. 4.

Fourthly, the vse. 1. It teacheth that it were to be wished that the maintenance of euerie Minister were competent, certaine, and proper vnto himselfe, that he might haue wherewith to performe this so necessarie a dutie.

2. In regard of poore strangers, to stirre vp ministers and people to a liberall heart towards them all, but especially if they be such, as the *land of whose* owne *possessions beeing vncleane, come ouer vnto the land of the possession of the Lord, wherein the Lords tabernacle dwelleth.* Pittie it is that hauing such a clowd of examples in the Scriptures to lead vs in this dutie, yet that it should be so farre out of request. How fewe children hath Abraham the father of our faith among vs, who sit in the doore of their tent, to watch *for and enforce strangers* to receiue their best entertainment? Few be our Lots, who will vndergoe any losse, any indignity, before strangers shall sustaine any harme at all: he will offer his owne daughters to their violence, he will vse reasons, they had knowne no man, and that which would haue perswaded any but the Sodomites hee vsed last, that they were strangers, and were come vnder his roofe. Few *Iobs* who will not suffer the stranger to lodge in the streete, but open their doores to him that passeth by the way. *Gaius* hath fewe followers who was Pauls host, and the host of the whole *Church*: he was no inkeeper, but his house was as open as any inne to receiue distressed Christians. Fewe women of account imitate the Shunamite, who constrained Elisha as he passed by to turne in, and eate bread; that consult with their husbands to trimme vp some little roome for the men of God, and to set them vp a bed, and a table, a stoole, and a candlesticke: nay, I wish that euen the old Gentiles themselues might not be induced to the shame of Christians: who so religiously obserued this dutie, that of all other vertues they made their greatest god Iupiter the patron of it, and called him therefore ξενιον.

Iosh. 22. 19.

Gen. 18.

Iob 32. 32.

Rom. 16. 23.

Reasons to be hospitable to strangers.

1 And as we abound with examples, so we might be plentifull in reasons and motiues to prouoke our hearts hereunto; but to auoid prolixitie I will name these foure. 1. It is a notable fruite, and testimonie of faith, which worketh by loue vnto all, but especially towards the household of

faith.

faith. So ſoone as Lydias heart was touched and ſhe baptized, marke how heartily ſhe inviteth Paul and Silas to her houſe: If yea haue counted *mee faithfull, come into my houſe, and abide with mee: and ſhe conſtrained vs*, Act. 16. 15. 2. It is a fruitefull and gainefull courſe of Chriſtianitie; neuer any loſt by it. Some hereby (ſaith the Apoſtle) haue *receiued Angels*, as Abraham, and Lot: and with them the one had beſides the promiſe of a ſonne, the deſtruction of Sodome reuealed vnto him; and the other had deliuerance from the ſame. And ſurely ſuch ſtrangers as of whom we ſpeake, namely poore Chriſtians, bring no ſmall good with them. That woman of Shunem that receiued the Propher, had aboue a Prophets reward; the promiſe and gift of a ſonne when ſhe was olde: and the raiſing of him to life, when he was dead. Iacob being hunted from home, Laban receiueth him, and is bleſſed for his ſake. Rahab entertaineth the Spies ſent from home; and not only ſhe but all her family is ſaued in the ſacking of Ierico. Ioſeph beeing ſould from home, Egypt receiueth him, and all the Land was preſerued by him. Gaius his loue was teſtified to the Church in his time, but is commended in the Church through all ages. What good our ſelues haue gotten by ſtrangers amongſt vs, we ſhould be vnthankefull not to acknowledge; the bleſſing of the poore hath light vpon vs, and we haue a long time fared better for affording harbor to the poore Saints of God which haue come a farre vnto vs. 3. Conſider that our ſelues may become ſtrangers, for the earth is the Lords; and he may giue our Land to other inhabitants, and make our ſelues ſtrangers: and then we would looke for more kind entreatie, then a number ſhew toward ſtrangers. And laſtly, if that be a ſtrong reaſon of the Lord, Lev. 10. 19. *Loue the ſtranger, for yee were ſtrangers*; it bindeth vs much more, who all of vs are ſtrangers and pilgrims here vpon earth, not hauing here *any continuing citie, but we looke for one to come*, Heb. 13. 14.

Obiect. But ſome may be diſſemblers and wicked men, whom we may receiue for brethren and Diſciples; and not knowing a man, I may be abuſed, and looſe both my gift and reward. *Anſw.* Chriſtian wiſedom, and Chriſtian loue, muſt goe hand in hand. But here is a caſe in which charitie muſt ouerrule the matter, and that is not *ſuſpicious*, but *hopeth the beſt* of euery one, where there is no euident proofe or preſumption to the contrarie. And if thou receiue a Miniſter diſtreſſed in the name of a Miniſter, or a priuate diſtreſſed man in the name of a righteous man, and giue him but a cup of cold water with a good heart, in that thou thinkeſt he belongeth to Chriſt, let him be what he will at his owne perill, thou looſeſt neither gift nor reward: Chriſt hath vndertaken to repay it thee; & thou performeſt a *fruit* of faith, *which ſhall further thy reckoning*.

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Heb. 13. 2.

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Vse. 3. If ſtrangers by this precept may challenge harbor, much more may the poore members of Chriſt amongſt our ſelues. If a ſtranger, who is caſt out of houſe and home for the profeſſion of Chriſt, ought to be releeued, much more our owne, ſuffering in good cauſes, whether bonds or impriſonment, loſſe of liuing, baniſhment, or whatſoeuer they ſuffer, if for keeping good conſcience. And the like is to be ſaid of our aged, feeble, and impotent poore; who haue beene in many places of the Land pittileſſely neglected and deſpiſed, ſo farre as (notwithſtanding the wholeſome lawes prouided in that behalfe) ſome of them haue beene ſuffered to pine and die in the ſtreets, for want of harbor and releeſe. The Lord lay not this ſinne (among other) vnto our charge. Now when we call rich men to reſerue ſome portion of their wealth to ſuch godly vſes, oh no they will caſt their bread on no ſuch waters, and they finde no abilitie to doe any thing this way; this were to weaken their eſtate, and to ſtraine themſelues ſo as they ſhould not be able to hold out. Which no doubt were the reaſonings of the Corinths, whom the Apoſtle, that he might ſtirre them vp to beneficence and liberalitie towards the Saints, wiſheth them to conſider what Chriſt had done for them: he ſtrained himſelfe, and was content when he was rich to become poore for them: Chriſt weakned another manner of eſtate for vs, then any man can for him: he left all his glorie for vs: but how few will leaue their ſhame, their traſh, their couetous and voluptuous luſts for him? and to ſuch as aske where they ſhould haue to hold out if they ſhould be ſo readie to diſtribute, he anſwereth in the 9. chapter, following the ſame argument, that the Lord *findeth ſeed to the ſower*: and he maketh men rich to all liberalitie, verſ. 10, 11.

2. Cor. 8. 9.

Others *obiect* and ſay; but ſuch a one hath offended me, or I know this or that by him, or he deſerueth no ſuch thing at my hands. *Anſw.* But take heed this be not a churliſh Nabals anſwer to Dauids iuſt requeſt, ſpoken out of partiall couetouſnes, rather then as the truth of the thing is. Againe, let the perſon be what he will, looke thou on Gods image in him, this offends thee not, iniuries thee not, is not vndeſeruing of thy loue, and the fruite of it: and if thou giue not to the man, giue to manhood in him, and conſider that he may be a partner in the grace of life with thee. *Reaſons.*

Reaſons to be readie to diſtribute to the poore members of Chriſt.

1

1. Hereby thou art like God, *he ſparſeth abrode*, he vnweariably giueth good to good and bad: ſtraine thy ſelfe ſo thou expreſſe this vertue of his.

2. Cor. 9. 9.

2

2. What thou giueſt to Chriſtian men, thou giueſt to Chriſt himſelfe. If Chriſt were on earth againe, doubtles rich men would ſend to know his wants and ſtore him with preſents. Now we haue not himſelfe with

vs,

vs, but the poore we ſhall alwaies haue to ſhew our affection to Chriſt in: who hath ſaid, in that yee doe it to one of theſe little ones that beleeue in me, yee haue done it vnto me. 167

3. An hard man had rather lend to one that is able to repay him, then giue to ſuch an one as is not. If thou wilt not giue any thing to Chriſt, by giuing to the poore, lend vnto him, and he will become thy paymaſter. 3

4. Becauſe many would giue vnto others, but for feare of wanting themſelues, marke the promiſe of bleſſing; Prou. 11. 25. *The liberall perſon ſhall haue plentie*; and, *he that watereth ſhall haue raine:* and, verſ. 24. There is that ſcattereth, and is more encreaſed: on the contrarie, he that *ſpareth more then right, commeth to pouertie:* and he that turneth his eare from the crie of the poore, himſelfe ſhall crie, and not be heard: and, iudgement mercileſſe belongeth vnto him that ſheweth no mercie. I would to God all this would bring on our rich men, who will doe nothing for the honour of God, but halfe the way that the Macedonians were come vnto: who beſtowed to the vſe of the poore Saints to their abillitie, yea euen *beyond their* abillitie: but till men learne to giue themſelues firſt to the Lord, and then to his Miniſters (as *they* did) it will neuer be done: that is, till they giue vp themſelues to obey God, teaching them ſuch duties in the mouthes of his Miniſters. 4 2. Cor. 8. 3. verſ. 5.

A lover of goodneſſe.]

Hauing exhorted to the doctrine of beneficence and liberallitie to the poore Saints: Now the Apoſtle perſwadeth vnto the ground, from whence that muſt riſe, for otherwiſe it will prooue rather a ſhadow, or carkaſe of a vertue then a vertue or true grace it ſelfe, which perhapps may profit another, but not ones ſelfe. This ground is true Chriſtian loue: of which the Apoſtle ſpeaketh, 1. Cor. 13. 3. If I giue all my goods away to the poore, *and want loue*, it profiteth me nothing: and therefore I thinke it is rather to be read, *a louer of good men:* ſeeing the word in the originall beareth well either reading. True it is, that theſe two are neuer to be abſtracted one from another, for good men are to be loued for their goodnes; and whoſoeuer loueth goodnes, loueth good men; as he that hateth good men, hateth goodnes it ſelfe; yet of theſe two, the context ſeemeth to fauour and carie vs to the latter. For as the Apoſtle would haue the Miniſter harberous, ſo would he haue his houſe an harbour not for idle, and voluptuous, much leſſe vitious perſons; but for *good men*: and beſides, there is another word more fit to expreſſe the former ſence, as *Beza* obſerueth. φιλάγαθον. φιλόκαλον.

By *good men*, are vnderſtood thoſe vnto whom the Lord hath imparted, and communicated his goodnes: not generall goodnes, which he Whether onely good men are to be loued.

168 extendeth ouer all his creatures: but his ſpeciall grace in Chriſt, whereby he embraceth a ſmall number in compariſon of the whole maſſe of mankind; whom of the children of wrath, he chuſeth to the adoption of ſonnes: on whom he ſtampeth his owne image, and ſo maketh them both louely to himſelfe, and worthy to be loued of vs alſo.

Now for the better vnderſtanding of the precept, two queſtions are to be reſolued. 1. Whether good men only are to be loued, and not euill? *Anſw.* As God is *good vnto all*, Pſal. 145. 9. but eſpecially *to Iſrael*, and thoſe of a pure heart, Pſal. 73. 1. yea as he loued vs when we were enemies, but much more now beeing reconciled by the death of the Sonne: ſo is the commandement directed vnto vs, to loue, and *doe good vnto all*, but *eſpecially to the houſhold of faith*, Gal. 6. Beſides this word ſeemeth to eye ſuch an inward affection, as draweth into the fellowſhip, companie, and conuerſation of another, in whom for ſome goodnes appearing, it delighteth: and vnto whom it would ſtill draw ſome degrees nearer. Whence thus we may faſten the dutie more ſurely vpon our ſelues; I am indeed bound to loue all men, in reſpect of Gods image, humanitie, and common nature, and the common law of nature; ſeeing I my ſelfe, were I neuer ſo bad, would be loued of all: yea, and in regard that they may participate with me in the ſame grace of life: but how much more then ſuch as are not men only, but good men, who haue Gods image renewed vpon them, Saints by calling, ſuch as excell in vertue: how ſhould not *all my delight* in compariſon be ſet vpon theſe? If I muſt manifeſt my loue *to all men*, theſe may well challenge *brotherly kindneſſe*: ſee 2. Pet. 1. 7.

Whether onely miniſters muſt be louers of good men.

2. *Queſt.* Whether this precept belongeth only to Miniſters or no? *Anſ.* It is here directed vnto the Miniſter, and commended to his practiſe in the firſt place: as a ſpeciall both helpe and ornament to his calling and perſon; both to ſhew himſelfe a freind, and familiar companion of all them that feare God, (for ſuch as a mans companion is, ſuch is himſelfe) as alſo to confirme, encourage, and whet vp himſelfe and others in all the waies of God, not only by his publike Miniſterie, but in his priuate courſe, and conuerſation. For by this meanes Paſtor and people would not liue eſtranged, but by mutuall conuerſing together, and receiuing mutuall knowledge one of anothers courſe, gifts, and wants; might receiue alſo mutuall admonition, inſtruction, ſtrength. And thus the worke of God would thriue in all their hands. And what an encouragement would it be to pietie and vertue, if publike perſons would cheriſh thoſe who are comming forward? Surely, if the Magiſtrates eie be on them that are faithfull in the land, as Dauids was, Pſal. 101. and if the Miniſter be a companion of all them that feare God, as euerie Timothie

ought

ought to be, we should see men flie *as clowds* for multitude, and as the doues for swiftnes vnto the *windowes* of the Church.

But yet this commandement beeing no other in the owne essence, then that *old* generall commandement giuen to the whole Church from the beginning; as also that *new* commandement, that is, renewed by Christs appearing (by which although many lawes were antiquated, and reuersed, yet this lawe of loue of the brethren was reuiued and diuersly enforced) it of necessitie belongeth to euerie one that professeth the Lord Iesus in the most inward closet of his heart and affections, to carie such as are members of the bodie of Christ, sonnes of God, temples of the holy Ghost, and heires of the kingdome of glorie.

169.

Now the reasons enforcing it vpon both Ministers and people, are these:

Reasons to enforce the dutie.

1. Because the Lord hath deerely loued such, as here he commendeth to our loue: for these he hath giuen his onely beloued Sonne, vnto these he hath giuen his spirit; for these he hath prepared glorie and immortalitie, he walketh with them, protecteth them, prouideth for them; in a word, will not be in heauen without them.

1.

2. There is no man so vile, but he professeth he loueth God: now it is certaine that whosoeuer delighteth in God, he delighteth in his image whersoeuer he see it: for he that loueth him that begat, cannot hate him that is begotten: and he that loueth not the brethren, knoweth not God, is in the darkenes and not in the light, and in saying he loueth God he lyeth, and the truth is not in him: neither can a man cleaue any otherwise to the bodie of Christ, then by loue to the brethren.

2.

1. Ioh. 5. 1. Loue me, loue my dog: much more my child.

3. Consider how louely the societie and fellowship of the Saints is. In their meetings a man may be holpen forward in knowledge, faith, and obedience, and depart thence wiser and better: he may haue the vse of all the graces God hath bestowed vpon them; his owne grace is preserued with increase, his inward peace and ioy more setled; here is the communion of Saints, which is the beginning of heauen it selfe.

3.

Vse. 1. Many Ministers herein faile, who beeing men of corrupt minds and affections, oppose themselues against good men; if there be any in their parishes more carefull of their waies, more conscionable, more forward in religion then other, these are as beames in their eyes; the obiects of most bitter inuectiues: in the meane time they giue their right hands of fellowship vnto loose and base fellowes, who ought to be as vile in their eyes, as they are in themselues: whom I wish timely to consider, that it was alwaies noted for an infallible propertie of a false prophet; to strengthen the hands of sinners, & cast downe such, as they ought to haue spoken peace vnto from the Lord.

170 2. Although the Lord hath by moſt ſtraite iniunctions prouided for the welfare of his children, not onely in regard of their ſafetie, but their louing entertainement alſo in the world; with acknowledgement of all ſuch offices of loue done vnto himſelfe, and of which himſelfe will become the rewarder: yet notwithſtanding according to the propheci e of the Lord of the holy Prophets, In the *world* good men doe, and ſhall ſuſtaine affliction; their good ſhall be returned with euill to the great affliction of their ſoules; and the world which knoweth not but to loue her owne, taketh no notice of ſuch, but to hate them, and hated they are and ſhall be of all men almoſt for the name of Chriſt. Hence haue ſuch in all ages, were they Prophets, Apoſtles, or Chriſtians, of whom the world was vnworthie, beene thought burdens vnworthie to be borne, or liue in the world. Here one *Caine* caſts down his countenance vpon him whoſe works he ſeeth better then his owne, he cannot giue him a good looke. An other wagges his head at ſuch a man, as the Iewes did againſt Chriſt, in deriſion of him. An other is readie to burſt for anger and rage, as thoſe wicked ones againſt *Steuen*. Sometimes ſuperiours breath out ſlaughter and threatning (as *Saul*) againſt the Church. Sometimes equalls, yea and inferiours, trie them by ſcornings and mockings: ſo as Ieremie himſelfe ſhall heare the reuilings of many againſt him. Nay, the baſe multitude ſhall tell Chriſt himſelfe that he dealt with a deuill. And Satans mallice is ſo like it ſelfe in his inſtruments, that if it be laid in their power, they proceede to drawe the ſword, and ſtretch out their hand (as Herod againſt Iames) to take away their liues; and euen in killing them thinke they doe God good ſeruice. But how good were it for them to haue nothing to doe againſt ſuch iuſt men? for who deale they againſt? or againſt whom doe they riſe vp? againſt ſimple men? no ſurely, but againſt God himſelfe, him they perſecute, him they blaſpheame, the apple of his eie they poare in. Now who euer riſe vp againſt God, and proſpered? or who euer kicked againſt ſuch prickes, and bruiſed not himſelfe? Is not he eternall, to outliue all his enemies? Herod the Archenemie of Chriſt dyeth, but the enemie of Chriſts enemies is euer liuing. And is not his wrath the meſſenger of death? cannot his power grinde his enemies to powder? or ſhall not his right hand finde them out?

Againe, thou art for the preſent a curſed man, that loueſt not good men: marke the terrible threatning, *I will curſe them* that curſe thee: ſo as what thou intendeſt againſt them, ſhall fall vpon thine owne head: thy ſword ſhall pearce thine owne heart; Goliahs owne ſword ſhall ſunder his head and bodie; Haman ſhall hanſell his owne gallowes; the Madianites that little feared to be ſlaine by the Iſraelites, ſhall be ſlaine

Gen. 12.

one by another. For it is iuſt with God (ſaith Paul) to render tribulation to thoſe that afflict his Saints, that as they ſecretly batch miſcheife againſt the godly, ſo the Lord ſhould ſecretly deuiſe and prepare righteous iudgement againſt themſelues. And ſurely many a man there is, that carrieth ſecret plagues about him, ſome in his inward eſtate, ſome in his outward, ſome in his bodie, ſome in his ſoule, ſome in himſelfe, ſome in his, with which he ſtrugleth and toyleth, and turneth himſelfe to many cauſes and meanes of his harmes, and it may be to ſome ſinnes as cauſes; but neuer eſpie this curſe paſſed from the mouth of God againſt his mallice toward good men, and ſo toyleth himſelfe altogether in vaine. Were theſe things written in the hearts of men, how could it be but they ſhould ſtand in awe, and dread (with wicked Balaam, who otherwiſe was willing inough) to curſe where God hath bleſſed? 171 2. Theſſ. 1.

3. Let vs learne to ſee our inbred hatred of good men, at leaſt our want of loue vnto them: and ſeeing it, bewaile it, and bewayling it, reforme it. Let our louing affection cauſe vs to ioyne our ſelues to their ſocietie among whom good is to be gotten.

Obiect. Oh but this is a toyle indeed, if we goe amongſt them, they are ſo preciſe we may not take the leaſt libertie, we muſt ſpeak of nothing but Scripture matters. *Anſ.* If thou hadſt the life of Chriſt working in thee, and that delight in God which beſeemeth a ſonne or daughter of God: it would be thy meate and drinke to meditate, ſpeake, and ſpend thy thoughts and time in holy things: and thinke ſuch times happily gained from thy vanitie, yea from thy lawfull calling: or if thou didſt ſauour the things of the ſpirit, as thou doeſt the things of the fleſh; that which is indeed the freedome of a Chriſtian, would not be ſuch a yoke and burthen: the ſpirit of Chriſt would make thee willing thus to ſpend thy time, and become in no company neither idle nor vnprofitable; and much leſſe vaine or licentious: and take this withall, that gracious words, are neuer vnwelcome, but to a graceleſſe heart.

Obiect. But I ſee no ſuch good in their meetings. *Anſ.* Thou maiſt want wiſedome to draw it out of them: or elſe thou ſeeſt it not, becauſe thou wanteſt eyes; as the ſoudiers ſought Chriſt euen in ſpeaking vnto him: or elſe they ſeeme ſimple and weake men, as the Church is blacke but comely: the ſunne lookes vpon them, and their infirmities, falls, and afflictions make them outwardly appeare as the tents of Kedar; and vpon theſe thine eyes gaze altogether: yet as the Church is glorious within, ſo are the members in reſpect of ſanctitie and ornaments of the ſoule, which weighed in thy ballance are found very light.

I exhort therefore all thoſe that would encreaſe in grace, that they linke their ſoules to ſuch as feare God: ſo Dauid made himſelfe a com-

panion

172 panion of all them that feared the Lord; and the next words seeme to include the reason, *and which keepe thy statutes:* the statutes of the Lord are in their hearts, in their mouthes, before their eyes, and in their hands. This will keepe them from entring into the way of the wicked, and from beeing so easily plucked away with the error of the wicked. But to such as would faine be acquainted with an hellish life before hand, let them frequent other companies then this: where God is not present, nor his spirit nor his loue; but the spirit of mischiefe, of swearing, swilling, vncleannes, and all hostilitie against God: where in stead of men, are Deuills incarnate: in whose minds as in a shop Satan is euer framing, and forging vnholy and vncleane thoughts and desires: and according to the abundance of their hearts their mouthes speake lewd things, and their hands act all manner of wickednesse: hardly canst thou come neere them, but they will infect thee, but keepe with them, and thou wilt be like them: thy bodie is not fitter to receiue the infection of the plague from a person that hath a plague sore running vpon him, then thy soule to be deadly poysoned and infected by such societie.

Wise] The Papists out of their vulgar translation abuse this word to improoue the marriage of Ministers, and most improperly turne and translate it, *chast* or *continent:* whereas the word properly signifyeth, a man of a *sound minde*, that is, prudent, circumspect; one that carrieth a continuall consultation within himselfe for the guiding of his whole course in such moderation, as wisedome may appeare in his speeches, gestures, countenance, and whole life. Besides that, the Apostle requireth the selfe same vertue of married *wiues*, 1. Tim. 3. 11. and of all *young men* of what profession soeuer, whom I hope they meane not to debarre of marriage. How wise and circumspect a man, the Minister need to be, will appeare, if we consider either the *workes of his calling*, or *his person, and place* it selfe. For the former, what wisedome is required of him, who is to vtter the word of wisedome, whereby both himselfe, and his people should be made wise to saluation: and so to speake this word as becometh *him to speake*, that in nothing he may be blamed? what a wise steward must he be, that must giue euery seruant within the house of God his owne portion, and that in due season? how experienced had that man need to be, who is as Gods owne mouth to separate betweene the pretious and the vile? how circumspect and warie, least his people beeing as lambs among wolues, should fall into the aduersaries hands, and (beeing beguiled by words of humane wisedome) so peruerted? And for the latter, their verie persons and places require euen the wisedome of serpents, to walke circumspectly, as persons watching vnto euery step where they meane to set their foote. 1.

σωφρων quasi σαοφρων.

Tit. 2. 6.

Colos. 4. 4.

Colos. 4. 5. ἀκριβῶς. Why the minister must be wise.

Because

Because they are lights set vpon hills, the eies of the world are vpon them, euery thing in them is marked: as they are eyes to espie other mens manners, so are other mens eies much more vpon them, either for imitation or calumniation. 2. A sober and circumspect carriage, not onely shutteth the mouth of the enemie, who seeketh occasion to blaspheme the glorious Gospel, and through the sides of the Minister to smite Christ himselfe: but remooueth a iust scandale whereby many are contented to abide without the Church, namely, the dissolute, and disordered course of the teachers of religon, which maketh euen the religion taught by such stinke, and become loathsome to numbers, who gladly lay hold of such occasions to be of no religion at all: and therefore if women must so walke, as that by their honest conuersation others may be wonne; ought not men much more, and yet most of all Ministers? 3. Such a wise and graue carriage getteth reuerence to his person, and consequently winneth authoritie to his doctrine, not only of the best, but euen of the basest: such cariage in Iob caused the young men when they saw him to *hide themselues*; and the aged to *arise and stand vp*, and all sorts of men to *listen vnto his words*: and all eares that heard him to blesse him. Iob 29.8.

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In all which regards, how carefull was the Lord himselfe, that none but such qualified persons should serue before him in that *walking* and elementarie worship in the time of the law. He will haue none but *wise hearted men* to worke in the building of the Tabernacle, Exod. 35. 10. and no doubt aymed at the selfe same thing, when he made that law in Numb. 4. 43. that only they of 30. yeares olde and aboue euen vntill 50. should serue before him in that tabernacle after it was builded. For herein he required necessarily two things, first and especially gifts of minde, as wisedome, iudgement, grauitie, experience, and diligence, which most appeare from 30. yeares vpward: secondly, strength of bodie. When he releaseth such as haue serued vntill 50. young men might bring strength before 30. but beeing without iudgement, grauitie, experience, the Lord refuseth it: old men aboue 50. might bring with yeares experience, and iudgement, but the Lord requireth the body to be answetable vnto the mind in some proportion. And to this obseruation that giueth light in Numb. 1. 3. that howsoeuer in the tabernacle and Temple none might serue vnder 30. yet in ciuill things they might, for they must count their warriers from 20. yeare old and aboue.

Vse. 1. This doctrine bendeth it selfe against such light, and childish young men, who are so forward to thrust themselues into this great calling, before they haue cast (as we say) their colts coates, or coltish conditions: whereas this function requireth another age, and other manners. Lightnes in ministers condemned.

174 May it not be ſaid of many Miniſters in England, as it was of the Prophets
Zeph. 3. 4. in Ieruſalem, *Her Prophets are light and wicked perſons:* for theſe two in this calling goe together wherein euery thing is aggrauated. Lightnes in ſome calling may beare a lower note, and be tearmed weaknes: but in this cannot be but wickednesſe: and why ſo? becauſe it will follow, that they *pollute* the ſanctuarie, and *wreſt the law*: the former by ioyning themſelues to euery light companion, in euery light or lewd practiſe: the latter, becauſe whereas the iudgement of the moſt controuerſall matters was committed by God to the prieſts, together with the interpretation of the law, ſuch was their leuitie and raſhnes, that they paſſed their matters inconſiderately, and anſweared inſufficiently and often falſly in the name of the Lord: and thus muſt it needs be with ſuch as run and ride before the Lord hath called them.

2. We muſt pray for the Miniſters as Paul for Timothie, *That the*
2. Tim. 2. 7. *Lord would giue them wiſedome in all things:* not carnall and fleſhly pollicie, a thing too much ſtudied of many of them, for ſuch wiſedome the Lord neuer iuſtifieth in them; but ſetteth ſuch a curſed brand vpon it as that for moſt part it turneth to the ouerthrowe of the Church, and the whole worke of the Miniſterie; but ſuch wiſedome as is grounded in the word of God, the ſtudie of which would make them wiſer then the ancient: euen wiſe to raiſe not only their owne eſtate but others alſo with them, not vnto earthly preferments, but vnto life and glorie immortall, reſerued in the heauens: to ſuch *wiſe men* is the promiſe made, that they *ſhall ſhine as the* brightneſſe of the firmament, and in that they haue turned their wiſedome to the *turning of many to righteouſnes*, they *ſhall*
Dan. 12. 3. *ſhine as the ſtarres for euer and euer.*

Righteous.]

By righteouſneſſe here, is not meant that euangelicall righteouſneſſe which is Chriſts fulfilling of the whole lawe for vs: Neither that infuſed giſt whereby beleeuers haue an imperfect conformitie begunne in them, according to all the parts of the lawe; although not according to all the degrees of them: but here is meant that which is called a particular iuſtice, more externall looking out vnto other men to giue them their due: obſeruing equalitie both in contracts and exchanges, which we call *commutatiue*; as alſo a iuſt proportion in diſtributing offices, rewards, puniſhments, which we call *diſtributiue* iuſtice. So as this iuſtice is an equall and vpright dealing with men, fearefull to offer the leaſt wrong vnto any, but readie to doe good vnto all: grounded on loue, which ſeeketh not all her owne things, much leſſe other mens, and in a word is the ſumme of the ſecond Table. Now as this vertue is in the text ſet betweene *wiſedome*, and *pietie, or holines*, ſo may it not be diuorced from either of them

for wiſedome, our Sauiour willeth all his followers to ioyne with this innocencie of doues the wiſdome of ſerpents: for wiſedome without innocencie, were but fleſhly, and from belowe; and innocencie without wiſedome, were but reproachfull fillineſſe. Againe, it muſt goe with holineſſe, which is euer mixt with pietie, that it may be a fruit of that inward righteouſneſſe which is by faith, for elſe it is groſſe hypocriſie. All our iuſtice muſt beginne in Chriſts iuſtice, reckoned vnto ſuch as practiſe pietie, and are entred in ſome degrees of ſanctification. All our obedience muſt proceede from the inward renewing of the ſpirit of our minds by the finger of God, that he may knowe it for his owne worke. All our outward conformity muſt proceede from inward ſinceritie: for if we muſt approoue our actions to the conſciences of good men, much more to the Lord, who is greater, and a moſt occulate witneſſe of all our wayes. Ioyne theſe two louing friends, which ſweetely accord in a Chriſtian heart and life; then maiſt thou with Paul, call God and man with boldneſſe to witneſſe, that thou art vnblameable: ſee 1. Theſſ. 2. 10.

But to ſpeake briefly of theſe two vertues ſo farre as they concerne the Miniſter, ſeeing we are to ſpeake of both of them as preſcribed vnto common Chriſtians, cap. 2. 10. let euerie Miniſter be exhorted as Timothie was by Paul, *But thou O man of God, followe after righteouſneſſe.* 1. Tim. 6. 11. For hereby,

Reaſons why miniſters muſt be righteous in their dealings.

1. He giueth teſtimonie of his righteouſneſſe before God. Luk. 1. 6. Zacharie and Elizabeth were iuſt before God, and walked without reproofe. Iob a iuſt man fearing God, and abſtaining from euill. 2. He ſhall be able to ſet his foot againſt his aduerſaries, and the enemies of the truth: and ſay with Samuel, *whoſe oxe or aſſe haue I taken, &c.* 3. He giueth euidence that he profeſſeth and teacheth the true religion, in that he keepeth himſelfe vnſpotted of the world: which the Apoſtle Iames maketh one propertie of pure religion and vndefiled: by which meanes he both gaineth thoſe that are without, and confirmeth ſuch as are within. 4. It ſhall not boote a man to ſay in the day of iudgement, Lord, Lord, haue we not preached and prophecied in thy name, if Chriſt can make anſwer; yea, but ye were workers *of iniquitie*, and therefore depart from me.

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2 1. Sam. 12. 3.

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Holy] This holineſſe reſpecteth God himſelfe, his worſhip, his holy things, as the word, ſacraments, prayer, his ſabbaths, his ſanctuarie, in all which the Miniſter ought to be an example of holineſſe, and yet not onely in theſe, but in his whole conuerſation alſo. The commandement is generall to all Gods people, *be ye holy, for I am holy*, which requireth both the internall ſanctification of the heart, and the externall ſymbolls and profeſſion of the ſame. Leuit. 11. 44. But more neceſſarie is it yet for the Miniſter

176 Ministers must be arated with robes of holinesse.

to be cloathed with these robes of holinesse, both that inward which standeth in getting and keeping faith and good conscience, and that outward which consisteth in a religious and strict course of life. And yet this must not be so taken, as that holinesse is so essentiall to a minister, as that he cannot be a Minister that wanteth it, for Iudas may be a disciple and a deuill too: but that it is a dangerous estate vnto himselfe, and hurtfull to others for him to be destitute of it. How necessarie it is for men to put off their shoes, that is, their vnsanctified lusts and affections, before they come to stand vpon such holy ground, I will take a little paines out of the Scriptures to demonstrate, and then make some vse of it.

Ier. 1. 5. Isa. 6.

To omit the extraordinarie ministerie and Ministers of the old Testament, as the Prophets, some of whom were sanctified in the wombe, and others had their lippes touched with a coale from the altar to remoove their pollution: the ordinarie Ministers in the sanctuarie and temple were 1. Leuites, 2. Priests, 3. the high Priest. Many things were required in the setting apart to their service the lowest of these, which were after a sort furthest remooued from God, whose seat was in the Sanctuarie: but many more to the sanctification of the higher, and those that approached nearer or next of all. As, first the Leuites were inferiour to the Priests, as whose office was to serue vnder them, to helpe to carrie the tabernacle and vtensils of it, to keepe watch for the safetie of it, together with the holy vessels and instruments; to helpe them in killing the beasts for sacrifice, although they might not meddle in offering them vnto the Lord: yea as inferiours to the superious, they paid vnto the Priests the tenth of their tenths. And yet what a number of rites and ceremonies did the Lord enioyne to be performed, before these could be admitted to these inferiour seruices, first in the tabernacle, and after in the Temple? As, first they must be of one peculiar tribe, peculiar by Gods owne election for the first borne of all Israel, Numb. 3. 13. 2. Whereas the congregation was not numbred but from 20. yeares old and aboue, Num. 1. 3. for till then they were not apt to goe to warre: the Leuites must be numbred euerie male from a moneth old and aboue, Num. 3. 15. not because they were then fit for seruice; but that they must then be brought before the Lord, and set apart to his seruice euen from the beginning of their daies. 3. They must not be presented before the Lord before the 33. day of their age, for till then they were legally impure and vnsanctified, Leu. 12. 3. but after this time they must growe on to the thirteth yeare, which was the first yeare of this seruice, Numb. 4. 43. at which time they must be taken from among the children of Israel, and set apart to the Lord, Num. 8. 6. And further in this separation there were two things more: for 1. they must be purged, and then consecrated. Their purification was, 1. by

This vertue was liuely and largely shadowed out in the old Testament: in the 1. Levites.

sprink-

ſprinkling purification water vpon them. 2. by waſhing their clothes. 3. by ſhauing the haire of their whole bodies. 4. by preparing two bullocks, the one for a burnt offring, the other for a ſinne offering for them: ſee for theſe, Num. 8. 8.

Their conſecration ſtood likewiſe in foure things. 1. After all this preparation, in drawing them neerer to the Lord, v. 9. 2. In the impoſition of the Iſraelites hands vpon them, freely giuing them from themſelues to the Lord and his ſeruice, verſ. 10. 3. In Aarons receiuing them of the people, and ſhaking them before the Lord, v. 11. as ſuch as now being mancipated to his ſeruice, were to goe and come at his becke: as alſo ſuch as who daily were to ſhake off that corruption which hindred thē in their callings. 4. By laying their hands on the heads of the two bullocks prepared; acknowledging the expiation of their owne ſinnes, and in way of thankefulneſſe now wholly offring themſelues vnto that ſeruice. When all theſe rites were performed, they were admitted to adminiſter, and not before.

Secondly, the Prieſts the ſonnes of Aaron whoſe office was to teach the people the doctrine receiued from God, to pray for themſelues and the people, to bleſſe them and offer ſacrifices for them; had yet more ſtate in their conſecration: for beſides many of the former rites, as impoſition of hands, their ſhaking before the Lord, and the ſacrifices common with the former: 1. In the election of ſuch a one more care was had: no deformed man, no man wanting or abounding with any member, no blind or blemiſhed perſon might come ſo neere vnto the Lord. 2. In his conſecration he muſt not haue his garments waſhed (as the other) but muſt haue newe garments put vpon him, Exod. 28. 41. neither muſt he be ſprinkled (as the Leuites) with holy water, but with holy oyle and blood from the altar: and thus muſt he be conſecrated ſeuen dayes, Exo. 29. 30. 3. In his office he may not lament for the dead of his people, no not for the Prince, but onely for thoſe that are neereſt of blood in his owne houſe, Leuit. 21. 3. he may not marrie a whore, nor a woman diuorced, or one polluted, v. 7. the reaſon of all this is, becauſe he muſt be holy to the Lord. 4. In his failing and offending he muſt haue more clenſing then many other men, before he cā be admitted vnto his ſeruice: for his ſinne cannot be put away without a whole bullocke, Leu. 4. 2. and no more was required for the expiating of the ſinne of the whole congregation, v. 14. and the blood of the bullocke muſt be ſprinkled ſeuen times before the Lord for the Prieſt, as well as for the whole congregation: implying that the Lord requireth as much ſanctitie in one Prieſt, as in all the people. 2. Prieſts.

Thirdly, as for the high Prieſt both in that he was a more eminent type 3. high Prieſt.

178 of Christ: as also came nearer the Lord then all the other, euen into the holy of holies; he must haue peculiar garments made by cunning men, filled with the spirit of wisedome, euen beautifull and glorious, Exod. 28. 3. in these he must be consecrated, in these he must stand before the Lord; in one part of which, namely, the frontlet which was put vpon his forehead, must be written *holinesse to the Lord*, that by the Lords appointment that might be most conspicuous. Againe, other Priests might not marrie diuorced or defiled women; but he may not marrie a widowe but a maid onely. Neither might he mourne at all; no not for his father or mother (which was lawfull for the other Priests) thereby to pollute himselfe, and the holy place. All which with a number moe such solemne rites, betokened a singular sanctimonie in such as were to be giuen vp and dedicated to the Lords seruice. Whence I conclude, that if in those that ministred but in a material Temple; that serued but in shadows, types, and obscuritie; that in comparison were so farre off from the ministerie of the spirit of grace, of libertie, of life, and so after a sort from God himselfe, was required such legall holynesse at the least: how much more is the truth of those representations requisite in vs, who serue in the spirituall house of God: who carie the substance and the bodie; and are so much nearer drawne vnto God, by how much he beeing a spirit delighteth in spirituall seruice before elementarie? In Exod. 19. 22. there is a speciall iniunction that the Priests who were to come to heare the law deliuered, should be sanctified, least the Lord destroy them: much more then those that are the mouth of God in the newe testament, to deliuer the law and Gospel, should be carefull of their sanctification, least the Lord sanctifie himselfe in their confusion. For else those should not be such sure consequents of the Apostle, where he dehorteth Christians from vnholinesse and prophanenes, because of their present condition: in that they were not vnder the lawe, but vnder grace: and that they were not come to mount Sinai, but mount Sion. And if such arguments were strong enough to binde common Christians to followe holinesse, without which no man can see God: surely farre stronger are they to enforce the dutie vpon the minister, whose whole doctrine, meditation, speaches, and actions priuate as well as publike, should sauour of the spirit of God, and of his blessed regiment in their hearts.

Rom. 6. 14. Heb. 12.

Vse. 1. Profane Ministers are hence admonished of their danger and vnfitnes: how dare they take Gods name in their mouthes, when they hate to be reformed? How dare they rashly attempt to touch holy things with vnwashen hands; when Dauid a most holy Prophet of God, would not compasse the Altar, nor participate in holy things, before he had washed his hands in innocencie? are such fit successors of the

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Prophets and Apoſtles, who were called holy men of God, not only in that they were penmen of the Scriptures, and immediatly aſſiſted and inſpired by the holy ſpirit of God, and freed from error in their doctrine, which priuiledge we cannot ſuccede them in: but alſo in regard of their holy and innocent liues, wherein alſo they ſhined as lights in the world, expreſſing and ſhewing in life, the life of that true and pure religion they taught vnto others.

2. Let ſuch as count this holines (which is nothing but puritie of heart and life) in Miniſter or people too much puritie and preciſenes, ſee their error, and repent of it: if they ſhall not ſee God, who are without it; much leſſe ſhall ſuch as ſcoffe at it. We ſerue a God of pure eyes, who hath pronounced bleſſing vpon the pure of heart, and threatned that dogges and vncleane perſons ſhall ſtand without the gate of that holy citie. Notwithſtanding therefore many a fooles bolt, if that be puritaniſme, which many ſo eſteeme; it becōmeth all the people of God, much more his Miniſters, in that way which they ſo tearme, to ſerue the God of their fathers.

3. Note that marriage is no impure or vncleane condition of life, nor a breach of chaſtitie and holynes: for he that in the words before is permitted to be the husband of one wife, is here called alſo to holynes and chaſtitie.

Temperate,]

The Papiſts to maintaine the former error of ſingle life, tranſlate this word *continentem*: but the words of Scripture, which for moſt part are more generall, and figuratiuely comprehend many particulars, either in commanding or prohibiting, may not be reſtrained to ſtrengthen Popiſh error. For although all the vertues of the ſeauenth commandement may be here included, yet the word is more generall then ſo: ſeeing he is properly, ἐγκρατης, that hath any thing in his power, that is Lord ouer a thing to command it, and enioy it: and here one who is Lord ouer himſelfe, his luſts, affections, appetite, who enioyeth theſe and is not theirs: who keepeth the command of theſe, and they haue not him at command: requiring that the Miniſter ſhould be a man, that can curbe and bridle himſelfe in his *will* to ouermaſter it; in his *affections*, of deſire, reuenge, mirth, ſorrow, &c. to moderate them, that they exceed not the meane and due meaſure: in his *appetite*, of meate, drinke, ſleepe, recreation, that it be not inordinate: yea in all his *parts*, his hands, his eyes, his tongue, &c. ſo order himſelfe, as that no vnſeemely kinde of geſture, faſhion, word, or dealing, proceede from him which may diſgrace his calling: but to carie himſelfe in ſuch a temper, as becommeth the former vertue of holines. For euen the word hath affi-

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nitie with that, which we call a right temperament, or constitution; whether of humors in the bodie, or affections in the soule: which is, when none is predominant, but one of them is equally mixed and qualified by another; as strong wine is tempered and allaied with water: and implyeth that the Minister by reason, wisedome, and religion especially, either allay, or breake off the headines, and violence of those troublesome lusts and affections, which may otherwise molest him, and exceedingly preiudice him in the workes of his calling.

Wherein the vertue of temperance standeth.

This vertue then standing in the moderation of our desires, in the vse of all the gifts and liberties we enioy; as also in laying a law vpon our selues, that no inordinate lust beare sway in vs: it cannot but be most neneccessarie in a Minister; who may not either in his priuate course vnfit himselfe to the performance of his calling; by the immoderate affection or vse of any externall libertie, as of meate, drinke, recreation, riches: much lesse in his publike execution may he administer holy things; as the word, sacraments, prayer, according to distempered passion or affection, as of anger, sorrow, lightnes, or any such. And further, as it is a great preseruatiue in him of an equable and constant Christian course; so is also a great nourisher of his inward quiet, and outward peace: and so procureth his freedome vnto ministeriall duties; which aboue all other require that a man should be wholly his owne, and the Churches: for it bringeth downe high thoughts, and proportioneth the minde vnto such an estate as becometh the simplicity of the gospel: it cutteth off al affectation of state, pompe, sumptuousnes, & superfluities aboue that which becommeth a Minister of Christ: which things make rich men indeed, but poore Ministers for the most part.

Meanes to attaine it.

Now the meanes to attaine this vertue, are two especially. 1. the deniall of a mans selfe, with a daily inuring ones selfe to the crucifying of his affections and lusts. Paul beat downe his bodie as with clubs, and kept it vnder. Proove masteries with thy selfe, arme thy selfe against thy selfe, make warre without truce vpon thy selfe: it is a warre without bloodshed, hurting none, no not thy selfe: but profitable to worke thy peace with God, with thy selfe, with others: remember Salomons speach, *He that ruleth his minde, is better then he that ouercommeth a citie.* 2. Prayer: for neither this nor any vertue groweth in our owne grounds: neither good nature, nor freedome of will can make this supplie; but we must haue recourse to the father of lights: our selues are but our owne burdens, of so miserable molde, as we need no other enemies then our selues, to deprive our selues of our good, if the Lord befreind vs not: whom we must wrastle withall by our praiers, and if we would prevaile, vnto our prayers we must sometimes ioyne the exercise of fasting, which

1 Cor. 9. 27.

Prov. 16. 32.

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faster

(after a sort) doubleth our forces: both in strengthning our praiers, as also by disposing vs to the receiuing of these graces.

And now (to end this large treatise) it wil be asked, But what if any Minister be scandalous in any of the forenamed vices, or defectiue in the vertues mentioned?

Ans. 1. If he be not answerable to these Canons, it is plaine by the Apostle, that he is not to be called. 2. If he be called, and after prooue vicious, he must be delt withall as an Elder: 1. no accusation must be receiued vnder two witnesses at least, 1. Tim. 5. 19. 2. when he is accused of a knowne and scandalous vice, all possible meanes must be vsed to reclaime him. As, 1. by open reproofe, vers. 20. 2. sometimes by translation of him to such a place, as where are lesse meanes of that sinne; as one giuen to drunkennes, or contention, from a drunken and quarellous people. 3. sometime by a temporall deposition from his office, if there be hope hereby to doe him good. 4. after sufficient admonition, censures, and trial, by a perpetuall deposition from his place: yea and further, if he still prooue incorrigible, by proceeding to excommunicate him, and cast him from the societie of the Church.

And the rather, 1. Because Ministers are set ouer a people to edifie, and not destroie them. 2. Because the actions of Ministers haue a secret power, not to lead onely, but euen compell men to the like, especially if they be lewd and wicked. 3. Weaker and meaner men for manifest vices not repented of, must be proceeded against to excommunication: much more the Minister, whose scandalous life is infinitly more dangerous and hurtfull. 4. Such proceeding against notorious, insufficient, and scandalous wretches (who neuer came in, nor are kept in by the Apostles canons) would doe good for example.

Vers. 9. *Holding fast the faithfull word, according to doctrine, that he also may be able to exhort, with wholesome doctrine, and improoue them that say against it.*

Hauing followed the Apostles meaning, and method in describing the fitnes of him, who is to be chosen into the Ministerie, who for the innocencie of his life ought to be free from manifold vices, and corruptions, which are plentifull in the world, and for the integritie of his conuersation (seeing whatsoeuer he doth is exemplarie) ought to shine with manifold graces, and vertues, as we haue heard. Now we come to the second branch of the Ministers fitnes; which standeth in his abillitie to discharge his high calling and place: vnto which is required such skill and cunning in the grounds and points of Christian religion, as that he may be able to *hold fast*, maintaine, and iustifie against all challengers, that truth, and *doctrine*, which is agreeable to the *faithfull word*: that so

182 whensoeuer any blast of heresie, tyrannie, false doctrine, or flatterie, shall rise against him; yet he may hold fast that faithfull word: which is therefore a sure ground of sound doctrine; and thence instruct and edifie the consciences of his hearers in all necessarie doctrine. Whereby it shall come to passe, that he (keeping himselfe constantly to this truth) shall be fitted fruitfully to turne himselfe to any dutie of his calling: that let him be to deale with either of those kinds of hearers; whether such as are obedient and teachable, he shall build them further and make them sound Christians by *exhortation* out of *wholesome doctrine*: or else such as are stubborne and opposite *contradictors* of the truth, these he shall *convince*, and with manifest reason put to silence. And thus in regard of both, Gods name shall be glorified, true wisedome shall be iustified, Gods kingdome shall be enlarged, and amplified, and Satans kingdome shall be destroied and damnified. This is the scope of the verse: which containeth two parts. 1. The dutie enioyned euery Minister, *to hold fast the faithfull word, according to doctrine.* 2. the end, including a sound reason of it, in the rest of the verse, *That hee may be able, &c.*

ἀντεχόμενον. For the meaning of the former part. *Holding fast*: the word properly signifieth such an holding as men vse, when some other man hath laid hold on that which they will not part withall; euen an holding with all their strength and force; not such an holding, as a man careth not whether he hold or no; for then the thing holden, would of it selfe slip out of a mans hand: but an holding against a contrarie hold, which vseth to be the stronger, and firmer: inforcing thus much, that the Minister must lay hold with both hands; surely apprehending the truth in the vnderstanding of his soule, as also in the affections of his heart: in either of which if he faile, he holdeth not fast; seeing neither can a man loue that which he knoweth not, nor hold that he loueth not.

But what must he hold so fast? The *word*, which is not tropically, as in many other places, to be conceiued, but properly. In which proper acceptation, it signifieth all that heauenly doctrine, which is deliuered to the Church in the writings of the Prophets, and Apostles: which we call the holy Scriptures. Now this word the Apostle doth not nakedly mention, but adorneth it, 1. by a notable adiunct, the *faithfull word*: 2. from the porper ende of it, *according to doctrine*: which is fitted for the instruction, and edification of the Church in all ages: which we will further expound as we come vnto them.

The word of God is a most certen and infallible word proued.

Doctr. 1. That the word of God is a *faithfull word*, and infallible. 1. If we looke to the *author*, he is *holy and true*, Rev. 3. 7. and, vers. 14. These things saith *Amen*, the *faithfull, and true witnes*: euen God who

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cannot

cannot lie, as verſ. 2. of this chapter. 2. The *inſtruments* were led by the immediate direction and aſſiſtance of the holy Ghoſt, 2. Pet. 1.21. beeing of themſelues, either rude and illitered men; as Amos an heardman, Peter and Iohn fiſhers, Matthew a toldegatherer; ſo as the great clarkes of thoſe daies were driuen into admiration, to ſee the gifts giuen them; knowing them to be vnlearned, Act. 4. 13. or elſe they were moſt fearce and bloodie enemies, as Paul, whom the Hebrewes could not beleeue, that he was become a Preacher of that truth he had perſecuted, vntill the Lord gaue further teſtimonie of him, Act. 9. 26. 3. The *matter* of this word, is an euerlaſting truth: the *Law* an eternall rule of righteouſneſſe, as ancient as God himſelfe: the Goſpel an *euerlaſting Goſpel*, Rev. 14. 6. containing promiſes of eternall truth, which ſhall haue their ſtabillitie after heauen and earth ſhall be no more: beſides ſuch aſſured articles of faith, concerning God in the three perſons; and the Church of God, that if an Angel from heauen ſhould come, and teach another doctrine, he muſt be accurſed. Moreouer ſuch diuine prophecies, and predictions, together with the exact accompliſhments, although ſome hundreths, yea thouſands of yeares paſſed betweene: as by this one part ſufficient euidence may be gathered of the faithfulneſſe and ſteadfaſtnes of the whole. 4. The *forme* of it, which is the conformitie of it with God himſelfe, maketh it appeare that if God be faithfull, this his word muſt needs alſo be ſo: in that it reſembleth him in his *omnipotencie*, for this power and arme of God neuer returneth in vaine, but doth all the worke of it. In his wiſedome, giuing moſt perfect and ſure directions, reſoluing all doubtfull caſes, and making wiſe vnto ſaluation. In his puritie and perfection; beeing an *vndefiled* and *perfect* law. In his omniſcience; it ſearcheth the heart, diſcouereth the thoughts, deuideth betweene the marrowe and bone, Heb. 4. 12. In his *iudgement*; acquitting beleeuers, to whom it is a ſweete ſauour of life to life: condemning Infidels, both here, and much more at *the laſt day*, Ioh. 13. 48. In his truth and veritie; as here, and Coloſſ. 1. 5. it is called the *word of truth*. 5. The ends ſhew the certaintie, and faithfulnes of it: it beeing the onely meanes of regeneration, 1. Pet. 1. 21. of begetting faith, Rom. 10. and conſequently both of freeing men from hell and damnation, and of aſſuring them of that freedome: the onely word that can ſupplie ſound and firme conſolation, yea ſetled and aſſured comfort vnto diſtreſſed conſciences: none of which ends could it euer attaine, if it ſelfe were vnſound, and vncertaine.

Now as it carrieth with it all theſe grounds: ſo are there without it a nũber more wherby we may confirme the ſame truth: as, 1. It is the foundatiõ of the church, Eph. 2. 20. againſt which if hell gates could euer pre-

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Pſal. 19. 7.
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Rom. 15. 4.
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184 uaile, the Church were vtterly ſunke. 2. Hereunto hath the Lord tyed
2 his Church as to an infallible direction; to *the law*, and to *the teſtimonie*:
without which there is nothing but errour and wandring: ye erre not
Mark. 12. knowing the Scriptures. 3. This truth hath beene aboue all other oppug-
3 ned by Satan, Antichriſt, heretikes, tyrants, yet neuer a whit of it was e-
uer diminiſhed: Salomons bookes may be loſt, but not theſe of the true
Salomon Ieſus Chriſt. That the Scriptures were burnt in the Temple, and
that Ezra compoſed a newe Scripture, is to be reiected as a Iewiſh fable:
Ezra might put together parcells of Scripture ſcattered, and compoſe
them into bookes. But where were Ezechiel, Daniel, Zacharie, Hagge,
or what were they doing to ſuffer all the Scriptures to be loſt in their
times? or where was the watchfull eie of God, could it winke, or nodde,
or not ſee, or not preuent the periſhing of his word vtterly from the
4 Church? 4. This word hath beene ſo certenly ſealed in the hearts of the
elect of all ages, that where it once was harboured in truth, it could ne-
uer be ſhaken out by any kind of moſt exquiſite torture and torment. All
which confirme the doctrine propounded moſt plentifully.

Obiect. But ſome bookes of the canonicall Scriptures are periſhed. *Anſw.* Many indeede are reckoned, but they were either not canonicall, or the ſubſtance of them is ſtill contained in the canonicall.

Obiect. But if God himſelfe had written the whole Scripture, as he did the law, and had deliuered it to men (as he did the tables to Moſes) then had there beene no doubt of the certaintie of it: but it was written by men. *Anſ.* Yet is it as certaine as if God had immediately writ it with his owne finger: for holy men ſpake and writ as they were *mooued by the holy Ghoſt*: not as men, but Gods inſtruments, guided by extraordinarie, immediate, and infallible aſſiſtance of the ſpirit.

Obiect. In 1. Cor. 7. 12. Paul ſaith, *I ſpeake, not the Lord.* *Anſ.* The plaine ſenſe in one word is; I giue counſell in this caſe of mariage by collection out of the word; of which the word hath not deliuered any expreſſe lawe: and no more can be gathered of it.

Miniſters hold it faſt. 7 *Vſe.* This doctrine is of ſpeciall vſe both vnto teachers and hearers: vnto teachers it affoardeth a twofold inſtruction. 1. if it be ſo faithfull a word, to *hold it faſt*. 2. to hold themſelues faſt vnto it. For the former, the teacher muſt looke that he lay ſuch hold on it, as he neuer ſuffer it to be wreſted from him: no danger, no fauour, no power, no ſubtiltie, may force him to vnfaſten his hold: much leſſe goe backe and recoile from it; or play faſt and looſe with it: or ſo carrie it as one that would ſwim betweene two waters: but carie it and hold it out as faithfully and conſtantly as becommeth ſuch a faithfull word. Ieremie on this ground that he had a ſure word, after he had beene ſmitten and ſtocked, he went not in-

to corners, nor behinde the wall to ſpeake the will of him that ſent him: but as one that had laid faſter hold on it, in tearmes of defiance and perſonall application to the ſtouteſt and proudeſt of them, he vttereth with much boldneſſe and plainneſſe, what he had in commiſſion. The like we read of Amos againſt Amaziah. The like of the Apoſtles thorough the Acts, and their Epiſtles: and all vpon this ground, that the Lord ſent them with a faithfull word. Ier. 20 2.7. Amos 7.14.17.

And if reaſons will perſwade to this dutie, we haue not a fewe. For 1. what ſound comfort can any Miniſter finde in life or in death, but in beeing found faithfull? where was Pauls reioycing towards his death, but that he had *fought a good fight, and had kept the faith.* 2. This faithfull word was not eaſily purchaſed vnto vs, but by the blood of many a faithfull man, both of Paſtors and people, ſhed in our owne and other countries: and ſhould the preachers of it eſteeme lightly of ſo precious and ſo dear a purchaſe? 3. If the Paſtor depart or be driuē frō the faithfull word, how can his people hold it? he is guiltie of all their Apoſtacie from the faith. Let the Paſtor receiue ſuch a blowe, the ſheepe cannot but be ſmitten. 4. Looke on the danger, and Gods righteous iudgement on ſuch teachers, as eſteeme of mens words and writings aboue that is meet, in the meane time not embracing this word in the loue of their hearts. God giues them ouer to beleeue and broach doctrines beſides the word: all their learning hindreth not, nay rather armeth them to ſticke faſt to falſhood and errors: and to defend doctrines of much looſeneſſe and libertie. Eſpecially the iudgement of God is come vpon the Romiſh Church to the vttermoſt, who becauſe they lay this for a ground of their doctrine; that this word is not of it ſelfe faithfull and certaine, vnleſſe the Church, and Councels, and the Pope authorize it to mens conſciences; and that any other word thruſt vpon the Church by the former authoritie, is euery whit as faithfull as this: hence is their whole religion a myſterie of iniquitie and deluſion: hence comes in interceſſion of Saints, worſhip of images, prayer to and for the dead, pilgrimages here, purgatorie hereafter, reuelations, maſſes, bread-worſhippe, propitiatorie ſacrifices, mixture of Moſes and Chriſt, which is a doctrine cutting them off from Chriſt; who haue before cut off the authoritie and credit of the Scriptures which are the word of Chriſt: which fearefull iudgement let it moue euerie Timothie, and Titus, carefully to keepe *the worthie thing which is committed vnto them.* The leſſe certen, muſt confirme the more certen. 1. Tim. 6. 20. 2. Tim. 1. 14.

2. Euerie Miniſter is taught hence to hold him vnto this faithfull word: for ſo he ſhall deliuer not things doubtfull and vncertaine, but ſuch as men may leane vnto, reſt, and (as we ſay) write vpon. And this is inſinuated by our Apoſtle, that that is a faithfull miniſterie, which hol- Hold faſt vnto it.

deth

186 deth it selfe vnto a faithfull word, such as is the sure anchor of mens soules, against which hell gates cannot preuaile. Such was the ministerie of the true Prophets: Ieremie saith, *of a truth the Lord hath sent me, and bidden me speake these things:* of the Apostles, who deliuered such things as they *receiued of the Lord*, and commanded vs that if an angel from heauen, or a deuill from hell should bring (not a contrarie, but) a diuerse doctrine from that, to hold him accursed: yea of the Sonne of God himselfe, who said, *my word is not mine, but my fathers.* What horrible blasphemie then is daily practised in the Popish Churches? whose teachers calling these faithfull words a *nose of waxe*, send men to dumbe idols the *teachers of vanities and lies*, yea to Apocryphall writers, to fathers, councels, Bishops, and Popes; as though the Scriptures had lost all their faithfulnesse; or as though the canons, decrees, summes, and sentences of men were more stable then that eternall truth, that shall outlast heauen and earth. Was this a faithfull word in Pauls time, and is it not so still? doth the sonne of the eternall father pronounce of his fathers word, that it is not onely true but truth it selfe, and that not one iot of it can passe or faile? and is it any other then the voice of Antichrist, which shall say that it is no certaine word at least to me, vnlesse the Church say so? Shall the spirit of God call it a *sure word* of the Prophets and Apostles, and a *word of truth*, and shall we heare a wicked and lying spirit come out of hell, and say that this stabilitie and truth dependeth vpon man? whereas, let God be true and euerie man a lyar: and that if those men whom they tearme the Church, change their minds or any sense in the Scripture, so doth the holy Ghost also. Let these owles flie the light of the Scriptures, as such as loue to liue in darkenes: carnall religion must haue carnall props: like lips, like lettice, we say, and such a Church such lawes. As for vs, let vs as it standeth vs in hand hold vs vnto this faithfull word, and not in stead of it deliuer the vnfaithfull words of men, whether Philosophers, or fathers, or schoole-men. And is it not good reason that we should be tied to this word, when euen the Prophets and Apostles were? Isai must take a role and write, and binde the *testimonie*, and seale the *lawe* among the disciples: the commandement to Ieremie was *preach the words that I shall tell thee.* In the newe Testament they must heare *Moses and the Prophets.* Paul was separated to preach that Gospe which was *promised before by the Prophets*, and accordingly he witnesseth that he spake nothing besides the things *foretold by the Prophets.* Againe what ministeriall worke is it, which this word doth not most naturally and happily effect: for this is a sure instrument to *beget* faith, Ioh. 17.20 and to *confirme* it, Act. 15.32. to conuert soules, Psal. 19.7. and to saue soules, Iam. 1.22.

Habac. 2.18.

Cusanus.

Canon law a fitter rule for the Popish religion then Canonicall Scripture.

Isa. 8.1.16.

Ier. 19.2.

Luk. 16.29. Rom. 1.2. Act. 26.26.

Now

Now vnto hearers this doctrine affoardeth alſo ſpeciall vſe of inſtruction

People muſt attend to the faithfull word.

1. If it be ſo faithfull a word, euerie man muſt attend vnto it, 2. Pet. 1. 19. we haue a *ſurer* word, ---*to which yee doe well that yee attend.*

Hold it faſt as the euidence of ſaluation.

2. To lay vp this word ſurely, as beeing the ſure euidence of thy ſaluation, and of thy heauenly inheritance among the Saints. Men locke vp their euidences or conuaiances of land in ſure and ſafe places, delight often to read in them, ſuffer no man to couſen them of them, whatſoeuer caſualtie come, theſe are by all meanes poſſible ſafegarded: and ſhall any man careleſly neglect ſuch an euidence as this is, without which he hath no aſſurance of ſaluation, nor the tenure (out of his idle conceit) of one foote in heauen? a lame man if he hold not faſt his ſtaffe, falleth; and whoſoeuer looſeth his part in the word, looſeth his part in heauen.

Be thankfull for it.

3. Here is a ground of thankfulneſſe, in that the Lord hath not onely vouchſafed vs life, and glorie, and immortalitie, when we were dead, and when nothing could be added to our miſerie: but hath alſo giuen vs ſuch a conſtant guid and direction therunto: we might either haue groped after him in palbable darknes; or haue had ſuch direction as might haue affoarded vs leſſe aſſurance and comfort; but now beleeuers knowe aſſuredly that they were loued of the father before the foundation of the world, and out of that loue choſen vnto life: that the Sonne was ſent to ranſome them from ſinne, and preſent them iuſt before his Father: that his ſpirit is ſent out to regenerate them, and to further and finiſh their ſanctification: that by his prouidence they are ſupplied in all their good: that by his power they are protected from all their euills. He might haue brought vs to heauen and neuer haue let vs know any of theſe comforts in earth; yet would he not ſo ſlenderly leaue his Church: but as our Sauiour noteth, he hath ſpoken and written this word that our ioy might be more full: which is one generall vſe of the whole word of God. Now what can we doe leſſe then in way of thankfulnes, 1. yeeld vp our ſelues to be directed by this faithfull word. 2. Beleeue it in whatſoeuer it commandeth, threatneth, or promiſeth, in that it is ſuch a faithfull word: and hereby we ſet alſo our ſeale vnto it. 3. Conſtantly cleaue vnto it in life and in death, and not to be ſo fooliſh as to be ſoone remoued to another Goſpell: nor ſo fickle as children, to be carried about with euery winde of doctrine, but hold faſt ſuch a ſtable truth ſo full of direction in all the life, and ſo full of comfort at the time of death: for it is as a faſt and faithfull freind tried in time of aduerſitie; ſtanding cloſeſt to a man in his greateſt neceſſitie. *Obiect.* There is no feare but we ſhall hold out whatſoeuer ſhould betide, we are grounded

Teſtifie this thankfulnes.

1

2

3

and

188 and setled. *Answ.* But how many did in the fierie triall in Queene Maries time: scarce one in Cambridge, both the Vniversitie and Towne; or if one poore Townsman held it out in the flames, that was all.

Lastly both Teachers & hearers, must trie their doctrin by this touchstone: if it abide this touch, it is gold, it is a pure and faithfull word; if it be not according to this word, there is no light in it.

Which is according to doctrine,]

Here our Apostle both deliuereth another note, and setteth another marke vpon the word; as also vseth another argument, why the Minister should hold, and hold himselfe vnto the word of God deliuered in the Scriptures; because it is not onely a *faithfull* word, vnto which the faithfull may cleaue, and rest as vpon a sure anchor: but also such a word as beareth the bell for the fitnesse of it, to institute, instruct, and edifie the Church, and members thereof: as if he had said, That word which is most fitted to edification and instruction, is to be maintained, and held fast, that it may be held forth before Gods people: but this is such a word: and therefore Ministers must hold it fast.

The word is euery way fitted for the instruction of the faithfull. Reasons.

Doctr. Whence we learne, that the word of God is his owne ordinance, fitted to instruct the elect in all necessarie truth, and doctrine: which is the very scope of our Apostle: and will otherwise also appeare, if we consider,

1 1. The *wisedome* of God, who hath in the bookes of Scripture compriſed, and deliuered a most perfect rule of doctrine, concerning faith, and manners: to teach as both concerning God, our selues, and others, whatsoeuer is necessarie or profitable to be knowne to saluation. To the proofe of which serue all those places, where we read that it is able to make a man wise vnto saluation: to instruct him to all righteousnesse: to furnish him to euery good worke: to make him blessed, by inchoation here in this life, and consummation in the life to come: for here through patience and comfort of the Scriptures we haue hope, Rom. 15. 4. and hereafter life eternall, Ioh. 5. 39.

2 2. The *mercie* of God, who hath written mysteries aboue the apprehension of the Angels themselues, euen to the capacitie of the simplest, in things of absolute necessitie: whereas if he had but spoken the word, it had beene more then he ought vs: but he hath written it, that we might ponder, and meditate of it: yea he hath translated it into euery mans language, and so fitted it to edifie the more; so as fiue words now are better then ten thousand if it were shut vp in it owne fountaine, or any other strange tongue: besides he hath brought it to vs by an easie price, in one portable volume, that we might conueniently exercise our selues in it day and night. And that we might vnderstand those hard places, which for our exercise we shall meete withall in reading: and that we

might

might be lead beyond the letter of the Scripture, to shew the life of it in the keeping of faith and good conscience, he hath appointed a Ministrie in the Church: and in all ages hath raised vp men of God, whome he hath furnished with the gifts of prophecie, and enabled with sundrie gifts of the spirit to see and reueale the truth therein contained. For euery manifestation of the spirit, is giuen to *profit* withall: and he gaue some to be Apostles, some Prophets, &c. for the edifying of the Church, and the gathering of the bodie of Christ. 3. The *power of God*, who conuaieth such a power into this his ordinance, as whereby it becōmeth so *mightie in operation*; so able to cast downe strong holds, and euery high thing exalted against God: yea so strong at the weakest, as that by it alone the kingdome of darknes and of the deuill is battered, and subdued, and Iesus Christ the Prince of peace set vp in his throne within the hearts of men.

1. Cor. 12 7. & cap 14. 3. 4. Eph. 4 11.

3 Heb. 4 12.

Vse. Would any Minister edifie his people? let him hold fast this word: would he teach them Christ? this word testifieth of him: would he beget faith in them? this word must doe it, Rom. 10. would he destroie sinne in them? as Dauid said of Goliahs sword, *there is none to that*: so there is no sword of the spirit but this: would he raise the afflicted? hence may he speake a seasonable, and sauorie word to him that is weary: in a word, if a man will take the most compendious way to bring soules to heauen, let him obserue this rule of holding him to this word, which is ordained for doctrine. But if a man either for idlenes, or ease neglect the reading, and study of the Scriptures: or according to the vanitie of his heart, lay by this booke, and fall to the studie of Friars, or Fathers, and seeke to preach matters of more applause, or to get a name of learning; is in his profundities, curiosities, and such quainte deuises, as he meeteth withall in mens writings: this man leaueth the right way of edifying men in the waies of God, and is in his conceit wiser then his maker, who hath fitted this word for doctrine, and no other.

There is no learning to this to edifie withall.

2. Hence note, that it is Gods will that euery man should be expert in the Scripture, seeing he hath so fitted it for the teaching of the simplest. Which must force euery man to examine himselfe, whether he hath found it such a fit word for doctrine: for he whose heart cannot iustifie the word in this propertie, is no child of wisedome. Many haue heard this word a long time; and yet vnderstand it not: haue learned little or nothing: are ignorant of Christ, and what he hath done but in grosse, and generall tearmes: haue attained no lasting comfort from the same. Where now lieth the fault? the word is fit to teach thee, the Ministerie stablished, and sanctified to the edifying of thee, all the gifts of the teachers are giuen to profit thee. Why then hast thou not profited?

The simplest ought to be expert in the Scripture, seeing fitted to their capacitie.

190 Wisdome is easie to him that will vnderstad.

ted? Oh the sinne lyeth at thine own doore, in that thy selfe hast refused, or resisted instruction. It is not the obscuritie of the Scripture, but the darknes of thy blind mind, that hath hindred thy profiting. The word is as fit to teach thee as the choyseſt seed, is to take and grow with encrease, but thy soule is vnprepared: thy heart is as the stonie, or thorny, or high way ground: no seed can thriue in it; all the labour of Gods husbandmen is lost vpon thee. Thy sinne hath suffered the word to loose the vertue and power of it in raising thee to life: the vaile is still on thy heart, and thou wilt not suffer it to be remooued, that the glorious light of Iesus Christ should shine vpon thy soule. But marke thy fearefull estate all this while: For whosoeuer thou art, that perceiuest not the mightie power of the word in thy chaunge, and conuersion, be thou sure it is mightie in working thy ouerthrow and confusion. For God neuer speaketh but to saluation or perdition: the words of his mouth returne not in vaine, they are the sauour of life, or of death: they binde or they loose: they be the sentence either of absolution or of condemnation: oh then thou that louest thy soule, deceiue not thy selfe: for if the Gospel be hid *now*, beeing a word so fit to teach thee, and thou hauing bin so long taught, and yet remainest vntaught still, vnchanged still inwardly, vnreformed still outwardly: it cannot but be a fearefull brand that thou art as yet in the state of perdition; and that the God of the world hath blinded thine eyes vnto destruction. And flatter not thy selfe in a course of securitie, because perhapps thou feelst not thy danger: for this word cannot quicken thee, but thou shalt perceiue it; but it slayeth men insensibly; so as if thou findest not the life of grace wrought by it, thou hast great cause to feare and flie thy present estate.

I may point with my finger, but I cannot giue the eyes to see what I point at. Aug. prolog. lib. de doct. Christ.

No imperfection or want in the Scriptures.

3. The last vse is directed against the Papists, who hold that the Scriptures are, 1. imperfect without tradition; 2. obscure and difficult. For the former: Bellarmines position is, that all *necessarie doctrine concerning faith and Christian life, is not contained in the Scriptures; but many things of this kind* (that is, necessarie things) *are to be supplyed out of the traditions, either of the Apostles, or of the Church.* And for the second; he affirmeth; *that the Scriptures are not so plaine and easie to bee vnderstood, as that they be sufficient in themselues to decide the controuersies of faith without the authoritie and expositions of the Church: nay rather are so obscure, that euen in things necessarie to be knowne, they cannot without the instruction of the Church be vnderstood, no not of faithfull men.* Against both which blasphemous positions this one of our Apostle oppoſeth it selfe; in that the word was euer fitted to the instruction of beleeuers, and did euer sufficiently instruct them in all ages, according to the age and state of the Church. Nay, this word beeing perfectly fitted, and sufficient

1. tom. lib. 3. cap. 3. 4.

1. tom. lib. 3. cap. 1. 2.

for

for the instruction of the Church, when yet there were but the fiue books of *Moses:* are they not now much more sufficient and perfect, seeing the expositions of the Prophets, and the writings of the Euangelists and Apostles are added?

Obiect. But as then the Scripture was imperfect without the writings which after were added: so is it now without the decrees, constitutions, and traditions of the Church. To which I answer: that the written word was neuer imperfect; for when the newe Testament was added vnto the old; it was made not more perfect, but more cleare; for euen then it was entire, if not in so many words, yet in the same sense and substance of doctrine. Let them aske then what the Scripture speaketh, of this and that, as the Baptisme of children, of Maries virginitie after Christs birth, of purgatorie, or what by the Scripture we may thinke of the vncircumcision of women, of infants dying before the 8. day, of the sauing of the heathen, &c. I answer, if the things of which they inquire be either false or fabulous, as that of purgatorie; or not necessarie to saluation, as that of Maries virginitie, the question is not of them; it is no impeachment vnto the Scriptures to omit them, wherein we see many of the words and facts of Christ himselfe omitted: but if they aske of things more necessarie, if they be of absolute necessitie, these are taught fully and expressely, as the substance of all Christian religion. But for necessarie circumstances, and inferiour truth about them; the Scripture often (entending to prouoke our studie and diligence) is not so expresse; and yet is not wanting in teaching them; but by proportion and analogie. As in the example of baptizing of children, it is by proportion and consequence taught in Scripture, though not in so many syllables: as seeing that circumcision was administred to children, so by proportion may children. 2. Christ calleth them! 3. affirmeth that they belong to him, and his couenant, and therefore the seale belongeth vnto them. 4. the Apostles baptised whole households, wherein doubtlesse were many children.

Obiect. But Apostolike men who writ the Scripture, had no commandement to write the word; or if they had, they had no intention to write a perfect rule to all the world: but writ *occasionally* either some historie, as the Euangelists, or epistles and letters (as the Apostles) according to the condition of seuerall Churches, or men to whom they writ. *Pro re nata.*

Ans. 1. They spake and writ not by *priuate motion*, but by instinct, which is equiualent to a commandement. 2. Although they writ occasionally, yet were they so guided by Gods prouidence, that whatsoeuer things the Church ought to beleeue, is clearely and largely deliuered in their writings. So as we may conclude this point with this sure rule: That the wise prouidence of God hath so furnished the Scriptures with sufficiencie, and cloathed

Adoro plenitudinem scripturæ. Tertull. cont. Hermog.

them

192 them with perfection; that whatsoeuer they can alleadge to the contrarie, they are either contained in the Scriptures, or they are not necessarie.

As for the *obscuritie* of Scripture: We graunt not that the Scriptures be obscure, but that many things in them are difficult. The Rhemists vpon 2. Pet. 3. 16. that all Scripture is difficult, especially Pauls Epistles; whereas Peter saith, onely that some things in Pauls Epistles were hard to be vnderstood, and not all his Epistles. Againe, they forget that the same Apostle Peter speaking of the Scripture, saith, that it is a *light shining in a darke place.* 2. Pet. 1. 19.

Some things in Scripture difficult how, and why.

Now when we speake with the Scriptures that some things are difficult, we must take with vs these three caueats. 1. That this difficultie proceedeth either from the maiestie and high excellencie of the things of God contained in them; or else from the lownes and weakenesse of man, whether *vnregenerate*, or *regenerate*. The vnregenerate person beeing in his naturall estate, is endued onely with a naturall vnderstanding, so as the things of God are beyond his reach and compasse; they are *foolishnesse* to him, he cannot conceiue of them. The regenerate, although he hath an inward light of the spirit, which the other wanteth; yet these things euen to him are reuealed but in part; after an vnperfect manner, and in vnperfect meanes, vntill that perfect come: so as the best man is partly ignorant of the nature of the things themselues, besides his failing in the meanes, as the knowledge of the tongues, his studie, meditation, and labour herein. 1

2. Whereas they say, that this obscuritie is in things necessarie to be knowne; the truth is, that in all things necessary to saluation, the Scriptures are so euident in one place or other, as he that runneth may reade the seuerall points. 2

3. Whereas they say, that this obscuritie must be supplied by humane expositions and traditions, I answer, that the commentaries, and expositions of good men are not to be neglected, but yet so entertained as not simply arguing the obscuritie of Scripture; but rather our infirmitie and weakenesse, who cannot receiue a perfect doctrine perfectly. Againe, how were those purest Primitiue Churches directed, that wanted all those councels, decrees, decretalls, summes, & sentences, glosses, and determinations, which the Romish Synagogue would bind vs vnto as rules of faith binding the conscience? surely, they dare not denie but that there was more light, more grace, more zeale and pietie before such trash of theirs, which onely brought in corruption and heresie into the Church, then euer was since, or is euer like to be vnto the ende. We will also conclude this point, noting in one breath of Bellarmine three errors: 1. that he attributeth that to the Scriptures, which is to be ascribed to mans impotencie. 2. that the obscuritie he speaketh of 3

is in things necessarie to saluation. 3. that supply must be made by humane expositions: whereas the right opening of Scripture, is by Scripture.

193 The sunne is seene by his owne light.

That he may be able to exhort with wholesome doctrine]

Now we come to the ende of the former dutie, which is, that he who is to be set apart to this waightie function, may be fitted and furnished to all the parts of his calling: which the Apostle reduceth to two heads, according to the seuerall condition of the persons, with whom he is to deale: for all teaching is either the confirming and strengthning of sound doctrine, tending to the conuerting and confirming of the tractable: or else the infirming and weakening of false doctrine; seruing to the confutation and conviction of such as are refractarie, and gainsayers of the truth: neither of which can any man possibly fruitfully performe without diligence and setlednesse in the Scriptures, seeing that to these purposes he must hold fast the faithfull word. For the meaning: we must enquire, 1. what is meant by *exhortation*, & wherin it differeth frō teaching. And the difference chiefly stādeth in these 3. things. 1. euerie exhortation is teaching, but euerie teaching is not exhortation. 2. to teach, is more properly to propound out of Scriptures & proone by the Scriptures things to be beleeued or done: to exhort, is to incite & prouoke the hearers to the beleeuing or doing of things, so prooued by reasons and arguments. 3. Teaching is a former worke for the enlightening of the vnderstanding, and frameth the iudgement: and exhorting is a secondarie work more properly pearcing the affections, and so furthering the practise. Secondly, what is meant by *doctrine*: that is nothing else but the word of God taught: for that same which is here called *wholesome doctrine*, is in c. 2. 8. called the *wholesome word*: and to shewe the identitie of them, the Apostle ioyneth them together, If any consent not to the *wholesome words* of our Lord Iesus Christ, and the *doctrine* which is according to godlinesse, he is puft vp. 1. Tim. 6. 3. 3. Why is this doctrine called *wholesome*? to which I answer, that that is wholesome doctrine, which beeing well prepared afore hand maketh the soule sound, and in good plight and liking: for it is a borrowed speach from the food of the bodie, to the meate of the soule, which is the word of God, here called wholesome doctrine: of which epithite something is to be spoken, but better occasion will be offered vs in c. 2. 1.

Doctr. 1. In that the word is called *doctrine*, and no doctrine is without a teacher; it behoueth euerie man to repaire to the teachers of it. Now the teachers in the church, are either the great doctor of the chaire, who fully and sufficiently teacheth euerie beleeuer; and whose teaching is absolutely necessarie to the conuersion of men: or else his Ministers, who be the teachers of holy doctrine.

194 who as ſo many vſhers are ſet to teach all the formes of the Church; but ſo as vnder the Maſter; farre wanting and ſhort of his abilitie; in themſelues inſufficient to bring men vnto the ſight of their ſaluation, and much leſſe vnto their perfection: not becauſe they reade not the ſame lecture with the ſpirit, but becauſe they can onely teach the outward eare, not the inward: neither are they Gods to conuert (although the word be able to ſaue ſoules) as he is who in giuing the precept, giueth alſo power to learne, beleeue, and practiſe it.

Vſe. Would any man be taught to ſaluation? not hauing this knowledge naturally he muſt get him theſe teachers. Firſt, he muſt goe thorough theſe vſhers hands, and then according to his proficiencie, the ſpirit ſhall take him into his teaching. But if a man will play the trewant, and ſit at home when Gods free-ſchoole is ſet open, deſpiſing the teaching in the miniſterie, conceiuing that he may by his owne ſtudie or reading attaine perfection; he neuer climbeth into the higheſt forme; he neuer hath the high things of God reuealed by the ſpirit: who teacheth not now by newe reuelations or enthuſiaſmes, but hath erected a miniſterie of the ſpirit, which euerie one muſt frequent that would be made wiſe to ſaluation.

αὐτοδίδακτοι.

Doctr. Euery man muſt become a learner of this doctrine.

Secondly, as this doctrine implyeth teachers, ſo doth it alſo learners, and ſchollers; Teaching vs that we muſt all of vs become learners of this word and doctrine: for ſo long as there is doctrine and teaching on Gods part, ſo long muſt there be an harkning and learning on ours: and the rather both becauſe that which is ſaid of all knowledge, that it is infinite, is much more true of this, for Gods commandements are *exceeding large:* as alſo ſeeing in this ſchoole we are to become not onely more learned but better men. It may not therefore be with vs (who when we are at the beſt are but in part good) as many, who after they haue learned a while, giue ouer, as though they were both informed and reformed ſufficiently: but we muſt be ſtill profiting and going forward, and climbing as it were from on forme to an other: ſo long as we liue, ſtill aiming at ſomewhat beyond: for we may not conceiue of Gods ſchoole as it is in mens, which are fitter for boyes and children, then men of yeares: a ſhame were it for an old man to goe to ſchoole: but here whatſoeuer many an idiot ſay to the contrarie, that now they are too olde to learne, euerie man muſt waxe old in learning ſomething daily: ſeeing the beſt man may farre excell himſelfe both in wiſedome and goodneſſe. Thus Paul when he was an ancient ſcholler in Chriſts ſchoole preſſed hard to things that were before him. And Dauid with other ſaints of God, prayed ſtill to be taught of God, euen when they were well taught; as ſuch as who the more they ſawe, the leſſe they could acknowledge.

Vſe.

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Vse. In our learning of this doctrine, we must examine our profiting and progresse, least we be such dunces as Paul speaketh of, who were euer learning, and yet neuer came to the knowledge of the truth. And then we profit when we like good schollers haue passed our grounds and elements: and as the Apostle speaketh, when leauing the rudiments and principles of religion, we are ledde forward vnto perfection: and then are we ledde to further perfection, when wee haue taken out the two maine lessons of a Christian man, which Paul in euerie thing would be sure to keepe, euen *faith* and *good conscience*, by which two rules till a man be moulded and cast into this forme of doctrine, he is but a novice Christian, and a superficiall scholler in this schoole of Christ: the former of which implyeth the knowledge of the doctrine, and the latter the ordering of euerie particular action of life by it.

Heb 6.1.

An examination whether we haue beene as fit to learne, as this doctrine is fit to teach.

Now the examination of our selues by these notes will reprooue many of vs as *non proficients*, who would be loth to be so deemed. For 1. whereas for our time and meanes (especially in this famous ele of the land) our profiting might haue enabled vs to *teach* others; many of our selues had need be taught in the principles of religion: we cannot be gotten out of our A, B, C, & line of letters. If a master should for diuers years together painfully striue with a boy, and could neuer get him out of his letters, what hope were there of his reading? and much lesse of any skill in higher mysteries of learning. It is the case of a number of vs. Many yeares haue the masters of the assemblies plainly deliuered doctrines, fitted to the capacitie of simple men, yea often repeated them, and often beaten vpon them: yet a number that goe for Christians, are extreame ignorant in the principles of Christianitie. And whereas the Apostle implieth that we may measure our owne ability by our fitnesse to teach others: how fewe of vs be there that finde any competent abilitie to teach euen our pettyes in our families our seruants and children? that cost and paines is ill spent, when after seauen yeares schooling a boy is not able to teach an other his letters: but many of vs that haue beene hearers and learners in this schoole thrice seauen yeares and aboue, and yet (to omit our vnwillingnes) are not able in any sort to catechize our families. 1

Further, whereas he that is cunning in his profession, he can speake of it to good purpose, because he knoweth the mysteries of it; many of vs cannot speake to any purpose, but when any speach of religion is offred are as mute as fishes; yea are greiued to be drawne to any speach of such things, because our weakenesse is thereby discouered. 2

Finally, were it so that we had proceeded but a little way in our profiting here, it would be with vs as with schollers or prentises, who beeing entred a yeare or two, neede not alwaies the presence of their Master or 3

196 Tutor for euerie action, but can of themselues doe something, especially in smaller matters, and of lower conceit; but many of vs can goe no further then our Masters are present with vs: we are not come so farre as to take out a lesson now & then by our selues; we cannot meditate, pray, conferre, to the increase of our knowledge: and therefore we may conclude against our selues, that we are but verie dullards in this doctrine. And what is the reason of all this, but that as negligent learners, we forget as fast as we learne? or as idle schollers we idle out our time otherwise, and allot the least time to this studie. Which requireth so much the more time, paines, care and diligence, by how much things more excellent be more difficult: besides that our helpes by nature are none at all to this, as to all other knowledge, and the benefit of it farre excelleth all other. Let vs therefore stirre vp our selues, and be stirred vp, not to a smattering in this knowledge of God, but to abound in it, as Peter willeth vs. And seeing we are farre from our marke, let vs aime at more fruitfulnesse in our age, and walke from strength to strength, from faith to faith, that so *growing vp in grace, and in the knowledge of our Lord Iesus Christ*, we may in due season be lifted vp vnto our glorie.

2. Pet. 1. 8.

cap. 3. 18.

The men of God in speaking of the word haue euer set some marke of excellencie vpon it.

Doct. 3. In that the Apostle calleth that here *wholsome doctrine*, which in the words before he called a *faithfull* word, and fitted for *doctrine*: Note that the men of God, when they fell into speach of the word of God, they spake not slightly of it & away; but were hardly drawne from it without leauing behind thē some notable elogie or other vpon it: Rom. 1. 16. the Gospel, the power of God to saluation: Ioh. 6. 68. Peter saith not, Master thou hast the word of God, but, thou hast the words of eternall life: & what a number of glorious things are ascribed vnto it, see Heb. 4. 12. *mightie in operation, sharpe, &c.* Hence according to their seuerall occasions are al those excellēt epithits ascribed vnto it through the Scriptures, some of the penmen looking at the author, some at the matter, some to the qualities, some to the effects, and accordingly inuest it with titles well beseeming it. And good reason had they so to doe: for,

Reasons.

1. They considered that the word of God is the principall part of Gods name, which neuer could without great sinne be taken vp in vaine, but is to be taken vp into the thought, much more into the lippes with all reuerence and due regard. 2. They found the power of it so forcible and comfortable in themselues, as that they could not chose but speake of it as they felt within the abundance of their owne hearts. 3. They saw the worke of it so effectuall vpon others, and that to such ends, as not all the perfection of flesh and blood, nor the strength or wit of men and angels could compasse, as that they could not conceiue of it without admiration. 4. They saw it was such a word, as was to meete in the world

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with

with most harsh entertainement, and hatefull opposition; that Satan, sinne, and all wicked ones, heretikes, seducers, Atheists, and profane persons would resolutely resist it: besides, numbers that would account it foolishnesse, and that would take offence at it not a fewe: and therefore in great wisedome they were carefull, that it should carrie some maiestie with it.

Vse. Those that find such sweetnes in the word, as the Saints of old, cannot but with reuerent hearts conceiue and speake of it, euer with signification of some eminent goodnes in it: yea if they conceiue it in the author, the word (euen of euill) will be confessed a good word, as in Hezekiah; and much more will the promises, be sweete in the tast. And if they acknowledge it in the most proper effects of it; oh how will they thinke and speake of it, as of a thing more necessarie then fire, and water? yea then the sunne in the firmament? How will they stirre vp others to tast also with them how sweete and good God is in it? These cannot come *as men vse to come*, but will be reuerent in the cõgregations, where such words are vttered, as Abraham when God spake vnto him, *fell on his face:* they will not rush vpon the reading of it in publike nor priuate, without some lifting vp of the heart, and some gesture signifying that inward reuerence.

As men feele the word in their hearts, so their mouthes speake of it.

Gen. 17.

2. This argueth it a deuilliſh and wicked practise to elevate the due estimation and authoritie of the word, either in the Scriptures, or in the Ministerie: once said Satan, *hath God indeed said, &c.* So the Papists speake basely of the word in the Scripture, calling it imperfect, obscure, contentious, a waxen nose, an inken diuinitie, &c. and therefore well may the letter of the Scripture be with them, but the life of it is farre from them. In like sort many profane wretches debase the word in the Ministerie, conceiuing it as a vaine word without profit; and boldly speake of preaching, as of talking: and others mutter because there is so much preaching, plainely shewing by their speaches that they neuer knew the sweetnes of it in their soules, and therefore as yet haue no part in it, nor in that life which it hath brought to light.

Scripturas non simpliciter, id est, ad esse ecclesiæ, sed ad bene esse solũ necessarias, nec tamen sufficientes disputat. Bellar. de verbo dei. lib. 4. cap. 4. What to iudge of the Popish spirit, speaking basely of the Scriptures.

Doctr. 4. Whereas the Apostle is not contented that the Minister should teach but exhort also; it teacheth Ministers to labour for this gift, whereby an edge is set vpon their doctrine, & wherewith as with a goad they pricke on the affections of those that are vnder the yoke of Christ. A difficult thing it is; for teaching is an easie taske in comparison of it; and yet so necessarie, as that all the ministeriall worke is called by this name, Act. 13. 15. *If yee haue any word of exhortation, say on.* So Barnabas his whole sermon is called an *exhortation:* to shew, that he that laboureth not in this point, faileth of all his dutie. Whence are all those

Ministers must set an edge on their doctrine by exhortation.

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precepts, that the Minister should *teach and exhort*, 1. Tim. 6. 2. and giue *all diligence*, as well to *exhortation*, as to *reading*, 1. Tim. 4. 13. For the profitable performance of which, 1. euery Minister must labour for conscience of his dutie: 2. for a pitifull heart toward sinners: 3. for experience of that he teacheth, that he may haue a flame in his own heart to kindle others by.

Pectus facit disertos.

Vse. Many men thinke they need not be taught: but if they did not, they need exhortation. Others thinke it sufficient to be taught in generall tearmes, but to be vrged by exhortation, were to saue them whether they will or no. But it is not sufficient to know what is good, but to be led on to the practise; to which that we may be prouoked, the best of vs while we are in our race need spurrs. For as Paul writ of Christians, the slownes and weaknes of whom (he knew) required exhortation, as well as doctrine; so that Christian that seeth not his deadnes and continuall backslidings, knoweth no good by himselfe: yea, he that perceiueth not a spirituall heauinesse and slumber, daily oppressing him; without this meanes, (nay and with it also) that soule is cast on sleepe at least, if it be not dead in sinne. Besides the truth is, there is much knowledge euery where, and so little conscience, as if knowledge and conscience could not stand together: but if men did make conscience of all the duties they know, yet were exhortation still needfull: seeing nothing was more vsuall with the Apostles, then to stirre vp in beleeuers such graces, as they thankfully acknowledged in them. 1. Thess. 1. 3. the Apostle thankfully remembreth their *diligent loue*, and yet cap. 3. 9. 10. by a wise rhetoricall preterition, exhorteth them vnto it.

People must endure the word of exhortation.

see also Colos. 1. 4. collat. with 3. 14.

Doctr. 5. Whereas the Apostle addeth that exhortation must goe with *wholesome Doctrine*, we note, that then is exhortation powerfull, and profitable, when it is firmely grounded vpon sound and wholesome doctrine; then it carrieth due weight with it, then is it agreeable to this apostolicall precept, yea to that generall practise of al the Apostles, whose manner was in all their Epistles; first to laie downe plainely the doctrine of faith and saluation, and then to perswade and exhort vnto the entertainement of it, and to testifie that entertainment by the fruits of faith, and loue. For example: After Paul writing to the Romans had disputed the doctrine of *Iustification*, not by workes in the three first Chapters, but by faith in the two next; and of *sanctification* in the three next; and of *predestination*, in the three next: In the 12. Cap. and so to the 14. verse of the 15. Chapter, he exhorteth to good workes and Christian duties, vnto the verie epilogue, and conclusion. The whole Epistles to the Corinths is a mixture of doctrine and exhortation. In the Epistle to the Galatians after he had disputed the doctrine of the righteousnesse of

Then is exhortation powerfull when it is grounded on wholesome doctrine.

faith,

faith, which the falſe Apoſtles had wrung out of their hands: after his manner in the fifth chapter and ſixt, he exhorteth them to the ſtudie of good workes. So in all the Epiſtles may be obſerued, that after the doctrinall part followeth the hortatorie. And as for the particular practiſe hereof in particular caſes, both in propheticall writings, Chriſts ſermons, and ſayings, and in the Apoſtles Epiſtles, it would be infinite to obſetue. 199

Vſe. As this Doctrine affoardeth direction to Miniſters, to carrie their exhortations leuell with the doctrine truly raiſed from the word, that they be as goads to pearce and prouoke to dutie: which not obſerued, the ſpeach will be verified; *a ſea of words, but ſcarce droppes of matter:* ſo doth it authoriſe euery hearer to examine the exhortations framed vnto them: that if they finde the Meſſengers of God exhorting them from wholeſome doctrine; they may acknowledge more then a ſpeach or perſwaſion of man: euen ſuch a doctrine, and ordinance, as the Apoſtle iudgeth fitteſt for the ſaluation of man. Which if any ſhall dare to refuſe, as accounting it (with many at this day) a liplabour of man; or if any ſhall deeme and repute it an impotent meanes to raiſe men to the grace of life, I can ſay no more, nor leſſe of ſuch, then the Apoſtle Paul to the hardned Iewes, that put the word from them: that they *iudge themſelues vnworthy of life eternall.* One day to their coſt ſhall they know, that all the force of the word lyeth not in the Miniſters tongue; and that his words are more then winde, as they eſteeme them, Ier. 5. 13. Act. 13. 46.

And improoue them that gainſay it.]

Theſe gainſayers are of two ſorts: either ſuch as contradict the wholeſome doctrine, by teaching falſe and vnſound doctrine, whether Iewes, Pagans, Heretikes, or falſe teachers; or elſe ſuch as contradict it by their wicked manners, and conuerſation, as a number of counterfeit Chriſtians, who dare not open their mouthes againſt ſuch a cleare light, and manifeſt truth, but in their liues: whereas it commandeth puritie, they are filthy and impure: whereas it vrgeth pyetie, they are impious towards God; and whereas it prohibiteth all iniuſtice, they are iniurious to men: and in one word, whoſoeuer receiue not the word with that reuerence and ſubiection as it requireth, are in the degrees of this ſinne of gainſaying the truth. And in the words the Apoſtle propoundeth three things to be conſidered of: 1. That all theſe gainſayers muſt be conuinced. 2. that euery Miniſter muſt be able to conuince and improoue thē. 3. that he hath this abillitie from the faithfull word.

Doct. Firſt, when the word is reſiſted, and gainſaied, there muſt be no bearing on the Miniſters part, who is put in truſt to reſiſt thoſe that reſiſt the truth. And hence are all our ſtirres and tragedies, in that this truth

Miniſters muſt reſiſt reſiſters of the truth.

200 must goe away a conquerer, be it euen against Kings, and Princes, and the great ones of the world. *Pharaoh*, *Ahab*, *Herod*, must be gainsaid and resisted, though it cost the Messengers their liberties, yea their liues. Many men fret, and fume, that the Ministers are so bold and peremptorie, and their sermons are too too censorious, speaking in effect the language of Corah, and his complices, *yee take too much vpon you, Moses & Aaron*: & murmur against such truths as crosse their lusts: saying with the Iewes, they are hard sayings, and who can beare them. If the word say, they may not sweare with the swearer, nor be drunke with the drunkard, nor prophane the Sabbath, nor scoffe at religion, and the exercises of it, but set a watch before their tongue, and keepe the doore of their lips from filthy, idle, and scurrill speach: oh here are bonds indeed, fitter for gally slaues then liberall, and free dispositions. Come, say they, we will breake these bonds, and cast these cords from vs: and yet these men would haue the Ministers tongue tyed, and chafe and fume if they heare any thing they would not. But are you gainsayers of the truth, and must not we resist you? doe you rise vp against Christ in falsifying his word, and contemning his ordinances, and must not we arme our selues against you, sound trumpets, and proclaime open warre against you; yea must not we so weld the sword of the Lords mouth against you, as that we neuer suffer you to haue peace in your sinnes? And if any of you thinke much to be called a gainsayer of the truth, because yee acknowledge in generall the truth of the Scriptures, and for a need can make confession of all the articles of faith. I answer, It may be thou art not come to the height openly to gainsay, as Iannes and Iambres did Moses: nor as Elimas and Demetrius; Phigellus and Hermogines, Hymeneus and Philetus did Pauls preaching: but if thou secretly spurne against the word, or endurest not the guidance of it, thou art a gainesayer, and maist not look to be pleased in the Ministerie. And to know thy selfe a little better, trie thy selfe by these three notes.

Notes of him that resisteth the truth.

1 Eph. 5. 13. 1. He that cannot abide the discouerie of his sinne, cannot endure the light which maketh *euery thing manifest*: this maketh Ahab hate Micha, 1. King. 22. 8. and the world hate Christ himselfe, because he *testified of it that the workes were euill*. If thou then wantest that *obedient eare* which should make thee beare a reproofe, thou canst not but be a gainesayer.

Prou. 25. 12. 2 2. He that cannot abide the curbing of his lusts, is a resister of the truth: for what other is the scope of all diuine truth, then to bring men out of their naturall estate; which because men loue so well, they willingly cast off the yoke of Christ? the more then thou striuest for the libertie of the flesh, the more thou resisteth the freedome of the spirit,

and

and so becommest the more a seruant to sinne, and a captiue to the law of it. 201

3. He that is not with mee (saith Christ) is against me, and he that gathereth not, scattereth. Art thou with Christ in thy affection? hearest thou his sayings in which thou testifiest thy loue? or art thou one of that number that tooke it greeuously that Peter, and Iohn taught the people, and preached Christ? or that with Sanballat and Tobiah, who were *sore greeued* that a man was come who sought the good of Ierusalem? Nay if thy affection be with Christ, thou canst not lightly speake euill of that way, the feete of these tydings-bringers are bewtifull, thou reioyest in their light. Now examine thy selfe, if any of these be found in thee, although thou openly fight not against God, thou art a gainsayer of the truth, and thou must be resisted in the Ministerie. The Iewes held and maintained the letter of the Scriptures most accurately, and yet Steven telleth them that they were alwaies resisters of the holy Ghost: and the reason was, because when it came neere them, then they kicked and spurned against it. If thou wouldst not be roughly dealt withall in the Ministerie, resist not the word, but entertaine it in thy best affections to order thy selfe and life by it; and then though it haue beene tart and bitter, thou shalt afterward find the sweetnes of it, it shall be as honie in thy mouth in regard of the promises; & if it meet with any rellicks of thy sinne in the iust reprehensions of it, thou shalt be able to say, *O let the righteous thus smite mee*, for this is a benefit vnto me, this is a precious ointment which suppleth my wound, O let me not want it. 3 Act. 4. 2.

This is the way to finde the word sweete. Micha, 2. 7. *Are not my words sweete to him that walketh vprightly?* oh then be so farre from spurning at the word, that thou maist rather *tremble at it:* & then in stead of the spirit of contradiction, the spirit of God shall rest on thee. These things if thou doest not, but wilt still rebell; blame thy selfe if in the word, thou beest still vnder blowes; for thou thy selfe beginnest the fraie. Isa. 66. 2.

Doctr. 2. Secondly, we note what a sufficient man euery Minister ought to be; namely, such a one as hath a word of knowledge in his mouth vpon all occasions both to exhort, and conuince: for which purposes he must haue a doubled knowledge, and as a good shepheard a double voice, one to gouerne his sheepe, which must be familiar vnto them; and another to driue away wolues: one to stablish and perswade the truth; another to preuent errors, and heresies: herein resembling Nehemiahs builders, who held a trowell in one hand, and a sword in the other, and accordingly built with the one hand and fought with the other. Let a man consider of which of these two he will, and then tell A minister ought to be a man of knowledge.

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202 me whether it be not a matter of great difficultie in any good ſort to performe it: but both together will force the Apoſtle himſelfe to aske, *who is ſufficient to theſe things?* it is not euery reader, nor euery ignorant Preacher that can ſtand vnder this burthen. No, no, if euery part of the Miniſters office require as compleate a man as that one: Iſai 50.4. if the ſpeaking of a word in ſeaſon require a learned tongue: how much more doth the whole office require an Ezra, a man prompt in the law of the Lord? a workeman indeed, and ſuch a one as need not be aſhamed? And can we thinke that the Lord ſendeth any other: doth he vſe to ſend a meſſage by the hand of a foole? ſurely if he ſend any, he maketh them first able Miniſters *of the new Teſtament, not of the letter but of the ſpirit.* In the old Teſtament if he raiſed vp any extraordinarie perſons vnto this worke: what ſpirit? what power? what deepe vnderſtanding? what reſolution manifeſted they? as that they ſeemed rather pettie Gods then men; both in the exact knowing (although by reuelation) and making knowne things meerely to come: as alſo in the powerfull reſiſting of ſinne euen in Kings themſelues and the greateſt vpon earth: Such were Moſes, Elias, Iſay, Ieremie, &c. If ordinarie Miniſters, they alſo are firſt fitted: yea though they were but inferiour Levites and Prieſts, both to be the peoples mouth vnto God, to put incenſe before the Lord, as alſo to be Gods mouth to the people, *to teach Iacob Gods iudgement, and Iſrael his law.* But if high Preiſts, they muſt be ſuch as whoſe lips muſt preſerue knowledge, and ſuch as who can reſolue the people when they ſeeke vnto his mouth in the difficult caſes of the law of God, *for he is the meſſenger of the Lord of hoſts*, Mal. 2.7.

Ezra.7.6.

2.Cor.3.6.

Deut.33.10.

In the new Teſtament accordingly, if the Church haue need for a time of extraordinarie Miniſters, ſuch as are Apoſtles, Euangeliſts, euangelicall Prophets; ſuch are raiſed, and to ſuch is giuen by the ſpirit the *word of wiſedome*, that is, a more excellent reuelation, and more ſpeciall and immediate inſtinct and aſſiſtance of the ſpirit, together with more eminent authoritie, in explaning the myſteries of Chriſt. If ordinarie Paſtors bee raiſed by God, by the ſame ſpirit is giuen to them the *word of knowledge*, that is, by diligence in the Scripture they obtaine ſuch knowledge, as that they are able to make Chriſt knowne vnto others, although they be farre inferiour to the former. Where this word of knowledge is wanting, that commiſſion is not ſealed from God. The Eunuch could reade well enough, euen as many among our people can, and yet he could not vnderſtand without a guide: and how could he haue been a guide vnto him (except a blind guide) that could doe no more then himſelfe could? namly, reade, perhaps without vnderſtanding alſo. God ſent him no ſuch guide, but a Philip, a mightie man in the Scriptures, and full of the pow-

1.Cor.12.8.

A dumb miniſter cannot be Gods meſſenger.

Act.8.31.

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er of God.

Vse. Let euerie man whom this doctrine concerneth examine hereby the truth of his calling; whether he hath receiued the word of wisdome or no: which finding he shall boldly say with Ieremie, of a truth the Lord hath sent me, and runneth not before he be sent. 2. It is a great motiue to thankefulnesse whersoeuer such able Ministers are planted, where God giueth learned tongues, that can *exhort according to wholesome doctrine:* learned Ezraes skilfull in the lawe of the Lord; eloquent Apolloes, mightie to *convince by the Scriptures the gainsayers.* Whereas pitifull is their want, who in this regard are as men *cast out of Gods sight:* wanting the blessed meanes of an able ministerie: for in such places godlinesse must needes be vnperswaded, vice vnresisted, truth vntaught, falshood vnconvinced; there people cannot but lie open to become a pray to the deuill, a spoile to his wicked instruments, a shop for all wicked practises. In such places seducers, and wicked Iesuites, the verie heads to imagine, and hands to execute all mischiefe lurke as in the vaults of safe conduct; practising daily to withdrawe men from alleagiance to our heauenly and earthly Gods and Kings: such soiles lie vnder the heauie wrath of God, as to whome no sinne commeth amisse. If there be no knowledge of God in the land; needs must there be varietie, yea an inundation of most fearefull sinnes: and consequently of heauie iudgements, into which both Prophets and people who haue sinned together, shall fall together: for where *vision faileth, people are nakedly laid open to all the curse of God:* and when Israel had beene a long season *without the true God, without the Priest to teach, and without the lawe, no meruaile if there were no peace to him that went out and in:* implying both these points, that without true teaching, without the true God; and without God, without peace, and blessing. Oh that men therefore could prize the blessing where it is; and so bewaile it where it is wanting, as that by all good meanes they labour the procurement and presence of it.

Ier. 15. 2. If darknes be in the mountaines it cannot but be in the vallies. Chrys.

Hose. 4. 1.

vers. 4. 5.

2. Chr. 15. 3. 6.

Doctr. 3. All this abilitie in the Minister must be had out of the Scriptures; seeing the Apostle affirmeth that by holding fast the faithfull word, he shal be able to both these maine works of the ministerie. In like manner our Apostle teacheth Timothie not onely in generall, how the Scriptures are *able to fit the man of God to euery good work of his ministerie,* but reckoneth vp also all the particulars of his dutie, that no man might doubt but that it fitteth him vnto all. And indeede the Scriptures are a rich treasurie, which affoardeth abundantly things both newe and old: he that would read the writings, speeches, and doings of the auncient fathers, let him reade the Scriptures diligently: they be a storehouse wherein a man may furnish himselfe vnto all, 1. *doctrine,* all of it beeing writ-

The Scriptures furnish a man excellently to euery ministeriall dutie.

2. Tim. 3. 16. 17.

written for our instruction. 2. vnto all *consolation*, for through the *comfort of the Scriptures* we haue hope: and Dauid affirmeth, that if he had not found *comfort in the lawe, he had perished in his trouble.* 3. vnto all *resolution of doubts*, by which alone Christ himselfe resolued the case of *diuorce*, Math. 19. and the Sadduces in the case of the *resurrection*, Mat. 22. 4. vnto all *strength in temptation*, by which sword of the spirit alone Christ vanquished all Satans assaults, Mat. 4.

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5. And for the other branch of conuincing the aduersarie. The Scriptures are fitly compared by the auncient vnto Dauids scrip, whence he fetched out the stone wherewith Goliah fell vnto the ground: they be the onely hammer of heresies. Whatsoeuer controuersies Christ and his Apostles met withall, they brought the deciding of them vnto the Scriptures, although they might haue otherwise confuted falshoods, and by their miracles haue confounded their aduersaries. When the Priests and Scribes disdained Christ, because the people sung Hosanna vnto him, he presently prooueth his diuinitie *out of the Scriptures.* So Peter prooued out of the Scriptures, Act. 2. and 3. and Paul euerie where that Christ was the Messiah and Sauiour of the world, out of Moses and the Prophets: Apollos was a man *eloquent* and mightie in the Scriptures; but not by his eloquence did he mightily and with vehemencie confute the Iewes, but shewed by the Scriptures that Iesus was the Christ.

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Matth. 21. 16.

Act. 26. 22.

Act. 18 24.

Vse. 1. To moue such as are separated to the ministerie, vnto the diligent reading of the Scriptures; & to redeeme that time which they haue or may otherwise spend in reading filthie, lewde, and wanton bookes; superstitious pamphlets, Machiauells blasphemies, or Popish errors, and heresies: vnlesse it be 1. with sound and setled iudgement, able to discerne right from wrong, truth from falshood: and 2. with this end, either more to detest them in themselues, or forewarne others of them: and thus the wise marriner neede not leaue the sea, if he can avoide the rockes. But let a Timothie or Titus hold him to this booke, he shall hence haue supply of wisedome to saue himselfe and others: or what wouldst thou wish besides wisdome for thy calling? wouldst thou be fitted to exhortation? deceiue not thy selfe, philosophie cannot fit thee: onely the word of God worketh in all the parts and powers of the soule, minde, will, and euerie affection: by Philosophy thou maist enforme the vnderstanding although but darkely, in the things of God: but did that euer reforme or alter any mans heart? reade then this booke, teach this, and thou shalt ransacke the affections, yea and consciences of the hearers. Or else wouldst thou haue a dexteritie and facultie in the quicke resoluing of doubts? studie this truth, be readie in it, and thou shalt finde truth manifesting both it selfe, and the contrarie. And seeing this is the onely euerlasting veritie, it will

Veritas index sui & obliqui.

much

much more make the mightie to ouerthrowe whatſoeuer is contrarie vnto it. Finally, wouldſt thou haue eloquence added to all theſe former abilliments, without which they could not be but obſcure? then ſtudie this truth of God, and thou ſhalt feele it framing thine heart; and ſo miniſtring ſpeech: yea thou ſhalt ſpeake out of the fulneſſe and abundance of thy heart graciouſly: nay it will be with thee in thy meaſure as it was with the Apoſtles: thou canſt not chooſe but ſpeake the things thou ſeeſt and knoweſt.

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The Scriptures make the Miniſters mouth a ſharpe ſword, Iſa. 49. 2.

2. To confute the Popiſh teachers, who contrarily, 1. teach that the Scripture beeing ſo hard and obſcure as they ſay it is, may be wreſted & abuſed by heretikes at their pleaſure: and that no man can be fitted vnto theſe duties, eſpecially the latter of conuiction of error fully by the euidence of Scripture it ſelfe, except he borrowe ſome helpe and force elſwhere, namely, from the expoſitions and voice of their Church. And 2. in deciding their controverſies of religion (according to the former poſition) they fle from the word vnto Biſhops, Fathers, Councels, Decrees, and Popes. But to the firſt, we anſwer, that although we are not to neglect, much leſſe deſpiſe the light and direction of godly mens expoſitions and iudgements, nor ſuch truthes as are receiued by the true Churches of God: yet without them, by conſidering the nature of the things themſelues, the conference of places, the knowledge of tongues, & the ſuitable correſpondence of the parts of the context; we may come to attaine the true meaning of the place controuerted, & by that be able to conuince & withſtand all gainſayers. And to the latter, their practiſe is contrarie vnto Chriſts and his Apoſtles, as we haue ſhewed. As alſo the practiſe of the auncient Churches ſince: as may appeare by that memorable courſe of Conſtantine the Emperour, who commanded the Fathers met together in the Nicene Counceł, about 362. yeares after Chriſt, to referre the great controverſie then in hand againſt the Arrians, to the deciſion and determination of the Scriptures. Which godly courſe *Auguſtine* backeth, who liued not paſt 40. yeares after: when he affirmeth, that it was an auncient order of diſputing, to haue preſent the books of holy Scripture, and to ſtand to the triall thereof. If this was an auncient order of diſputing in *Auguſtines* dayes, ſurely the contrarie Popiſh practiſe is but a nouelrie, and we iuſtly preſſe them to antiquitie.

The vaile is ouer the heart of the Papiſt, not ouer the Scriptures.

Aug. epiſt. 163.

Verſ. 10. *For there are many diſobedient, and vaine talkers, and deceiuers of minds, cheifly they of the circumciſion,*

11. *Whoſe mouthes muſt be ſtopped, which ſubuert whole houſes, teaching things, which they ought not, for filthy lucres ſake.*

The coniunction [for] ſheweth that the words following containe a reaſon of the matter preceding, namely, why the Miniſter ſhould be a

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206 man so qualified with able parts both to maintaine the truth, and confute the falshood. The reason is drawne from the description, 1. of teachers, in these two verses: and 2. of hearers, in the 12. The teachers are described by three arguments. 1. from their indefinite number, *there are many:* not two or three, who are easily set downe, but many. 2. By their adiuncts, which are two: 1. They are *disobedient*, or refractarie; such as will not submit themselues to the true doctrine, and discipline of the Church. 2. they are *vaine talkers:* that is, such as beeing giuen to ostentation, and vanitie, contemne the studie, and deliuerie of sound, and profitable doctrine, and search out words, and matters, of wit, and applause, both of them of more sweetnesse vnto the flesh, then soundnes vnto the soule and spirit. 3. By their most dangerous effects, and these also are two: 1. Their *deceiuing of minds:* for which vngodly practise, he especially brandeth them *of the circumcision:* that is, either by metonimie, the Iewes themselues circumcised: or else Gentiles Iudaizing, embracing Iewish opinions, mixing the Law and Gospel; Moses and Christ; circumcision and baptisme together: making indeed an hotchpotch of religion, by confounding things that can neuer stand together. The 2. effect of them is, their subuersion *of whole houses:* that is, they poyson and infect whole houses: yea and where the grounds and foundation of religion hath beene laid, they ouerturne and ouerthrowe all. This last effect is declared by two arguments: 1. from the instrumentall cause of it, and that is by their false doctrine, *teaching things which they ought not:* 2. from the finall cause of it, that is, couetousnesse, *for filthy lucres sake.* Now these teachers beeing so many, so dangerous, and hurtfull, *their mouthes must needes be stopped.* Which is a common conclusion set betweene the two verses, as hauing reference vnto them both; as a common remedie against all the mischeife which any way may be let in by them: and therefore those that are to be admitted into the Ministerie, must be of abillitie to stop their mouthes.

For there are many disobedient.]

Error in life commonly a ground of error in doctrine. 2. Thess. 2. 10.

Doctr. 1. In that the first thing taxed in these false teachers by the Apostle, is disobedience, we learne that disobedience commonly is the ground of false doctrine. For, 1. it is iust with God, *to giue vp those to errors* and delusion, that receiue not the truth in the loue of it: for whereseuer it is receiued in loue, obedience cannot but be yeelded vnto it. 2. The nature of sinne is euer to be excusing it selfe, and is loath to be crossed, although neuer so iustly, but studyeth how to defend it selfe as long as it can euen by wresting the Scriptures, and by taking vp one error for the maintenance of another. 3. The tenour of Scripture ioyneth these two together. What ones were the false Prophets and false

Reasons.
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teachers,

teachers, which ſhould bring in damnable hereſies, but ſuch as ſhould liue *in the luſt of vncleannes*, and liue *as bruit beaſts led with ſenſualitie?* and what manner of perſons were they, that like Iannes and Iambres, ſhould reſiſt the truth, but men of corrupt mindes, wholly giuen vp to liue in their luſts? and not ſo onely, *but reprobate concerning the faith:* ſuch as depraued the doctrine of faith, and the pure veritie of God to their owne lewd affections? And if we looke vpon particular perſons, was not this the reaſon why Elimas reſiſted Paul and Barnabas, and ſought to turne away Sergius Paulus the deputie from the faith; becauſe he was full of vnrighteouſneſſe, and therefore he could not ceaſe to peruert the ſtraight waies of God? And why did not Diotrephes receiue the Apoſtles and their doctrine, profeſſing himſelfe a Miniſter among them? Iohn giues the reaſon, becauſe he loued preheminence, which neither they nor their doctrine could affoard him.

2. Pet. 2. 1. 10. 12.

Act. 13. 8. 10.

3. Ioh. 9.

Vſe. 1. Neuer make any Miniſter the rule of truth, ſeeing error in life (from which none is exempted) may breed error in Doctrine: but reade with diligence the holy Scriptures, whereby thou maiſt be able to diſcerne after triall, betweene truth and falſhood; and accept it for it ſelfe.

2. Meruaile not much if thou ſeeſt many Miniſters reſiſt the truth, for many in all ages are diſobedient; and no meane ones, that hate to be inſtructed themſelues, contradict the truth, and in ſtead of building, hinder the building of the Church; as Sanballat, and Tobiah the walles of Ieruſalem: yea one Ieremie had Paſhur and all the Preiſts againſt him: Chriſt himſelfe had Annas, Caiphas, Scribes, Phariſes, people, and all againſt him: and who were they but ſuch as neither entred themſelues into the kingdome of heauen, nor would ſuffer others: nay rather marke the point that is reſiſted, whether it fight againſt any of their luſts: thou mighteſt haue ſeene 400. Prophets againſt one Micha: thou mighteſt haue ſeene in Queene Maries time all the Preiſts and Clergie that durſt be ſeene, reſiſting and ouerthrowing all the foundation of religion; and condemning to death, and executing whoſoeuer durſt mute againſt thē: there is a Synagogue of Satan as well as a Church of God, and conſequently many Miniſters of Sathan, as well as Miniſters of Chriſt.

No maruaile if many miniſters reſiſt the truth, for many are diſobedient.

Rev. 3. 2. 2. Cor. 11. 15.

3. Whoſoeuer would know and be preſerued in the truth, muſt learne to yeeld obedience vnto it: for this is a ſpeciall meanes, Ioh. 7. 17. *If any man will do his will, he ſhall know of my doctrine, whether it be of God, or I ſpeake of my ſelfe.*

Vaine talkars.]

Doct. Preachers who themſelues are diſobedient vnto the word, for moſt part become in their Miniſterie no better then *vaine talkars.* 1. In

They ſpend much labour in vaine who are diſobedient to the doctrine themſelues teach.

regard

208 regard of *themselues*, beeing vaine glorious persons, affect applause rather then godly edifying, which is a most vaine thing. 2. In respect of their *labour*, which is all in vaine, neuer attaining the end and right scope of the preaching of the Gospel vnto saluation: for he that soweth vanitie, what else can he looke to reape? 3. In regard of the hearers, who also spend their paines in vaine: they heare a great noise and pompe of words, and a glorious shew of humane wisedome, which may rap the simple into admiration, but they are left without reformation: their eare is perhaps a little tickled, but their hearts remaine vntouched, neither are their soules soundly instructed, nor fed with knowledge, but they go away as wise as they came. These Paul calleth *vain talkars*, and *vain ianglers*, 1. Tim, 1.6. and againe, *profane and vaine bablers*, and that iustly: 1. Because their puft discourses proceed from the profanes of their hearts: 2. They are as strange fire from the Lords Altar, opposed to that which the Lord hath sanctified to the saluation of his people: 3. They are so farre from the edifying of the Church, that they cause men *to encrease vnto more vngodlynes and profanes*.

Vse. 1 Note the difference betweene these and godly Pastors, which
Ier. 3.15. are according to Gods heart: these feed Gods people with wisedome and vnderstanding; the other with vanitie, and winde: these as they haue their gifts and calling from God; so they speake euery word from him, and for him: the other like the Deuils cooks, are euer blending with the truth, that it may neuer be purely tasted: and like vntrustie solliciters, speake one word for God, and two for themselues: these bring meate in their mouthes, which though it be course, and serued in great simplicitie (like Daniels dyet which was but water and pulse) yet because it is Gods allowance, it goeth with a blessing, which maketh the children of god thriue by it; the other serue vp more curiously cooked dishes, with greater state and ostentation of humane learning, and eloquence; but for want of nourishable meat in all this varietie, the soules of Gods people are kept thinne and leane, and rise and depart such banquets without any great saturitie.

Now if any would shewe himselfe a true Pastor sent from God, let him ayme at these two things. 1. Gods glorie, not his owne: for to seek himselfe is a note of a false teacher: see Ioh. 7.18. 2. the raising of the Church vnto heauen, and not himselfe in earth. Rom. 10.1. his hearts desire must be that *Israel may be saued:* he must desire to fal, so that his people may be raised to heauen, Rom. 9.3.

2. Note hence a difference betweene the Apostles iudgement, and the iudgements of many inconsiderate men. Men account such preachers vaine talkers, that apply the word home to euerie wholesome vse, and the

more dexteritie a man hath in this excellent gift, the more liable is he to this imputation: whereas indeed here we are taught an other leſſon, that thoſe whoſe doctrine vaniſheth away without building on the foundation ſuch as come preparedly to the word, thoſe are vaine talkers; and their teaching is a froathie teaching: but if true doctrine be wholeſomly applyed, and haue quicknes and life in it; wo be to that man, that ſaith not, *This is the finger of God*, and that *God is in you indeede*, 1. Cor. 14.25. 290

3. Marke hence what kind of Miniſters the Apoſtle would haue put to ſilence: not onely ſuch as are open enemies to the truth, or broachers of lyes; but ſuch as are diſguiſers of the word, froathie teachers, ſuch as ſeeke out vaine things for the people: Paul would haue lookt to theſe betime, and would (were he liuing) ſtoppe the mouthes of ſuch: he knewe that the Church might better ſpare a 1000. of theſe, then one godly and faithfull Paſtor: and were this canon put in vre, for one ſilenced Miniſter we ſhould haue one hundreth.

Deceiuers of minds,]

By metonimie of the ſubiect, the heart is put for the mind: the auncient according to the Scriptures ſeating the minde therein: for φρενες, properly ſignifieth the inwards about the heart: and further by Synecdoche, the minde is put for all the faculties of it, eſpecially the vnderſtanding, reaſon, and iudgement: all which are deluded and deceiued by theſe vain teachers. Præcordia.

Queſt. How did theſe falſe teachers deceiue mens minds? *Anſ.* Foure waies. 1. by *ſuppreſſing* the truth; for by their vaine iangling and ſpeaking liker Poets, Philoſophers, hiſtorians, then Prophets, Apoſtles, or any ſucceſſors of theirs, they made a cleanly conuaiance of the light from the people, and withholding the truth and light, they led them from Chriſt, from the right knowledge of the Sctiptures, from ſound godlineſſe, and religion in iudgement and practiſe, and ſo they remained as darke in their vnderſtanding, as erronious in their iudgements, as froward in their affections, and as wicked in their liues as euer before. Secondly, by *flatterie*, for they would not deale directly againſt the ſinnes of the age, as godly Miniſters doe, but deceitfully that they might not diſpleaſe: herein imitating Satan himſelfe, who was wont of olde to anſwer in riddles: as he anſwered Cræſus, that if he would tranſport himſelfe ouer the riuer Halys, he ſhould ouerthrowe a moſt mightie kingdome, namely, his owne. But Micha will not deceiue nor flatter with Ahab, although it ſtand vpon his life. Thirdly, by letting men ſee their eſtate *in falſe glaſſes*, ſo as they neuer ſee the truth of it: for people taught by fables and nouelties, think and are borne in hand that they are in heauens high way; their ſoules are brought on ſleepe; and comming from ſuch froathie diſ- Falſe teachers deceiue mens minds 4. waies. 1 2 3

courses, they sit downe and please themselues in that they haue done their task required; especially if they can bring home a iest or some wittie sentence, when perhaps they scarce heard a word of Christ, of their iustification, of their mortification, or of their glorie. 4. By placing religion in bodily exercises, not in matters of spirit and truth, Colos.2.20. thus did the Pharisies in their times, the Papists in these: and whosoeuer more vrge the decrees of men more then the commaundements of God.

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Quest. But whose mindes are deceiued? *Answ.* First, their owne and then others; for they are blind leaders of the blind, deceiuing, and beeing deceiued: and although here our Apostle expresseth not here who they be that are deceiued, yet elsewhere he doth, as Rom.16.18. *they deceiue the hearts of the simple:* and 2. Tim.3.6. *they lead captiue simple women:* and 2.Pet.2.14. *they beguile vnstable soules:* whence we see that ignorant, inconstant, and vnsetled soules, which hand ouer head receiue any doctrine without examination or triall, whose simplicitie disableth them to iudge betweene truth and falshood, and whose leuitie makes them like shaken reeds: these are the carkases on which such vultures do seaze.

Three properties of error.

Hence, 1. note three notable properties of errour. 1. it neuer loueth solitarinesse, but is a spreading leauen, shrowding it selfe in multitudes, and compassing sea and land to procure patrons, and Proselytes. Example we haue in the Iesuites, the arch deceiuers of minds, and impostors of the world. 2. It taketh the highest holds of men, euen the mind, vnderstanding, and iudgement; that the eie once beeing put out, and the light turned into darknes; it might cary men headlong remorselesly to all cursed practises, which necessarily resemble as they proceed from the former. 3. It ouerturneth all Gods order & ordinances: for whereas the scope of the teachers calling is to enlighten mens minds, perswade their consciences, rectifie their hearts, so as they might growe vp in the sauing knowledge of God in Christ, and the liuely sense of their owne saluation: in a word, whereas they are to set and containe men in the right way, error in their minds causeth them to drawe men out of the right path, as this word properly signifieth.

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The best fence against false teachers.

2. Note what is the best fence against false teachers, and an hedge against seducers: namely, 1. knowledge, 2. loue of the truth. The former armeth simple soules, by letting them see the difference betweene the right hand and left, without the which the minde cannot be good. But the latter is the surest pace of truth, and that is the loue of it: for no matter it is that men know, professe, and can talke of the truth, if their soules cleaue not vnto it: for euen vpon those that receiue the truth shall

God

God *send strong delusions* to beleeue lyes; if they receiue it not in the loue of it.

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Vt pœna peccati non vt peccatum.

Quest. But what is this doctrine to vs, we all professe the truth, and loue it from our hearts, and therefore we hope we are fenced from deceiuers, or beeing deceiued. *Answ.* But let vs consider, 1. That these are the last times which the Apostles prophecied of, euen perilous times, wherein many deceiuers should creepe into the Church, and many should giue heed to the spirits of error. 2. That these deceiuers of mindes were such, as liued in the bosome of the Church, among such as professed Christ and his religion. 3. That they lurked secretly, and that the Christians of that time could hardly of themselues descrie them, and therefore the Apostle is glad to helpe them, and wisheth them carefully to preuent them: and therefore there may be priuie impostors among vs. 4. That we hauing set doores open for them, we shal not want deceiuers: for whatsoeuer many men say, most men loue not the truth sincerely delt withall: nay, they desire to be deceiued, while they hate with a deadly hatred such Michaes, as would let them see their estate, and helpe them out. And is it not Gods manner of iust proceeding, when men desire preachers that will preach of wine and strong drinke, to send them such teachers as they desire, that he that is ignorant and filthie, may be ignorant and filthie still?

1. Tim. 4 1. 2. Tim. 3. 1.

Those then that care not for the truth, shall haue teachers which shall be Gods executioners to lead them into error: that as by the great Antichrist the Lord reuenged and plagued the contempt of the light in the world: so also in particular Churches and places by false teachers, and pettie Antichrists. If men will not abide wholesome doctrine, but haue itching eares; they shall haue an heape of teachers, after their owne lusts to turne their eares from the truth, and delude them with fables. Let Ahab once hate Micha; the Lord presently consulteth who shall deceiue him: and if this question once proceede out of Gods mouth, the deuill is present, and so forward in the execution of Gods vengeance, as he shall preuaile against 400. false Prophets at a clappe, before he shall not fall by them. This truth is as a finger in the bile, and beeing rubbed will perhaps make Zidkiah take his fist from Michaes face, and say, *when went the spirit from me to thee?* yet ceaseth it not to be the truth of God concerning our selues, who so long as we giue heede to the spirit of error cannot want deceiuers.

Let men therefore professing themselues members of the Church, looke vnto themselues, and labour to knowe the truth, to affect it, to stand vnto it, if they would be fenced against seducers: for such there be, and store of such, seeing there is such store of the contempt of the light:

212 indeede if there were no hatred of the light, there would be either no deceiuers of minds, or no danger by them, for they could not preuaile: but seeing there is so litle loue of the light, these must needs abound. Hence is it that of late yeares such troupes of Iesuiticall seducers of minds haue entred vpon vs; and haue beene bold (notwithstanding seuere lawes, some enacted, some reuiued and quickened against them) to skulke in ignorant places: and how can it be but that such places as want sound teachers should be haunted with seducers? Would God such publike persons whome it concerneth would enforce a most forceable law against them, which is the placing of faithfull and furnished Pastors, κατὰ πόλιν, parish by parish, who might fence them against such delusions. And for priuate men, let them be resolute for the present truth, and contend for it, seeing the most constant hardly hold out vnto the ende: and

Deut. 13. 3. seeing the Lord sendeth false Prophets to *trie whether we loue him or no.* If we hearken to deceiuers, the Lord then manifesteth that hypocrisie which was in our hearts, euen then when the greatest shewes were made by vs.

Especially they of the circumcision,]

Gal. 2. 7. *Paul* thus notably describeth the Iewes by a principall adiunct, as elsewhere he putteth circumcision, and vncircumcision for the nation of the Iewes and Gentiles, the one of which was circumcised, and the

Rom. 15. 8. other not: in which sence also Christ himself is called the *Minister of circumcision*, that is, not of the law, which he put an end vnto, and absolutely fulfilled; but in that he was a Minister of the Iewes, within whose borders he contained himselfe, as he was not sent but to the lost sheepe

Matth. 15. 24. of the house of Israel. Now the Apostle not so much meaneth the people of the Iewish nation, as the Iewish teachers, the teachers of circumcision, such as are mentioned Act. 15. 5. with whom the Apostles were alwaies exceedingly troubled: who, as Gala. 6. 12. compelled men to be circumcised, not by any outward force or power, but forced it vpon them in hope of merit, as absolutely necessarie to saluation: the omission of which, they taught to be a dangerous, and damnable sinne: whereas indeed by the death of Christ, circumcision was now nothing, as vncircumcision was nothing, neither any outward thing any thing availeable to saluation, but a new creature within. The persons then whom the Apostle painteth, were such teachers as would ioyne Christ and Moses, circumcision with Baptisme, and the faith of the Gospel with doctrine of the law to iustification. And these he boldly noteth, and nameth, both because there was an apparant vice convinced; as also because it was such a one, as being permitted, would haue ouerturned the Gospell, the faith, and saluation of men. Which we will first shew that it was so, and

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2. what we are hence to learne.

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Vse and ends of circumcision.

For the former, the greatnes of the error will appeare, if we consider the vse, and ends of the institution of that legall Sacrament of circumcision. The vse of it (as of all other such ordinances, yea of the law it selfe, by which they were quickned in their times) was, to be *shadowes of good things to come*: and therefore they all were to receiue their date, and death, when the bodies of things themselues appeared: The which would more clearely appeare in this Sacrament, if we should stand to apply that which the Apostle generally vttereth of the sacrifices of the olde Testament (and as true in their ordinarie Sacraments) *almost all things in the law were performed with shedding of blood: and without shedding of blood, was no remission:* All which the Apostle there prooueth to be dated, by the shedding of a more pretious blood, then the blood of bulls and goates. So as although before Christs death, euery mans shedding of his owne blood was needfull to fulfill the rite of the law: yet seeing Christs blood once shed, putteth an end to all ceremoniall shedding of blood, it must follow that this Sacrament must cease, because in Christs blood the circumcision of all was celebrated.

Heb 10.1.

Heb 9.22.

Againe, consider the end of circumcision, which was either, 1. *politike:* or 2. *diuine*. In regard of both these, it must needs be ceased. The former was distinctiue, to distinguish Gods people from all other nations, who in reproch were called vncircumcised; as Dauid in disdaine calleth Goliah an vncircumcised Philistin: the Apostle calleth it a *wall of partition*, parting the people within the covenant from those that were without it. Which wall so long as it stood vp, they might contract one with another, especially in marriage: and therefore the sonnes of Iacob would haue this barre remooued, before they would match their daughters or sister to the Sichemites: yea they might not entertaine any stranger seruant, but he must first be circumcised, whether he were borne in the house or bought with mony.

Obiect. If it be said, that other nations receiued circumcision besides the Iewes, as the Ismaelites, Ammonites, Moabites, Egyptians, as histories truely affirme. I answer, it was easie for the people bordering vpon Palestina, to take it vp from the Israelites: as the Moabites, and Ammonites: and for the Egyptians, they doubtles learned it from them when they soiourned with them 400. yeares. But yet ceased it not to be a distinction betweene them. For, 1. these receiued it not by the commandement of God, but of their owne heads, by Satans mallice seeking to ouerturne Gods ordinance. 2. Not as a signe of the couenant, for God made none with them. 3. Not as a profession of faith and obedience to the true God; for they claue still to their idolls: in all which

214 respects, Gods people duly obserued it: from whom at first they tooke it vp by fooliſh imitation, and afterward continued it as a rite, and tradition from their fathers. Now who ſeeth not, that when the Apoſtle writ this Epiſtle, all ſuch diſtinctions of men were ceaſed? and that Chriſt broke downe this partition wall? in whom now neither Iew nor Gentile bond nor free, male nor female, but *all are one.*

Gal. 3. 28.

2 The ſecond vſe of circumciſion, is *diuine*, and that is threefold. 1. To
1 remember Gods couenant made to Abraham and his ſeed: it beeing a ſeale of it on Gods part, and a ſigne of it vnto man: and therefore called by the name of the *couenant* it ſelfe. Now in this vſe it muſt needs be ceaſed: for if the couenant it ſelfe be ceaſed, the ſigne of it is void and fruſtrate. But conſider what branch & clauſe of it you will, this truth will appeare; if that, concerning the multiplication of his ſeede as the ſtarres, which was a temporall bleſſing, let the Iewes come now and ſay as in Chriſts time, we are the ſeede of Abraham, and Abraham is our Father: anſwer may be ſhaped them, that whoſoeuer doe the workes of Abraham, are Abrahams ſeede: or if that principall clauſe of the bleſſed ſeede, in whom all nations ſhould be bleſſed, Elizabeths ſpeach ſheweth the accompliſhment thereof, *Bleſſed art thou among all women, becauſe the fruite of thy wombe is bleſſed:* which words ſhe vttered beeing filled with the holy Ghoſt, ver. 41. or in generall looke to the whole old couenant of the old Teſtament, it is after a ſort ceaſed, and a new eſtabliſhed in ſtead of it; ſee Heb. 8. 8. *In that he ſaith a new teſtament, he hath abrogated the olde.*

Gen. 17. 10.

Luk. 1. 42.

Ier. 21. 21.

2 2. Diuine vſe was to ſignifie the inward circumciſion of the heart, wrought by Chriſt: and therefore called the *circumciſion of Chriſt:* whereby he inwardly cutteth off the corruption of the heart, iuſtifieth vs, regenerateth vs, ſetteth vs into himſelfe, communicateth all his merits, and benefits of them vnto vs: to all which purpoſes he once appeared in the fleſh, and now in his owne bodily abſence ſendeth out his ſpirit. This Paul calleth *circumciſion made without hands.* Now how iuſt is it that when the circumciſion without hands appeareth, that the other made with hands ſhould ceaſe.

Coloſſ. 2. 10.

3 3. *Diuine* vſe was to repreſent baptiſme, which was to come in place of it, in the new Teſtament, Coloſſ. 2. 12. *yee are circumciſed, in that yee are buried with him, through baptiſme.* Now then when baptiſme, which is Chriſtian circumciſion, is once inſtituted, neceſſarily muſt Iewiſh circumciſion which was a type of it ceaſe. From which three ends, we may anſwer that maine allegation for the continuance of circumciſion, in that it is called *an eternall*, and *euerlaſting* couenant. But 1. the couenant is ſaid to be euerlaſting, not ſimply but conditionally, namely ſo long as the

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couenant of it laſted; for *gnolam* ſignifieth not alwaies a time without all ende, but ſuch a time as after a long durance may admit determination and expiration. 2. In reſpect of the thing ſignified, that is, grace in Chriſt, it may be ſaid to haue euerlaſtingnes. 3. In regard of the perpetuall ſupplie thereof by baptiſme, which is to laſt as long as time, but not in the ceremonie or ſhaddowe of it (as the falſe Apoſtles taught) much leſſe with confidence in it as a meritorious cauſe of iuſtification.

All this hath hitherto let vs ſee the error and ſinne of theſe ſeducers: Now the danger will be deſcried if we conſider that of Paul, *If yee be circumciſed, Chriſt will profit you nothing:* for what were this other then to denie the true Meſſiah, and his appearing in fulneſſe of time? what were it but to reare vp againe the partition wall which is deſtroied? what elſe then to renounce the new couenant of grace? and eſtabliſh againe the olde one of workes, which was to giue place to the new? ſo as truely ſaith the Apoſtle, by eſtabliſhing circumciſion a man becommeth a debter to the whole law; which cannot but be ioyned with the fall of all religion, faith, hope, baptiſme, and conſequently the loſſe of ſaluation it ſelfe. Gal. 5 2.

Doctr. The plainnes of the Apoſtle in deciphering the ſeducers ſo manifeſtly as they might be knowne; teacheth, that where there is a common danger towards the Church, by meanes of falſe teachers, we are not to ſpare their credit; but to laie them open, as not onely their errors, but their perſons may be knowne and taken heed of: in which regard Paul nameth theſe deceiuers. And hereof are ſundrie other forcible reaſons: 1. Becauſe the ſaluation of the Church, and members of it, is more to be reſpected, then all Satans ſynagogue. 2. It is neceſſarie that ſuch ſhould be knowne for feare of infection: for falſe teachers may do more miſcheiſe in poyſoning the flocke, then a number of priuate men can doe. 3. The Apoſtles tooke great libertie herein; as Paul nameth Alexander the Copperſmith, and wiſheth Timothie to beware of him: and Iohn in his third Epiſtle nameth Diotrephes for his ambition, and promiſeth to decipher him more plainely, and ſo paint him out in his colours, as that the Church might abhorre him. 2. Tim. 4. 14.

The greater the danger, the plainer muſt be the reproofe.

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But yet this text affordeth vs ſome conditions of ſuch plaine reproofe, which neceſſarily muſt be obſerued to the right performance of the ſame. As, 1. the error muſt be certainely knowne, as this was. 2. It muſt not be euery ſmall error; but ſuch a one, as 1. greatly impaireth Gods glorie: 2. greatly impeacheth mans ſaluation, as we haue proued this to doe. For otherwiſe if their errors were either leſſe dangerous in themſelues, or more dangerous to themſelues alone (although herein they muſt be

Conditions of plaine reproof, three.

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216 made voide of excuse: their wickednesse shewed them, and their prepared damnation preached vnto them) if they did not hurt others with themselues, the true Pastors might with lesse danger dissemble their errors; and let them rot away in their filthinesse: but in the foresaid 3 cases there must be no bearing of them. 3. In the reproofe, Christian loue must bewray it selfe; as the minde and intention of the Apostle here (no doubt) was not to gall, or vex these deceiuers, nor to wrecke himselfe vpon them; but carrie in his eye the care of the Church, and the profit of Gods people. Euery good action must be done well in a good manner, and in a good intent: and here especially the manner must discouer the intent, and that is, when such a spirit of meekenesse putteth forth it selfe, that euen the parties openly reproued may see their good sought, in hauing their sinne discountenanced: and their persons rather discouered, then disgraced.

Vse. 1. This doctrine noteth the simplicitie of some, who thinke it very vncharitable so to note open offenders in open reproofs, as men may carrie them leuell to the offenders, or impute it to want of discretion, or to some malitious intent of the discrediting of men; whereas besides that no such thing is intended, the propertie of charitie is more carefull to preuent the common hurt of the Church, then to saue the credit of some few men of corrupt mindes.

Sundrie plaine reproofes condemned.

2. Whereas some idle and fooliſh heads, haue set themselues on work, to paint out some worthier men then themselues in their colours, and to picture out some sort of men, better then themselues, men of sounder iudgement conspiring in all the maine points of true religion, and of innocent and inoffensiue liues, with the black coales of enuious and slanderous inuectiues, striuing to besmeare them; these haue no colour of warrant for such a rouing and distempered practise. For, 1. they haue no calling. God neuer setteth any man on worke to defame his seruants. 2. Are such errors as are imputed to them knowne and conuinced: or liuigious and controuerted? or are they such as ouerturne religion, and saluation? seeing they consent in the whole truth, and substance of religion. 3. Doe not all eyes which looke on such pictures, see the intentions of the picturers to haue beene gall, bitternes, vexation, and wrecking of mens persons? so farre from the spirit of meeknesse; that the spirit of malice hath suggested them with words as sharpe as swords: and as Iob speaketh of the crocodile, flames of fire goe out of their mouthes, and sparkles of fire leape out: the smoke they send out is like a seething pot or caldron. 4. As the spirit of truth is a peaceable and meeke spirit, so neuer shall a man finde a bitter spirit conscionably vtter pure truths, neither indeed will truth Gods darling dwell with such. And what low-

Iob 41. 10.

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der lie then to charge Gods children with damnable heresies? Let all antiquitie be searched, and we shall finde three things which must concurre to make an heretike. 1. The brocching of something contrarie to the Articles of faith. 2. A departing from the Church vpon it, with profession of drawing Disciples. 3. After solemne admonition, a stiffenesse in such error and faction. None of which if they can be found in such as to whome all are imputed, Let euery man iudge whether such boldnesse in any man deserue not more open reprehension and censure; whereby such might learne at length to spare the credit of such who are so farre beyond the reach of their enuie, as that they iustly pittie their weaknesse and folly; and not with them attempt any more the discouering of their fathers nakednesse, which were a good way to couer their owne.

Vse. 3. Let none looke to be spared in the Ministerie if they will be incorrigible, no not great ones. If any people might looke to be spared, surely they of the circumcision might, beeing a people of such prerogatiues. But 1. Paul preferres the Churches good aboue their credit. 2. As God hath no respect of persons, no more hath his word. 3. When great ones are more seuerely taxed, inferiours will feare the more.

Doctr. 2. Note further who are to be reputed the chiefe plagues of the Church, and the archseducers of the world, euen *they of the circumcision*, that is, such as ioyne the lawe with the Gospel, and works with faith in the act of iustification: for they teach such doctrine as aboliſheth from Christ, and maketh him profit nothing: and that in such manner as men can hardly shift or auoide them, for they slily glide into the extraordinarie commendation of that the Scripture also commendeth, and attributeth too much vnto that, which the Scripture ascribeth somewhat vnto. As for example: Circumcision in the prime of it, was an ordinance to seale the righteousnesse of faith, and for a time was worthily in such reputation, as that death is iustly threatned against the neglect of it; be it in Moses himselfe. These seducers taking hence occasion goe one step further, and will haue it a meritorious cause of saluation, and consequently will not haue it dated, when the Lord hath expired it: but albeit the bodie hath appeared, the shadowe must remaine.

The archseducers of the people of God.

The Popish teachers at this day are the iust heires of these seducers, as appeareth in these particulars: the Iewish teachers would professe and teach Christ, but not alone: for he must be ioyned with Moses, and all the former rites; and all these with Christs merits must be iumbled to iustification: Euen so Popish seducers sit with Antichrist in the Church of God, and professe Christ; but together with Christ they must merit something themselues, and so make themselues debters to the whole law. And further, they make the works of grace, almes, prayer, fasting, con-

Popish teachers their successors, prooued.

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218 trition, yea their owne rites, and traditions obserued meritorious causes of saluation: for they promise life eternall to masses, indulgences, auricular confession, vowes, pilgrimages, &c. and so tread in the verie steppes
2 of these seducers. 2. Againe, as the Iewish teachers dealt with circumcision, so doe the Papists with our Sacraments: which because by diuine institution they are signes and seales of Gods mercie and faithfull couenant, they turne them into physicall (not conduits) but causes, not containing onely, but conferring grace euen by the worke wrought. 3.
3 Further, as the Iewish teachers lead their disciples to stand vpon outward shewes and prerogatiues, as that they were sonnes of Abraham, had receiued the law, circumcision in their flesh, and were distinguished into diuerse famous sects, as Scribes, Pharisies, Sadducees, Essees, &c. The verie same things in effect doe Popish teachers force men to stand vpon, as false antiquitie, fained succession, dissembled chastitie, hypocriticall orders, as of Francis, Dominicke, Benedict, and an hundred more, according to whose rules whosoeuer walke, mercie and peace they pronounce vpon him, such cannot faile of life euerlasting, but as for beleefe in the Sonne of God, & seeking life by that means, it is the least of their labour. Thus doe they with those seducers *publish lies, and dreames of their owne*
Ier.23. *hearts, that Gods people may forget his name:* that is, the grace and mercy of God in Iesus Christ.

The holding of whole Poperie cutteth off a man fró Christ. *Vse.* 1. This point letteth vs see how pernicious and dangerous the Popish doctrine is, which whosoeuer holdeth and maintaineth is abolished from Christ, and fallen from grace. Paul is not more confident in any thing then this, that the ioyning of any thing with Christ, as the matter of our righteousnesse, is the cutting off of a man from Christ, Gal. 5. 3. *Behold I Paul say and testifie, that if yee be circumcised* (that is, with opinion of righteousnes by it or confidence in it, for else at this time the worke of circumcision hurt him not, that kept himselfe from confidence of righteousnesse by it) *Christ profiteth you nothing:* so we testifie truely against the Papists, that so many of them as will be iustified by the works of the lawe are fallen from Christ. Now because their doctrine teacheth this, and he is not an absolute Papist that beleeueth it not; we truely conclude, that it is a doctrine leading from Christ, and the absolute Papist hath no part in Christ.

Iam.2.21. *Obiect.* Doth not Iames make a cooperation of faith and works. *Ans.* Yea, but not in the act of our iustification, nor in the matter, or worke of our saluation, but onely in the declaration of the sinceritie of our faith and truth of our conuersion, which by fruits of righteousnesse we shew to be voide of hypocrisie: so as let faith and works ioyntly concurre in the approbation of our iustification; but in case of making vs righteous be-

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fore God, away with the works of the law if thou meaneſt to haue part in Chriſt: theſe will neuer ſtand together, here let Moſes die and be buried, and let no man euer knowe where he was laid to raiſe him againe. This point ſhall be clearer when we come to thoſe words of our Apoſtle, *Wee are not ſaued by the works of righteouſneſſe which we had done.* In the meane time, dare Paul affirme of the lawe of Moſes, Gods owne lawe, that he that holds vnto it to be iuſtified by it, is fallen from Chriſt: what would he haue ſaid of their deſperate and irrecouerable fall, who looke for iuſtification out of their owne traditions, vowes, inventions, the droſſe and chaffe of their owne deuiſes, of all which the Lord will ſay, *who required theſe things at your hands?* Let vs *beware of dogges*, the propertie of whom is to returne to their vomit, ſo of ſuch Chriſtians as turne Iews againe; beware of the conciſion, and betake vs to the circumciſion, which worſhippeth God in the ſpirit; and haue no confidence in the fleſh, no confidence in the lawe. Get Chriſt, cloſe him by faith in the heart, he is the Lord and accompliſher of the lawe vnto righteouſneſſe: and thus haſt thou encloſed thy righteouſnes as a ring encloſeth a Iewel. Say with that Martyr, *onely Chriſt, onely Chriſt.*

cap. 3. 5.

Philip. 3. 2.

2. Seeing Popiſh doctrine hath not ſaluation but carrieth men from Chriſt, it ought not to be tolerated, where it can be aboliſhed: for the ſcepters of Chriſtian Princes muſt hold vp the ſcepter of Chriſt the Prince of peace: and as it is no good religion in Princes to ſet vp a religion that would aboliſh Chriſt; ſo neither is it good policie, in regard both of their treacherous poſitions and practiſes. For as they teach that hereticall (for ſo they call Proteſtant) Kings, may be *depriued of life, much more* other royalties and temporalties; ſo is their practiſe proportionable in depoſing kings and Emperours, practizing helliſh treaſons, and iuſtifying the murdering of Princes. And therefore howſoeuer we ſhould ſeek to pull the poore ſeduced ones of them out of the fire; yet if they be incurable, themſelues haue taught vs how we ſhould deale with them, or rather neither make nor meddle with them, by the tenour of the oath taken of the old leaguers in France, the forme of which was this; *Si ad hæreticorum partes deflexero, ſi amicitiam, ſi fœdus, ſi matrimonium cum eis faxo, ſi opem fidemve do, ſi ave, ſi vale dixero, illa die fulmine ferito:* God make vs as wiſely reſolute to preſerue the puritie of the truth amongſt vs, as they are cautelouſly circumſpect to barre it out from themſelues: then ſhould they goe farre inough, and ſtay long enough, before we ſhould entreat their returne.

Poperie ought not to be tolerated where it can be aboliſhed.

Gregor. de Val. Populus Chriſtianus tenetur obſiſtere arctiſſimo conſcientiæ vinculo, & extremo animarum periculo, ſi præſtare rem poſſit. Creſwel.

Whoſe mouthes muſt be ſtopped,]

The phraſe is metaphorical, and betokeneth ſuch an euident conuiction of errors by weight of reaſon, and euidence of the Scripture, as wher-

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Hæresi nunquã deerit ratio.

by the aduersarie of the truth is struck dumb, and hath no more to say then if he had his mouth shut vp. *Quest.* But how should we shut their mouthes, for such commonly rage against the truth; and ioyne malice to error, and so prostitute themselues in impudencie, as that they will euer haue some shew of words at least to pretend against the truth. *Ans.* This precept is first and properly directed to the Minister of God, who by all his endeauour must take away all the defence of such errors: and then confirme the contrarie truth, by such sure grounds and arguments as that all men may see, they haue no sound reason; much lesse Scripture at least interpreted by Scripture, for their defence. And thus when the Church shall heare what such persons can say for themselues, it will appeare to be but vaine babling, and multiplying of words, flowing not seldome from such as are euen *damned of themselues* in their owne conscience. And this practise is agreeable to that of Christ himselfe, who sometimes by the *Scriptures*, Matth. 22. 34. sometimes by *reason*, Luk. 20. 25. 26. *Giue to Cæsar*: sometimes by a like interrogation and question, Luk. 20. 7. *The Baptisme of Iohn*: sometimes by posing, and parling, Matth. 22. 46. so set vp and silenced the Pharisies, Sadduces, Herodians, and others, as none could either answer him, or durst aske him any more questions. But when men are thus confuted by argument, ouerthrowne with the sword of the spirit, and confounded by the power of truth, and yet still proceed to trouble the peace of the Church, and the faith of the Saints: then may the Church, and must proceed by censure and admonition, to enioyne them silence: the which if yet they will not heare, they ought by the Church to be driuen from the societie of the faithfull: if they prooue gangrenes, they must be cut off.

cap. 3. 11.

2. Tim. 2. 14.

Faithfull teachers must timely oppose themselues against seducers.

Doctr. The dutie of euery faithfull Minister is, when occasion is offered, timely to oppose himselfe against seducers, and stop the mouths of false teachers, wherein also the Church ought to backe and strengthen him. For, 1. the example of Christ must be our president, who most boldly and freely vindicated the law from the corrupt glosses, and expositions of the Pharisies, and that in his first sermon. 2. In regard of the particular members of the Church, that they may be preserued in soundnesse, from starting away, and forsaking of the truth. Hence did our Sauiour Christ not seldome vtter holy things before dogges, and swine: that is, the Scribes, and Pharisies, and malicious Iewes: because of those that stood by, that they might be confirmed against their corruptions. And this is made one ende of the precept; the madnesse of the false Apostles must be made manifest, that *they may preuaile no longer*. 3. In regard of the false teachers themselues: fooles, saith Salomon, must be

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2. Tim. 3. 9.

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anſwered, leaſt they be wiſe in their owne conceit: neither ſhall the labour be wholly loſt vpon them, for it ſhall be a meanes either to conuert them, and bring them to the knowledge of the truth, or elſe ſo to conuince them as they ſhall be made excuſeles. And further, the Church muſt ſtrengthen euery Miniſters hands in this contending for the faith: and ſo manifeſt her ſelfe to be the ground and pillar of truth, which is committed to her truſt, and ſafekeeping, againſt all gayne-ſayers.

Vſe. 1. This miniſteriall dutie requireth a great meaſure of knowledge, and a man furniſhed with gifts of varietie of reading, and ſoundneſſe of iudgement; euen a man who hath a ſtorehouſe in his breſt. Firſt, he muſt be well read, and skilfull in the Scriptures, that by them in the firſt place he may be able to ſhut the mouth of the aduerſarie; partly by the expreſſe texts of Scripture: partly by harmonical, parallel, and ſutable places, as by the mouth of many witneſſes: partly by the analogie of faith, ariſing out of the whole bodie of the Scripture: partly by the proprietie of the ſpeach in the fountaine: and partly by the apt knitting of the context, that there may be full concent with it ſelfe, the antecedents and conſequents: yea more, he muſt be furniſhed with varietie of reading, euen in the workes and writings of men, that he may be able in good ſort not onely to apprehend the ſtate of the queſtions, and originall of controuerſies, but alſo that he may refute his aduerſarie, partly by the concent of the Church in all ages; and partly by the helpe of things that are granted and confeſſed on both ſides; and partly by the contradictions, which the patrons of errors cannot but vnawares ſlip into: for it is true of a lyar, or a patron of lies, that he had need of a good memorie. *Secondly*, to all this knowledge is required a ſound iudgement, that he may be able to inferre good and neceſſarie conſequents vpon the graunting of the truth he ſtandeth for; and on the contrarie, the abſurdities and inconueniences which neceſſarily follow his aduerſaries falſe poſitions. Now alas, how farre are readers, and dumb men from this one part of the dutie of a Miniſter? how dangerous are they in their places? ſeducers may come, and doe, with open mouthes into their parriſhes, they cannot ſtop their mouthes; nay in truth they are as the keyes to open them, and vnlocke them. Well were it, or much better with our Church, if *Theophylactus* his rule were obſerued; that he who in ſome competencie could not doe theſe things, ſhould neither be admitted nor permitted in the Miniſterie.

Hæc ſi non poſſis, ne ſis Epiſcopus. Theoph.

Vſe. 2. Hence we further ſee that it is rather to be wiſhed, then hoped, that all Miniſters ſhould be of one minde, and accord in the truth, and at peace among themſelues. For ſeeing it is the conſtant condition

224 It is rather to be wished then hoped that all ministers should be of one mind.

of the Church, to haue many daubars with vntempered morter, many vaine talkars, deceiuers of mindes, enemies to the crosse of Christ and the libertie of it: what must now in this case all the world sit still, and be at rest? must Christs Ministers be silent? and the Pastors haue neuer a voice to driue awaie wolues from the Lords foldes? must hurtfull doctrine be winked at, and suffered still to creepe in to the destruction of many? No, no; there must now be opposition and strong dissention among the Ministers themselues. Ieremie must set himselfe as well against Preists, as Princes and people. The Ministerie of the Apostles did spend much of it selfe, against the false Apostles that serued not the Lord Iesus, but their owne bellies. Christs owne Ministerie, though the Prince and author of all our peace, bent it selfe most against the cheife teachers of that age, who sought glorie, and praise of men: and thus must his faithfull Ministers tread in his holy steps. If Paul had not strongly opposed himselfe against many learned teachers, Act. 15. 2. where had the saluation of the Church of that age laid? Let men learne therefore to be wise hearted, and get knowledge whereby they may rather iudge of doctrines, then take offence at the diuersitie of iudgements, and practises of Ministers. But if any one be sunke downe so deepe, that he voweth to beleeue none of them all: neither will follow any religion, till they be all agreed among themselues, to him I will say, that this rocke was laid to breake the necke of his soule vpon: and a fearefull signe it is, that Christ himselfe is to him a stone to stumble at. For came not Christ to make debate in the earth? came he not to send fire, desiring nothing more then that it should be kindled? came not he with his fanne in his hand to diuide betweene the chaffe and the wheate; the which shall neuer be wholly seuered till the harueſt? And meanest thou to be a looker on till the wheate and chaffe become one: or hast thou well ridde thy selfe, by beeing till then iust of Gallio his religion, *who cared nothing for these things*? I assure thee who wilt looke on whilest other contend for the faith, thou shalt be a looker on too whilest other goe into heauen, and haue lesse to doe in that businesse then thou desirest, because thou desiredst it not when thou mightest, yea when thou wast gratiously invited, and desired to enter.

Ier. 1. 18.

Matth. 10. 34.

Matth. 3. 12.

Act. 18. 17.

Which subuert whole houses.]

In these words is contained the second dangerous effect of these false teachers, declared by two arguments. 1. by the instrumentall cause; namely, false doctrine: for they teach *things which they ought not*. 2. by the ende of it; for *filthie lucres sake*.

The danger appeareth in three things. 1. in that they *subuert*, that is, quite ouerturne the saluation of men. 2. they subuert *houses* in the plu-

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rall number. 3. *whole* houses. The first of these sheweth that these deceiuers not onely shake men in the foundation of religion, but vtterly ouerthrowe them; and doe as a man who not onely beates downe a windowe, or a bay, or the side of an house, but diggeth vp the foundation: or as one who not only loppeth a tree, or heweth it down by the ground, but diggeth it vp by the roots, and quite supplanteth it: so doe these deceiuers quite destroy the faith of men, and turne it vpside downe: that is, not onely lead men away from the simplicitie of the Gospel, but wholly and altogether from euerie part of the sauing truth. Thus is the word vsed among the heathen, whereby they expresse such a raging of the sea, as casteth vp and causeth to floate that filth and mire which lay at the bottome. *Quest.* But how did they ouerturne mens faith and saluation? *Ans.* By teaching iustification by circumcision; that is, the works and rites of the lawe. But will some say, could this beeing but one point subuert all? I answer, that fundamentall truthes are such and so linked and knit together, as breake one, and many fall: yea, some are such as being denied, all of them fall to the ground. A man that pulleth downe an arch of the Church, endangereth the whole; but yet the Church may stand: but he cannot digge vp the loweſt stones of the foundation, but all commeth to ruine. Of these the Apostle mentioneth two like the two pillars which Sampson pulling downe the whole house fell: the one that of the *resurrection*, which beeing denied, all preaching, and all faith is in vaine: the other is this of seeking righteousnes elsewhere then in Christ, who is *Iehovah our righteousnesse:* for this makes *grace no more grace*, and Christ to haue *died in vaine*. Whence by the way note the dangerous estate of such as liue and die essentiall members of the Church of Rome, who by their doctrine of merit, and iustification by works are subuerted, and plucked vp by the rootes, and turned of their saluation.

1. Cor. 15. 14.

Gal. 2. 21.

Quest. But if this be so, whether may a man be saued that erreth in a fundamentall point of religion, or in such a one as by consequent raseth the foundation?

Whether a mā may be saued that erreth in a fundamentall point.

Ans. The things which all Christians are bound to beleeue may be reduced to two heads. The former are such principles as make the rule of faith, so neerely touching the matter of saluation, as that a man cannot be saued vnlesse he knowe and beleeue them: for all will confesse that he that must be ordinarily saued, must in some measure knowe the causes, the matter, the obiect, the manner, the end, and meanes of it. If God I say ordinarily saue him, he must knowe the platforme of Christian religion. As for example: 1. *God* in vnitie of dietie, and trinitie of person: for vnlesse he knowe God in Iesus Christ, there is no life euerlasting. 2. *himselfe* in the guiltines, and vnder the curse of sinne; seeing

226 Christ came to call none but sinners to repentance: and hunger after the meanes of deliuerance, for the waters of the well of life are giuen onely to such as thirst after them. 3. The *meanes*, as that without *shedding of blood there is no remission of sinne*, and consequenly that the Sonne of God must take the nature of man, suffer in that nature, pay the price, and beare the curse of sinne: whose powerfull victorie ouer sinne & death manifested in his resurrection & ascension vnto his father, applied by faith to the beleeuer, shall fully acquit & discharge him frō wrath at his cōming againe to iudgement. These things must be knowne, I speake not of the measure of knowledge, but so much as there must be an expresse beleefe of these things: for he that *beleeueth not in the Sonne of God, shall not see life*: and consequently in some sort what neede he hath of Christ, and what Christ hath done and suffered for him.

Secondly, there are other truths which are consequents deduced from the former: and these are of two sorts. Some things are so clearely deduced, as by the neere dependance with the former, the consequent is necessarily seene. For example: that out of the Church is no saluation; that faith is ordinarily by the word preached, &c. all which must necessarily be expressely beleeued, on condition, if God make their dependance on the former to appeare: For I doubt not but that God not reuealing them, many thousands are saued in the ignorance of verie many such truthes: but we may not hereon build our ignorance, who haue so many meanes of reuelation: our vnbeleefe is not onely damnable, because beeing bound to beleeue we cannot, or doe not, but in that we will not, but refuse the meanes of knowledge and faith. The other kinde of deriued truthes are further remooued, and not so cleare: as concerning the rest of the fathers before Christ, the locall dissent of Christ into hell, &c. such as these a man may without danger be ignorant in, yea and erre also, so it be without pertinacie and obstinacie. The first points mentioned, must expressely be knowne and beleeued: the former of the two latter may be vnknowne in particular, so as in generall a man beleeue all things contained in the word, and be readie according to meanes offred to trauell further into the knowledge of God. And the last I take it, a man may without danger, neither knowe nor beleeue. And so much of that question, which letteth vs see how necessarie it is to see that both publikly and priuatly our selues & ours be grounded in the truth of religion, & points of catechisme, which are wofully & dangerously despised.

Aliud est non credere aliud nolle credere.

Implicite, & præparatione animi.

Vse. In that these seducers ouerturne men frō off their foundation, we learne, that all are not chosen that are called. Many beleeuers were here called, and seemed to be laid on the foundation, in regard of their outward profession, but are subuerted againe; many of them made shew as

Many are called, few are chosen.

though

though they had beene Temples of the Holy Ghost, but prooued to haue had but sandie foundations: for the waues of afflictions no sooner beate them, nor the windie blasts of seducers sooner puffe vpon them, then they totter & shake like a leafe or reed, & at last the fall of them is great. So many lanch faire forth into the sea, who neuer safely & happily arriue at home againe: and many saylers to heauen suffer *shipwracke* by the way. Two set out of Moab, both Orpah and Ruth, but one of them holdeth on to Iudah. We haue too many *Orpahs* who forsaking her owne people for loue of Gods people, trauelleth on a while towards the Lords countrie: but Naomi alledging but one wordly reason, she turneth back againe, she must haue her husband, although (with bitternes of heart) she returne to her gods. Haue not we those who had seemed to haue forsaken the world, to haue ioyned themselues in zeale and heartie affection to God and his people? haue they not seemed to outgoe, yea outrunne others towards the heauenly Ierusalem? would they not haue been as forward in any good motion or action as the best? and yet how suddenly haue they turned saile, and fallen some to the world; especially when the world came vpon them, some to pleasure, some to coldnesse, some to hatred of such courses; that men may see and say, surely some seducer hath met with them, and preuailed against them. How many who haue seemed waxe-hearted Christians, soft, and pliable, who could weepe for sinne bitterly; be amazed at the iudgements of God threatened out of his word, stood in awe of God, and durst not sinne, but are now of an other colour? make no conscience of oaths, dicing, gaming for their neighbours money, feasting on the Sabbath day, and otherwise profaning it, & so contemning the ministerie, that let all the curses of the lawe be now directed against them personally, they are no more mooued then the Leuiathan, who *riseth not vp when the sword toucheth him, but accounteth iron as strawe, and brasse as rotten wood:* euen so (with him) these laugh at the shaking of the speare, and the archers of God cannot make them flie. Oh therefore let vs beware, seeing so many thousands set out of Egypt who neuer came into Canaan, that we miscarrie not, and fall from our owne stedfastnes. Let vs labour as much for affection now as we haue done for knowledge, that with our vnderstanding we may ioyne the sincere loue of the truth. And seeing it is no lesse vertue to keepe the good we haue gotten, then it was praise to get it, let vs fence our hearts, quicken Gods graces in them, and pray for perseuerance.

Ruth 1.14.

Iob 41.

Many set out of Egypt who neuer come at Canaan.

The second point whereby the danger is aggrauated is, that these seducers subuerted houses, not one or two, but many. And hence obserue what is the guise of deceiuers, euē to creep into houses & secretly to cor-

Seducers secretly infect, & creepe into houses.

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rupt and depraue that doctrine which in publike is taught, and acknowledged the truth of God. In 2. Tim. 3. 6. they *creepe into houses*, and (imitating Sarans subtiltie) lead captiue simple womē, assayling such as can least resist; who yet beeing seduced, are cunning to preuaile in the seducing of their husbands. Eminent in this kinde were the Scribes and Pharisies, who were the *deuourers of widowes houses*, setting vpon such as had no heads to guide them; nor knowledge to discouer them, and hauing all things in their owne hands, had none to controle them in their liberalitie towards them: these were persons fit to be ouerreached by their hypocrisie, and couetousnesse, both which our Sauiour deeply chargeth them withall. The Apostles also foretold of such who should in after times bring in damnable heresies, but *priuilie:* and these are not vnfitly compared to foxes and wolues in Scripture: for as these beasts come stealing and slily vpon the flockes, taking the winde least they should be winded, clapping their tayles betweene their legges least they should be heard, and softly as though they were friends to the flocke, when as all this is but to beguile the silly sheepe: so these deceiuers craftely creepe into houses, shrowding themselues in the sheepes cloathing, whereas indeed they are rauening wolues. And the reason hereof is, 1. because publikely and directly, they dare not denie the Lord Iesus, nor his holy Scriptures, nor the truth plainly deliuered from that, for then the light would discouer them, so as the simplest could scarce lie open vnto them: and therefore they must first insinuate themselues, and then by addition, and sowing of their owne, both depraue and denie the truth. 2. The verie nature of error (beeing the child of darkenes) is to flie the light: and as the adulterer watcheth for the twilight, so doth he that adulterateth the truth.

Iude 3.

Matth. 23. 14.

2. Pet. 2. 2.

Iesuitical frogs creepe into euery blind corner.

Vse. 1. Not needing to applie this doctrine against the Iesuites, who like so many swarmes of frogges and locusts, are sent out of the bottomles pit, and creepe enery where into houses (especially ignorant corners) to beguile the simple: Let it teach vs this wisedome, to know whom we admit into our houses. Many dangerous men there are of corrupt mindes, who dare not, nor will speake against a doctrine deliuered to a mans face, nor before such as can iustifie it: but behinde a preachers backe can traduce it, and before the weake and simple offer impeachment vnto it; of these there are not a few, who whether they be Popishly or profanely addicted, must be wisely discouered, and remitted for their entertainment to such as themselues.

Why God suffereth such hurtfull men.

2. We must in our priuate houses cleaue to truthes publikely deliuered, and beware least any deceiuer defeate vs of such a treasure. The Lord might free his Church in an instant of all seducers, but he suffereth such

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hurtfull men; 1. to trie the faith of his, and their loue to the truth, whether they will abide with him in temptation: 2. to rouse vs out of securitie, that the more gins and snares are laid for vs, we might be the more circumspect: for thus the Lord left the Cananites in the Land vndestroied, to exercise his people; for which with other endes, he seeth it meete that these tares should growe together with the wheate vntill the haruest.

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Reasons.
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Deut. 13. 3.
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3. As these wicked ones are suttle to corrupt the truth, and disperse their errors, namely by infecting, and subuerting houses; so should we on the contrarie learne to be wise in our generations, and know hence that the way of fortifying and spreading the truth, and banish error is, by instructing, and enforming our houses. And surely truth will neuer flourish in the Church and in publike, till it be more heartily, and with better welcome entertained in families. We wish good lawes, and by Gods blessing many there are for the Church: but were there none to our hands, euery Christian should be a law to himselfe, and all that is within his gates. Let vs make good orders and obserue them in our families, and thus our houses shall become Churches. And by whetting the truth vpon our children and seruants, they shall be able to teach their families after vs, and so we shall propagate the grounds of true religion euen to after ages.

The third point of the danger is, that they subuert *whole houses*; not one or two persons in the houses, but whole houses. Where note the infection of error, which is therefore compared to a *gangrene*, or running tetter, which let it take any one part, and destitute it of heate and vitall spirits, it proceedeth on vnto all; and no way is there to cure the person, but by cutting off the member. Our Sauiour Christ calleth the doctrine of the Scribes, and Pharisies *leaven*, for the spreading of it. So also if the error be in manners: let Peter dissemble a little, and a number will fall with him, yea and Barnabas also will be drawne into the dissimulation.

Error is exceeding infectious.
2. Tim. 2. 17.
Matth. 16. 12.
Gal. 2. 13.

Vse. 1. Teaching Masters of families to become more wary of themselues, for on them dependeth the good estate of the whole family, if they be ouerreached the whole family is seduced: if the deuill hold in his power the Master of a familie, he knoweth little good will be done in that house: except the Lord preserue some Ioseph in Potiphars house, or some Saints in Neros court to iudge and condemne the rest both here, & at the great day.

2. They must be watchfull ouer their families, to keepe Popish, and prophane persons out of doores, least they corrupt the rest. We know little what mischeife a little leauen doth, but the deuill knoweth well

230 Maſters of families muſt keepe out popiſh & profane perſons, if they would not haue their houſes infected.

inough; and therefore he ſeeketh to thruſt into euery ſocietie and familie, ſome wretch or other, not to hinder good things only, but to ſpread euill and miſcheife, that if he can Chriſts owne companie ſhall not be without a Iudas. Well knoweth he that one ſwearer, one drunkard, one contemner of God, and his word, will doe more miſcheife in an houſe, then many religious perſons can doe good. Let heads of families not take their ſeruants hand ouer head, not caring what their ſeruants are, or are not, ſo they will be droyles and drudges: but for their owne ſake, for their children ſake, and for the more proſperous ſucceſſe of all their buſineſſe, make ſuch choiſe of their ſeruants, as they may truely ſay with Ioſhuah, *I and my houſe will ſerue the Lord:* and with Eſter, *I & my maids will faſt.*

3. When Satan or his Miniſters goe about priuily to bring vs out of taſt with the word, or the preachers and profeſſours of it, be wiſe to eſpie his malice betimes, and timely preuent him; for otherwiſe he will ſpeedily ſubuert thee and thy houſe; for he doth his miſcheife by degrees: and if thou yeeldeſt thy ſelfe but a little to harken to his whiſtle, God in iuſtice may yeeld thee wholly, and thy houſe to deluſion.

Thus haue we ſeene the dangerous effects of theſe falſe teachers, which beeing ſo great, muſt encreaſe the true Miniſters, 1. diligence, Act. 20.28. 2. faithfulneſſe againſt them. Gal. 2. 11. 14. Now we come to the declaration of this latter effect: by the *inſtrumentall* cauſe, *falſe doctrine:* and the *finall*, which is couetouſnes, or *filthy lucre.*

Teaching things which thy ought not: that is, either impious doctrines, which derogate from the glorie of God, & extenuate the merit of Chriſt: or elſe looſe and licentious doctrine, rather giuing patronage to corrupt manners, then any way improouing them. And all theſe they teach *for filthy lucres ſake.*

An heart ſet vpon gaine will feed it ſelfe by falſhood, Micha. 3. 5. 11.

Doctr. Where the heart is ſet vpon gaine, it will haue falſehood to feed it. True it is, in all ſorts of men and callings, which is here ſaid of falſe teachers, filthy lucre and falſehood, are inſeperable companions. The Prophet Micha telleth vs, that the Preiſts that teach for hire, and the Prophets that prophecie for mony, *while they bite with their teeth*; that is, while they haue to bite and feed vpon, all is peace to the feeders; but if a man *put not into their mouthes*, that is, ſatisfie not their appetite, and deſire, they *prepare warre againſt him*, as if he were an enemy to God and man. The like affirmeth *Ezekiel* of the falſe Prophets, who polluted the Lord among his people *for handfulls of barly, and peeces of bread would ſew pillowes vnder euery armehole:* by which type they ſignified eaſe and proſperitie to the people: and made *vailes for euery head*, thereby ſignifying Gods protection and ſafety; and ſo fed the people

Ezek. 13. 18, 19.

with

with peace and pleaſing things, when the Lord had not ſpoken peace: and all this only to feed their couetouſnes. Which plowe of their owne that it might goe forward, they would *ſlaie ſoules* which ſhould haue liued, and giue *life to ſoules* that ſhould not liue: make the righteous ſad, and ſtrengthen the hands of the wicked, ver. 22. Such Merchants the Apoſtle Peter ſpeaketh of, who *through couetouſneſſe*, with fained words, would adulterate pure doctrine, and make merchandiſe of men; buying and ſelling ſoules for gaine, as beaſts in markets. By which note the true Apoſtles would be diſcerned from the falſe, *we are not ſuch as make merchandiſe of the word of God*: that is, ſuch as by fraud and baſe arts plaie the huckſters to enhanſe the price, and amplifie our own gaine: and, Phil. 3. 18. 19. ſpeaking of falſe Apoſtles, *whoſe bellie is their God, who minde earthly things*; but our *conuerſation is in heauen.*

2. Pet. 2. 3.

2. Cor. 2. 17.

And whence can ſuch floods of errors as daily diſcouer themſelues, flow ſo faſt, but from ſuch a corrupt head as this is? When Balaams eye is vpon Balaaks gold, it muſt needs be blinded; and when couetouſneſſe is become the conſcience of men, no marueile if they dare ſpeake, write, attempt any thing, if it will helpe them forward to their expected wages. It is no meruaile that a graceleſſe pompous teacher, ſuch as glorieth in the fleſh, that can put himſelfe out farre further and more boldly by the ſhadow, then an holy Chriſtian man that hath the ſubſtance; for he hath a ſenſible ſpurre within him; not the glorie of God, good of Gods people, or puritie of religion; but himſelfe, his bellie, his backe, his owne glorie; which before they ſhall giue way or faile, let the Church ſinke or ſwim; let errors and corruptions, as a deluge flowe into the Church, ſo he may riſe by them, he will be ſo farre from preuenting and refuting them, as he can ſtraine his wits to patronage and defend them; yea Church and common wealth ſhall fall too, if by it a priuately minded man can riſe. Further, ſee we not the tyrannie of this ſinne, which hath forced ſo many to turne the tippet from that they haue commendably vndertaken in their former daies? yea and in not a fewe who hauing miſſed of their expected promotion, haue reſolued to become Papiſts, and traytors, thruſting themſelues for preferment into moſt deſperate, and inexitable miſcheiſes.

Vſe. But here aboue all ſeducers, the Church of Rome and teachers of it, lie moſt directly vnder this Apoſtolicall obſeruation, who (not ſeruing the Lord Ieſus, but their owne bellies) whatſoeuer they teach is ſuch ſtuffe as they *ought not, for filthy lucres ſake*: their whole religion is compacted, and contriued for gaine: yea and whereas it was neuer heard of, that any ſeducers made gaine of any but the liuing, Popiſh teachers aboue all impoſtors, not onely exact gaine of the liuing by par-

Multo æquanimius decẽ mil. lium animarum ferunt iacturam quam decem ſolidorum. Nicol. Clemangis de Pontif.

232 dons, maſſes, confeſſions, offrings, pilgrimages, worſhipping of Saints, indulgences, and which is worſe, making but a mony matter of the greateſt, and moſt barbarous ſinnes, of witchcraft, periury, murther euen of father, mother, wife, childe, infant in the wombe, inceſt, Sodomie, beſtiallitie, (in none of which I belie them) but euen the dead eſcape them not, but paie large tributes, by meanes of the deuiſe of their purgatorie. In one word, the beſt of their religion is a miſtery of iniquitie. And would to God this ſinne were confined in the Popiſh Clergie.

2. Let all the Miniſters of Chriſt learne, 1. to want and abound, and be contented in all eſtates. 2. thinke it their riches, if they can inrich the Church with ſpirituall graces. 3. Conſider their callings, to draw men from earth to heauen: and their titles of *ſtarres*, which are fixed in heauen: *eyes* which cannot looke vpward and downward at once: and imitate the eye, the ſight of which becauſe it is hindred by a little mote of earth, it feares nothing more then earth or duſt, and is quick to ſhut it ſelfe againſt it.

Ver. 12. *One of themſelues, euen their owne Prophet ſaid; The Cretians are alwaies lyers, euill beaſts, ſlowe bellies.*

13. *This witneſſe is true, wherefore reproue them ſharpely, that they may be ſound in the faith,*

The ſcope of the Apoſtle beeing not onely to prouoke Titus to diligence in his owne dutie, but to a faithfull care in the choiſe of the Miniſters; and hauing drawne one argument to this purpoſe from the multitude of falſe teachers: Now he taketh another as effectuall as the former, from the diſpoſition of the people of Creta, who were naturally of an euill diſpoſition, moſt readie to be carried away, yea, euen to offer themſelues to any deluſion. And that it might appeare ſo to be, he deſcribeth their manners. 1. by enumeration of the vices to which they were naturally addicted: 1. *lyars:* 2. *euill beaſts:* 3. *ſlowe bellies.* 2. enlargeth it by the circumſtance of time, *alwaies.* But leaſt the Cretians ſhould challenge him either of vntruth, or of hatred, and vncharitable dealing with them, moſt wiſely to avoide all their envie againſt his perſon, which would hinder them from brooking his doctrine, he vſeth a preface, wherein he ſheweth that he ſpeaketh nothing of his owne, but that which hath beene before teſtified of them, and againſt them; and that by ſuch a one as is aboue all their exception, euen *one of themſelues, euen their owne Prophet*, borne, brought vp, and living amongſt them, who therefore vpon knowledge and good intelligence, writ vnpartially the truth of them in that his Hexameter. The which beeing repeated, firſt, he ſubcribeth vnto the truth of it, *This witneſſe is true:* and ſecondly, groundeth an exhortation to Titus, that therefore *he ſhould reproue thē*

Κρῆτες, ἀεὶ ψεῦσται κακὰ θηρία, γαστέρες ἀργαί.

ſharp-

ſharpely: to the *ende*, that *they might be ſound in the faith.*

These two verſes then contain three parts to be in their order handled. 1. The preface to this teſtimonie. 2. The teſtimonie it ſelfe. 3. The Apoſtles ſubſcription vnto it and illation from it. But before we come to the parts, two things in the whole are to be noted. Firſt, the plainnes of the Apoſtle with theſe Cretians: he chargeth them verie deepely, that a man would thinke he were become their enemie; or ſpake of malice and bitternes to ſlander them: and yet he performeth a maine dutie of loue vnto them. The holy men laid not their loue aſide in their ſharpeſt reprehenſions: Iſai charged the Iewes, that their *faithfull citie was become an harlot*, that the people were become *murtherers*, their Princes *rebellious*, and all of them the enemies of God, of whom he would be eaſed and avenged: but what was Iſay now their enemie? ſee cap. 24.16. how pitifully affected he was toward them, and his ſorrow for them was ſuch, as euen brought him into a conſumption, *my leanenes, my leanenes, wo is me for the trangreſſors haue ſore offended.* Ieremie telleth them, cap. 3. 13. that they were rebellious againſt God, and that they ſcattered their wayes to ſtrange gods vnder euerie greene tree, and were diſobedient children: and yet cap. 4.19. he ſo taketh their miſerie to heart, as that he crieth out, *oh my belly, my belly, I am pained at the verie heart, my heart is troubled within me, I can not be ſtill.* And when cap.9.2. he had deſired a place apart, that he might neuer come among them, they beeing become *adulterers, an aſſemblie of rebels, and proceeded daily from euill to worſe*; yet to ſhew that his ſoule abhorred them not, neither that he had caſt them out of his affection, he tells them in cap.13.17. that if *they would not heare, his ſoule ſhould weepe in ſecret, and his eies droppe downe teares for them.*

A miniſter may be plaine in his reproofe.

Iſa.1.21.

So for a Miniſter to charge a people with knowne and open ſinnes, it is not euer a ſigne of malice, nor a ſting of bitterneſſe, but rather a ſweet woūding of loue. Hardly can we perſwade men of our loue in this caſe: nay, euen the Apoſtle himſelfe who ſpake with ineuitable wiſedome, was glad to vſe many proteſtations, prefaces, and apologies, to perſwade men of it: as, 1.Cor.4.14. when he had told the Corinths plainly of their ingratitude, who ſuffered him to be hungrie, naked, reuiled, &c. is glad to adde a defence for himſelfe, *I write not theſe things to ſhame you, but as my beloued children I admoniſh you.* So when we deale plainly, and let men ſee themſelues and their wayes, we cannot perſwade them we loue them: but for our ſelues, our owne conſciences muſt be our braſen wall, if we be not entertained and approoued in other mens: we muſt doe our dutie, and tell Iſrael his ſinne, Ezec.18. And although it would doe many good to ſee vs ſilenced, and ſtopped in the courſe of

Exhibete vos matres fouendo, patres corripiendo: extendite vbera, ſed producite verbera.

234 our diligence, yet would it doe them no good to see vs damned for our negligence towards them. Oh saith one, this preacher is euer speaking of me, he hath some spight at me: and therefore I cannot abide to heare him. Oh but whosoeuer thou art, learne to suffer the word of exhortation and reproofe, for it is a signe of an heart in the gall of bitternesse, to impute malice, and vncharitablenes to such Ministers as crie out against the knowne sinnes of it, and to account of preaching (as many doe) but rayling. Such a one was Ahab, who cried out of Eliah as his enemie, because he findeth out his sinne: such are the hearts of such brutish men, who will be at defiance with God, and the seruants of God christianly admonishing or reproouing them, and then they crie out, there is no loue in them: which is all one to say, that vnlesse we flatter them, and partake with them in their sinnes, there is no loue in vs. Iohn Baptist dealt roughly with those that came to his baptisme, *Oh generation of vipers:* and yet who durst say, that that holy man hated them? and yet with vs it is no good diuinitie, if we couer not the sinnes that are as openly committed as Absolons, in the sight of all Israel: other men may and can speake of sinnes and impieties; and yet God must be dumbe; they can see them, but God must not: other men can openly speake of them in their houses, shops, fields, and markets, and yet we may not mention them for feare of forfeiting all our loue. But we must much more take vp that dutie which euerie priuate man is bound vnto: *Thou shalt not hate thy brother in thy heart, but plainely reproone him, and suffer him not to sinne:* Wee may not hate you so much, as not deale plainely with you.

Secondly, note that howsoeuer the Apostle dealeth plainly, yet he dealeth wisely, and vseth a preface to cut off all the preiudice of the truth he deliuereth: and is a grace to be imitated of all Ministers, who ought prudently to temper their zeale with wisedome, so suppling and assuaging their reproofes, as they may appeare to proceede from loue. When the Apostle was to write of the reiection of the Iewes, and the calling of the Gentiles; least he should seeme to speak of any sinister affection, or from hard conceit of the Iewes, he cutteth off all such suspition, by a large preface, in which he attesteth by an oath, that he so embraced his countriemen the Iewes in the most inward affection of his loue, as he could haue beene contented to haue beene accursed for them: and in Rom. 10.1. beeing to deliuer the true cause of their reiection, which was the stablishing of an humane righteousnes, he beginneth with a protestation, that his hearts *desire and prayer to God was, that Israel might be saued.* And great reason is, that Ministers should thus practise this serpentine wisedome commended vnto them by Christ himselfe. 1. Because they are as sheepe among *wolues*, that is, satanicall instruments armed

Rom 9.1.

A minister must be wise in his plainnes.

with

with serpentine subtiltie, watching all aduantages to depraue their best actions, vndertaken with best deliberation, and on the best grounds. 2. In regard of the Gospel, which the aduersarie is readie to blaspheame, and smite, and wound through their sides. 3. In respect of those that are without, that they seeing the wisedome of God in the course of their doctrine and liues, may thereby be wonne to the loue of the truth, Col. 4.3. Now this wisdome is not fleshly pollicie as maketh men idle lookers on, for feare of danger, but to walke circumspectly, still going on in the good way of life, and not rushing headlong, but discreetly looking to euerie steppe: which Salomon calleth the *pondering of the pathes.* 235 2 3

Vse. 1. Let Ministers seeing they haue so many eies vpon them, pray for vnderstanding hearts, and seeing they naturally want this wisedome let them aske it of God, that it may as Salomon saith, *make their faces to shine euery where:* shewing wisedome as well as zeale in reproofes, censures, in speaking of euents in the Church, and Land: and the rather, seeing euen in Gods causes, we may not be too forward. Good Hester in her warmest loue to her selfe and people who were Gods people, all of them sold to the sword, may not yet rashly step to Ahashuerosh, before she had considered of the rigour of the law, which was sure to be so much the more seuerely executed, by how much it was more commodious for the Kings safetie; also whether she was in fauour and grace, not hauing beene called of 30. daies: and especially she and her people had fasted and praied, and consulted with the Lord. Nay more, Peter must not rashly draw his sword, and strike to saue Christs own life: two worthy examples for our imitation. Hest. 4. 11.

2. People must also commend their Ministers to the Lords direction, and whosoeuer stand in good causes, that the Lord who is rich in wisedome, would giue them wisedome in all things.

Now we come to the parts of the verses, and first of the *preface* vnto the testimonie. Wherein 1. it is to be enquired who is meant, by this Prophet? *Anſ.* By common consent the Apostle meaneth *Epimenides* an heathen man, and a profane Poet, who in one of his bookes hath this hexameter. *Queſt.* But why doth Paul call him a Prophet? *Anſ.* Some thinke him so called onely by a generall acceptation of the word *Prophet*, which as well signifieth a publike declarer of some truth past or present, as of some to come; and so he openly taught the truth, perswading to vertue, and dehorting from vice. Others thinke the Apostle calleth him so ironically, or in skorne, one who was a Prophet fit inough for such a people. Others because he was so in the reputation and account of the people, who as the other Heathen were wont to ascribe some diuinitie vnto their Southsayers, and called them diuiners, yea the inter- πμχρηπμαν προφητης παλαμαρτυρ. 1 πανσιων.

preters

236 Plato. προφηται apud veteres fuerunt fanorum antistites & interpretes oraculorum, teste Festo. Cicero.

preters and sonnes of the Gods. But I take it the truth that he is so called because he was indeed a Prophet, and did diuine, & answer of euents to come; some of whose answers and oracles are yet extant, and recorded in authors: besides that some of the Heathen confesse, that he was the cheefe of those, who by furie prophecied of things to come.

What kind of prophet was Epimenides.

Quest. But what kinde of Prophet was he, or how was he and the other heathenish prophets distinguished from the true Prophets of God? *Ans.* The Prophets of God were of two sorts. First, such as were more properly so called, who beeing extraordinarily raised, and inspired by Gods spirit, did reueale some parts of the will of God, which he intended to doe in, and for his Church for time to come: such were Isay, Ieremie, and many other in the old Testament vntill Christ the cheefe Prophet and accomplisher of all prophecies appeared; but verie few after. The second sort of true Prophets were such as onely did teach, and interpret the holy Scriptures; and ordinarily had not adioyned the foretelling of things to come, but vpon some speciall extraordinarie occasion: and of these were many both in the old and new Testament. In the old, such were the companie of Prophets, among whom Saul prophecied: and the children and sonnes of the Prophets, who (as it is like) were such as studied, expounded, and more accurately explaned the writings of Moses, and kept the doctrine deliuered by Moses vncorrupt in the Church, although the masters and those which were more eminent had both these gifts, such as Eliah, Elisha; and the sonnes of the Prophets so farre as they were employed and sent by these: as we reade, that the young Prophet knew not that Iehu was to be annointed King, till Elisha told him. In the new Testament the Apostle bringeth all ministeriall and ecclesiasticall duties, of ecclesiasticall persons to, 1. Prophecie, 2. Ministerie, Rom. 12. 7. the former of which is nothing but the exercise of a gift of teaching in the Church, applying sound doctrine out of the word to exhortation, edification, consolation, 1. Cor. 14. 13. Both of these are truly called diuine Prophets: both of them beeing raised of God, gifted by God, dealt in the things of God, and endeauored to lead men vnto God.

1. Sam. 19. 20.

2. king 9. 1.

Differences betweene the Prophets of God, and the Prophets of the Gentiles.

As for the other, such as were the oracles of the Gentiles, whether that of Apollo at Delphos: or of other groues, caues, denes, and woods very frequent amongst them; or else the southsayers, such as were Bacchis, the Sibills, and this Epimedes, these consent almost in nothing with the former, for they differ in all the causes. 1. Whereas the former spake by instinct of the holy Ghost, and consequently whatsoeuer they spake must needs come to passe, in that manner, and those circumstances in which it was deliuered, the which the Lord maketh a note of a true Pro-

phet: Theſe latter ſpake by inſtinct of Satan, who beeing a lying ſpirit from the beginning, was often a lying ſpirit in their mouthes, but that he couered his errors by ſpeaking in likelihoods, and amphobologyes; and the things that came to paſſe, ſeldome came to paſſe as they were foretold. 237

2. For the meanes whereby the Lord communicated his will, it is either more *generall*, or more *ſpeciall*: the former was either *viſion* to thoſe that were awake; or *dreame* to them aſleepe: the latter was by word of mouth, or face to face. But the deuill vſeth all manner of tooles as meanes to deceiue; all elements, fire, ayre, earth, water; ſo beaſts, birds, ſtarres, lottes, herbes, windes, and words, that looke how many kinds of creatures there be, ſo many kinds of diuination there are, ſo infinite is deluſion. 2 Numb. 12. 6.

3. Whereas the matter of the former are the great things of God, and of them the maine, the foretelling of Chriſt the Meſſias and Sauiour of the world: the latter commonly dealt in things of men: as publike or priuate euents, of peace, and warre, &c. in which alſo the deuill himſelfe could but geſſe: but as for God and Chriſt, he ſhut their mouthes, vnwilling that Chriſt ſhould euen thus be heard of among the heathen. Or if (as may be obiected of the Sibyls) ſome of them did vtter ſome things concerning Chriſt, which Satan had ſnatched and ſtollen from the writings of Moſes, theſe were ſo diſguiſed, and coloured, as the naturall face of that truth could neuer be beheld; nay euen themſelues vnderſtood not the things they vttered; and therefore could not vtter them with purpoſe, thereby to make Chriſt knowne to the world, and much leſſe to eſtabliſh the true worſhip of God in Chriſt, as the true Prophets did. What other endes the deuill had in it, it were too long here to enquire. 3

4. Whereas the former receiued their reuelations into meeke and wiſe hearts, beeing gratious, and prudent, and not madde men: the latter neuer powred out their oracles, but when they were rapt into a trance or madnes; and knew not what they ſaid or did. Whereby it appeareth, that they were meere inſtruments and organs of Satan, by whoſe tongues he ſpake; the reſemblance whereof may be ſeene at this day in ſome demoniakes poſſeſſed by the deuill. If any here obiect, that Iohn was rauiſhed in ſpirit on the Lords day: and that the ſpirit alſo ruſhed on Ezechiel, on Daniel; and ſo this was no difference betweene them. I anſwer, that farre were theſe holy men from beeing meere paſſiue inſtruments, or as blocks and ſtones, as the other were: they were indeede meere men, and ſuch as when Gods greatnes, and glorious maieſtie was more then ordinarily manifeſt; were verie much affected, and almoſt ſwallowed vp 4 Rev. 1. 10. Dan. 8. 27.

238 of it; and almost rauished, and out of themselues, as Paul confessed of himselfe: but neither were they madde, nor sensles, nor foaming, nor deformed, nor ignorant what befell them; but with knowledge, faith, reuerence, wisedome, and affection, receiued the things of God, which they were to deliuer againe afterward to the vse of the Church.

5. Whereas the former euer serued the vse of the Church, and endeauoured to lead men to God, furthering them in faith and obedience: the latter onely serued the vanitie and curiositie of men: and although they could not well lead men further from God then they were, yet they the more detained them from seeking after the true God. Thus the difference plainly appeareth, which hath giuen good light to the vnderstanding of the place.

Quest. But whether did Epimenides vtter this as a prophecie? *Ans.* No, vnlesse we conceiue him as a Prophet in the generall acceptation of the word. For, 1. the deuill is not williug, except he gaine more by it, to 1 rebuke sinne, of which himselfe is the patron. 2. He speaketh not of 2 a thing to come, but of that which was present, and past. 3. He was not 3 ignorant what he writ here, but by the light of nature, as other Poets did, taxed these vices which he had obserued very enormious. And hence we may obserue two instructions.

Doctr. 1. The Gentiles had their Prophets, and Poets, such as was Epimenides, which were sufficient witnesses against their impietie. And neuer were any people so rude and barbarous, among whom God had not sufficient witnesses to condemne them. Which appeareth plainely thus. First, without themselues they had three things to condemne them. 1. Their Philosophers, Poets, Orators, and wisemen, of whome what vice was it which was not brought into disgrace? what vertue was vnperswaded? that a man may safely say of some of them, that they left vnto posteritie more clearenes, and prints of diuinitie, then all the bookes of the schoolemen, put together. 2. their *prouerbs*, and voice of men publikely against them, as this against the *Cretians* was a prouerbiall sentence. 3. *The works of God*, Rom. 1. 20. Act. 14. 17.

The Gentiles had their prophets so called to witnes against their impietie.

1

So Bucer said of Seneca.

2

3

1 Secondly, within themselues they had two things. 1. *Naturall knowledge*: For Paul in Rom. 1. 18, saith of the Gentiles, that they detained *the truth of God in vnrighteousnes*. Where by the truth of God, is not meant euery truth in generall, nor yet the truth of his written word: but that light which remaineth in the nature of man after the fall, called the *lawe of nature*, and the *lawe of nations*: which light they by their iniustice, impietie, profanenesse, and superstition did seeke to oppresse, and extinguish, and so detaine as a captiue in the darke dungeon of their hearts. And v. 31. he affirmeth of them, that *they knewe the law of God*

by

by nature; that is, not the lawe written, but a certaine generall and obſcure knowledge, concerning God, and themſelues, whereby they were conuinced of thoſe generall notions; that there is one God; that this one God is to be worſhipped, the which euen idolatrie it ſelfe prooueth; that this worſhip muſt rather be in ſpirit then bodily; that they might not doe to others, that which they would not ſuffer of others; that euerie one ſhould haue his owne giuen him; that adulterie and vnchaſt luſts were to be avoided; theſe things they knewe, called *the lawe of God.*

Queſt. But doe you aſcribe the knowledge of God to the naturall man, are not many Scriptures againſt it? *Anſ.* Seeing the Scripture attributeth both knowledge and ignorance of God, to the naturall man, we ſhall vnderſtand both the better by diſtinguiſhing the knowledge of God: which is 1. either naturall and generall, or 2. ſupernaturall and reuealed. The former is gotten and encreaſed by the light of nature, and things created: the latter is made knowne in the word: the former a man may haue, and yet vaniſh away in his imaginations, and be no better then a flat Atheiſt, without God in the world: the latter is neither idle nor vaniſhing, but forceth to glorifie God as God, by louing, fearing, invocating, and obeying him. The vſe of the former is onely to make men excuſeles in their iuſt damnation, Rom. 1. 20. of the latter, to raiſe vp men to the ſight and fruition of their ſaluation: both mentioned, Gal. 4. 8, 9. The former the Scripture ſcarſe vouchſafeth the name of knowledge: and ſo denying knowledge to the naturall man, it ſpeaketh of that ſupernaturall knowledge, which Salomon ſaith is too high for a foole; which onely deſerueth the name of knowledge: 1. Cor. 2. 17. *The naturall man knoweth not the things of God, nor can knowe them becauſe they are ſpiritually diſcerned.*

The ſecond thing which inwardly witneſſeth againſt the naturall man is his *naturall conſcience*, whereby euen the heathen not onely knew, but *did the things of the law*; not that any of them could yeeld perfect obedience to the lawe, by the ſtrength of nature: but that without the helpe of the Lawe written, the Gentiles had a certaine kinde of diſcipline, whereby they were reſtrained from many notorious vices: for he ſaith not, that they were iuſt, but did certaine things of the lawe, proceeding hence, that with the light of ſome common notions concerning God, they had alſo a ſenſe of his iuſtice, which was readie to return to them according to their works. Now both theſe, namely, naturall knowledge, and conſcience, were ſtill according to the working of their corruption, either more quicke and ſtirring in them, or more dull and deaded: and yet neuer inſufficient to condemne them.

Rom. 2. 14.

Vſe. 1. Hath the Lord ſo many witneſſes againſt the heathen, who

240 The Lord hath a number of witnesses against hypocriticall and profane professors of Christ.

neuer heard of Christ, nay, nor had the law written: what a number of euidences (besides all the light of nature, and helpes from the heathen) hath he against thousands, that professe Iesus Christ, and yet are inferiour to many of the heathens themselues. For, 1. what a sure sentence of damnation doth euerie Minister of the Gospel, pronounce against the disobedient, who hauing not Satans but Gods Prophets, and the lawe written, and the Gospel added thereunto, and the daily ministerie, and yet many will not vouchsafe to heare the call of Christ, to his supper, and many that heare him runne another way? Now if those were iustly damned who beleeued not men, euen comming from the dead: how shall they escape vengeance who will not beleeue Moses, the Prophets, Christ himselfe, and his Apostles daily preached in the ministerie. 2. We haue the daily beholding of Gods great workes in the world, and in the Church, which are documents of the admirable power, and wisedome of God: the daily fruition of his vndeserued mercies, the testimonies of his bountie and goodnesse, and thinke they to *escape the iudgement of God, that despise the riches of his bountifulnes, and patience, and long suffering*, not knowing that the bountifulnes of God should lead them to repentance? is not this to heape coales on their owne heads, which will burne to the bottome of hell? yea and to treasure vp wrath against the day of wrath? vnto which we may adde the workes of his iustice, disburdening his iust displeasure against the vnrighteousnes of men; reuealed both in the Scriptures and in other histories, yea and daily running into the eies of such, as prouoke their diligence to obserue the same. 3. We haue the light of blessed example, both of the Prophets, Apostles, Patriarke, and aboue all, of the blessed Sonne of God, and other holy seruants of God in the Scripture: and in our owne age many iust Lots, who will be as a cloud of witnesses to condemne our wayes, and works of darkenesse. For thus the Lord prouideth himselfe of witnesses, euen in all ages and peoples, among themselues. Some Christians he will haue dispersed among the persecutors, some Saints in Neroes house, some Protestants among the Papists; for in the darkest ages, euen in their Abbyes, and Fryeries, he raised vp alwaies some one or other, from age to age, to witnesse against them, that their error and wickednesse should not haue that securitie on both sides which it desireth.

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Witnesse that worthie booke Catalogus testium veritatis.

4. We haue euen graceless men taxing our wickednesse as here the Cretians had, that as Corazin by Sodome, and the Iewes by the nations; so Christians by Turkes, and Protestants in many things should be condemned by the Papists themselues: the former beeing so superstitiously reuerent at the name and mention of God; the other so painefull and industrious as Baals preists lancing themselues for their idolatries. 5. The

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Lord

Lord need not ſend ſo farre at Cittim and Kedar to condemne vs, but (as here) by our owne prouerbs as by our owne mouthes might he iudge vs: what a number of deuilliſh prouerbs amongſt vs bewray the vngodlineſſe of mens hearts: as, euery man for himſelfe, and God for vs all: and young Saints old Deuils, and which is the worſt and moſt generall, godlines is made but a by-word, and a note of reproach euery where vnder the title of puritie and preciſeneſſe. 6. And yet if men were ſo wilfull as to be blinde at all theſe, yet can they not (as many ſtriue to doe) put out all naturall principles; but euen the light of naturall knowledge and conſcience will wrap them vnder condemnation; and they ſhall not be able at the barre of Gods righteous iudgement to plead not guiltie, for euen their owne thoughts ſhall accuſe them. 7. But the greateſt condemnation of all is, that the light of grace is come, and yet men loue darknes more then the light; In which regard it ſhall be eaſier for Sodome then many peoples and townes profeſſing the Goſpel; nay Publicans, and harlots ſhall enter before many Chriſtians; yea the Heathen that neuer heard of Chriſt, as ſoone as thouſands baptized into the name of Chriſt: becauſe they knew and did many things of the law, and not knowing the law, were a law to themſelues; but numbers are ſonnes of Belial, lawleſſe perſons that ſcorne both Law and Goſpel; whom the Lord will prouoke and iudge by ſuch a fooliſh people as the Heathen were. Pitifull is it to ſee the diſorders of Chriſtians, which would haue made the Heathens to haue bluſhed: if a man will not now ſweare no ſmall oathes, drinke his ſences away, ſpend out his daies in idleneſſe, and iollitie, in pride and riot, companie and gaming, ſuch a one is caſſiered out of all companie, he is a man fitter for a cloiſter then the common Chriſtians of our age: the Heathens did not thus. Theirs were workes of darknes indeed, but both in themſelues, and the doers; but now they are become actions of the nooneday, which the Heathen would haue bin aſhamed of at midnight. Which plainely prooueth that the light was giuen and is, that many might become more blind, more obſtinate, more hard hearted and impenitent againſt that great day of iudgement. Many will plead at that day, that they came to Church, heare the word as others did, and liued after it ſo neare as God would giue them grace. But anſwer will be made them, that though hereby they came to a further knowledge of God; yet God neuer came to take knowledge of them: for they deſired not to know the waies of God but ſlipt in, or were by law, or for forme and faſhion forced to Church; and then all their hearing brought them ſuch knowledge as not only made them more excuſeles, but liable to more ſtripes; but not to ſuch as was effectuall to preuaile againſt their luſts, for they ſtil detained the truth in vnrighteoſnes; that is,

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242 resisted the word they heard, by lewd and graceleſſe liues and behauiours.

2. Let no man ſay, my ſinne ſhall lie hid, and it is in ſecret, or twilight: no, no, there is witneſſe inough to conuince thee of the meſt ſecret of them all, the eies of God, the voice of thy owne conſcience, which will be as a thouſand witneſſes; yea the Lord (who hath moe waies to the wood then one) hath giuen to all creatures tongues, eares, eyes, and hands againſt ſinners. The ſhed blood of thy brother ſhall call for vengeance, the timber and ſtone in the wall cryeth out of oppreſſion and crueltie; the ruſt of the gold and ſiluer againſt the wretched couetouſnes of miſerable men, and ſo in the reſt.

Not ſimply vnlawfull to alledge the ſaying of a prophane man in a ſermon.

Doctr. 2. The ſecond thing to be obſerued in this preface is, that this teſtimonie was not fetched from any of Gods Prophets, but from one of their owne. Whence we learne, that it is not ſimply vnlawfull to alleadge the ſaying of a profane man in a ſermon. For, 1. all truth is the Lords, and where it may ſerue for his glorie, it may not be reiected; neither skilleth it ſo much in what ground the herb grow, or what gardner ſet and planted it, ſo as it beale: we grant that if the King of Ammons crowne be fit for the King of Ieruſalem, that he may take it and weare it. 2. There may be ſometimes neceſſitie of the teſtimonie of profane writers, and quotation of Fathers: As, 1. in caſe of grammer, that the true ſence and meaning of a word, phrase, or ſentence may be the cleaner: which if it cannot be ſo eaſily done out of the Scriptures themſelues; then may a Miniſter deſcend to humanitie, and by earthly means teach things heauenly. 2. In caſe of conuiction of error, whether in doctrine, or manners. *In doctrine*, when any controuerſall point is handled, well may we free the truth of noueltie, by ſhewing the conſent of it with the ancient Church: for hereby, 1. the weake and new conuerts are more confirmed: 2. the calumnies of the aduerſaries are cut off, who commonly boaſt that all antiquitie ſtandeth for and with them. *In manners*, the conuiction is of 1. Chriſtians: or, 2. Heathens. If of Chriſtians, then ſuch allegations may be vſed by way of exprobration, or ſharpe reproofe; ſo the Lord himſelfe ſendeth his people to the Iles of Chittim, and Kedar, to ſee if any of the nations dealt ſo with their gods: yea to the oxe, aſſe, crane, ſtorke, piſmire, &c. If we be to deale with Heathens or Atheiſts, who are not eaſily mooued with the authoritie of the Scriptures; then can we conuince them no otherwiſe then by ſuch teſtimonies of their owne, which they make moſt account of; and ſo the Apoſtle dealing with Athenians, Epicures, Stoiks, & Cretians, by the teſtimonie of *Menander*, *Aratus*, *Epimenides*, conuinced their wickednesſe. Thus for the clearing of Gods glorie, and his truth, as Paul ſaith, *all things*

Reaſons.

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Fœliciùs & oppugnabunt & propugnabunt, qui in Gentilis ſapientiæ xyſto ſpatiis aliquot confectis, ad ſacram hanc militiam, veluti tyrocinio quodam, proluſerint. Tilenus.

Iulian forbad the Chriſtians the reading of heathen Poets and Orators, leaſt they ſhold alledge their authoritie againſt the heathens. For, ſaith he, they thruſt vs through with our owne fathers.

are ours: Scripture, art, nature, &c. Now because there accreweth a great hurt to the Church by the abuse of this example, we must carefully obserue some cautions in such allegations: I will name three.

243 Cautions in such allegations.

1 1. Whereas the former cases are not frequent, such allegations must be rare and sparing: As Paul in all his bookes, adding vnto his 14. Epistles (if that of the Hebrewes be his) his sermons and defences in the Acts of the Apostles, vsed only three short Aphorismes; neither out of the iust causes prealleadged. Neither did euer Moses, though learned in all the learning of the Egyptians, vse any; nor Abraham, nor Iob: nor Daniel mixed any of their Chaldean knowledge, nor any of the Prophets. Nor Christ, nor any other of the Apostles, but onely Paul the doctor of the Gentiles, who were better acquainted with Heathen writers, then the Scriptures, before whom alone he vsed them, wounding them with their owne weapons.

2 2. These allegations must be vsed soberly, without affectation. Paul himselfe teaching vs, that the right manner of preaching, standeth partly in concealment of humane skil, & partly in demonstration of the spirit. And hereof he rendreth two reasons: 1. Because the doctrine of the Gospel must sauour still of the crosse, be abiect, and despicable, and so resemble Christ himselfe the author of it, who neuer sought his owne glorie, but departed from it, for the saluation of his bodie. 2. Least the faith of beleeuers should be in the wisedome of men, and not in the power of God, that is, least men should ascribe that to humane eloquence, and wisedome, and gifts of men, which is proper to the simplicitie of the Gospel. True it is, as the Apostle obserued, the more pompe, the lesse power, and the more earthen the vessels are knowne to be, the better is the treasure knowne to be heauenly. 1 Cor. 2. 17.

3 3. They may not be vsed to prooue points of Doctrine, or manners: for the word is a sufficient, and sure ground for proofe of all such points; but rather illustrate, and giue a more euident declaration of the truth, and more clearely to reprooue, and conuince falsehood, and error. For to vse mens authoritie to prooue Gods truth, were to set vp a candle against the sunne: or as if a cryer of a proclamation signed by the Kings hand and seale, should say thus will the King haue it, and such and such of his guarde.

These cautions quite ouerthrowe the common vse of such allegations at this day, wherein men are immoderate, yea infinite in euery sermon, vpon all occasions, and to euery purpose, and people. Hence it is that Arbanah, and Pharphar riuers of Damascus, are more frequented then all the waters of Israel: Fathers, Philosophers, and Poets, are lowde in many sermons, when the Prophets, Apostles, and the Sonne of God

244 himselfe is silent. And all this is laid vpon this one practise of the Apostle, and no other commandement or practise can be alleadged in all the Scripture but his. And therefore we will looke a little nearer vnto it, and search how farre the Apostle hath propounded himselfe a patterne for our imitation. And to omit that scruple, whether we may lawfully imitate him, except we had such extraordinarie gifts as he had, and such inspiration, as whereby he was able to make profane sentences holy, whereas we finding a profane sentence cannot but leaue it so. If we shall take libertie to vse them, as the Apostle did, I take it, no man can from thence directly conclude the lawfulnesse of that manner of preaching, which is taken vp by verie many. For, 1. If we vse them, as the Apostle did, they should neuer come in sermons in our Church-congregations, for he neuer vsed them but either in conferẽces, or disputations, or as here in a personall Epistle. 2. Neuer before Christians, who reiect not, but desire the testimonies of Scripture, for he did not but before the Gentiles, and Heathen, which refused the Scriptures. 3. Not often in one sermon, and in euery point, for he did verie seldome, onely thrice in many sermons, disputations, and all his writings put together. 4. Neuer in points of doctrine, or manners for proofe, as inconsideratly they are, the Apostle neuer so detracted from the sufficiencie of the Scriptures. 5. Neuer with their names prefixed to get credit and authoritie, or for ostentation, which euery good Christian see men doe: for so neuer did the Apostle. 6. Not at all times, and in all places, nor euer in the Vniuersitie, as men most do: for at Corinth the Apostle is so farre from vsing them, that he verie sharply reprehendeth the practise there, 1. Cor. 1. 17. For there was most danger of all. And thus we see how farre we may take libertie, or haue ground to imitate the Apostle in this practise.

1 Non in cœtu ecclesiastico.

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The allegations of men for their practise are either weak, or impertinent. As 1. their large discourses in praise of humane learning, wherin they fight with their owne shadowes, for want of other aduersaries. For who discommendeth it? doth he that praiseth gold, dispraise siluer? or doe not we acknowledge it a necessarie handmaid vnto diuinitie, but an Agar still, who if she presume to step into Sarahs place, must be cast out of doores. *Obiect.* None speake against them, but such as are ignorant, and not able. *Answ.* Not to speake of the loudest sound of emptiest vessels, they are not in themselues spoken against; but seeing there may be no composition in the holy oyle; neither may the Lords feild be plowed with an oxe and an asse, nor sowne with diuerse seeds, we desire moderation, and restraint to the former rules, that the voice of God may sound in the Church, and not the voices of men. *Obiect.* But it is lawfull for the Israelites to rob the Egyptians. *Ans.* But it is not lawfull to

make

make a calfe of thoſe earings, and ſet it vp for a God. *Obiect.* But theſe adorne a Sermon. *Anſw.* Oh that our eyes were ſo ſpirituall, that we could ſee that wonderfull bewtie in the pure word of God. What an vnwiſe man were he that would not content himſelfe with a Iewell of infinite price, all of gold, pearles, and precious ſtones, except he carrie it to the painter to paint it. Let Chriſts voice put forth it ſelfe, and his ſheepe will heare it, and follow him. As for the perſons alleadged, be they neuer ſo holy, or profound, they are ſufficiently honoured in beeing the friends of the bridgroome, though they be not the bridgroome himſelfe: and for the perſons alleadging them, let them remember that he is not praiſed in this buſines, whom men commend, but he that is praiſed of God. So much of the preface.

Augustine confeſſeth that while he continued in the pride of his heart, he diſdained the holy Scriptures, and thought thē nothing to the eloquence and knowledge he found in the bookes of the heathen, as Tullie, and others: but after he ſaw himſelfe, he knew alſo that all humane eloquence & Philoſophie in cōpariſon of thē were no better then bladders ſtuft with wind.

Now we come to the *Teſtimonie* it ſelfe. Wherein the Poet chargeth his countrimen with three maine vices. 1. That they were giuen to lyes, and falſehood, *The Cretians are alwaies lyars.* 2. That they were of brutiſh and belluine condition, voide of the guidance of reaſon, *euill beaſts.* 3. That they were giuen to idlenes, and intemperance, *ſlow bellies.*

For the firſt of theſe. Why he charged them of *lying*, although we need not enquire the occaſion, that the truth of his teſtimonie (beſides the Apoſtles ſubſcription) may appeare in hiſtory: which recordeth that the bodie of this people was giuen ouer to inuent, beleeue, and receiue any fable or lie neuer ſo monſtrous; and among other, one eſpecially made them noted and hated of all the world, namely, that Iupiter the cheife of the gods was dead, and that his graue was with them; the which with other fables, made them ſo ridiculous, as that they became a proverb among the nations: inſomuch as to lie, was to play the Cretian. Neither did the Poet ſpeake of ſome ſlipps of the tongues of ſome few; or ſome falls ſeldome ouertaking them: but of an habit, and affected cuſtome and exerciſe of lying and fayning, which generally, and continually they were ſo tainted with, as little or no ſoundnes, vprightneſſe, and faithfulneſſe, but trecherie, guile, falſehood, appeared in their dealings.

χρητίζειν. Plut.

Doct. Falſehood and deceit in word and deede is condemned, not only by the light of the Scriptures, but by the light of nature it ſelfe. Which appeareth expreſſely not onely by the teſtimonie of this Pagan Poet, but by other lights in nature: for the naturall conſcience of man accuſeth and checketh for it; yea in children thēſelues, it maketh them bluſh at the report of a lie. Beſides, the moſt graceles men of men, account it the higheſt diſgrace to haue the lie giuen them, the infamie of which vice is ſuch, as none wil take to it, none wil confeſſe it. And on the contrary, the heathen

Falſhood in word and deed condemned by the light of nature.

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so extolled truth, in word, in practise, as of all other vertues it was fayned to be the onely daughter of Iupiter, as whom most neerely it resembled.

They that are enlightened by grace must much more abhorre it.

Vse. How should we who would be reputed Gods children, abhorre that practise, which euen the sonnes of men are ashamed of? shall the sparkles of naturall light make the naturall conscience of a Heathen, and graceless man accuse him of this sinne; and shall not the cleare light of grace force the consciences of professed Christians to reproue them? Is it iustly reputed a disgrace to common men, to be taken with a lie, how disgracefull should it be to Christian men? shall the Heathen professe truth to resemble God so expressely, as that it is his deare & only daughter, and shall Christians who finde in the Scriptures the whole image of God, stiled by the title, and comprehended vnder the name of *truth*, in their practise scarce expresse it as a part of that image? And yet how many Christians are behind euen millions of the Heathen, who although they be commanded *euery man to speak truth to his neighbour*, yet shame they not to defend that they may lie, and forsweare too for the aduantage of themselues and others: and therefore they say, that though they dislike hurtfull lies, yet see they not but they may (as they do) lie in iest, or for the good of their neighbour, especially to saue his life; For this, say they, hurteth none, nor is against the law of charitie; and they find it commended to them in the practise of the *Midwiues*, to saue the male infants of the Hebrewes; of Rahab to saue the Spies; and Michol, and Ionathan to saue Dauid from Sauls furie; and in the doctrine and writings of some of the Fathers, as *Origen*, *Ierome*, who in regard of the profitable ends, held these no sinnes.

Ioh. 8. 48. Colos. 3. 5.

To all which in few words I answer, 1. That euery lie is hurtfull whether in iest, or earnest, for euill or for good; because it is an enemie to truth, and against the ninth commandement. 2. For iesting or sporting lyes, the threatning is generall, Psal. 5. 6. thou shalt destroie them that *speake lyes:* vntruthes may not be spoken, although they be not thought: and, Prov. 6. *Thou shalt destroie the lying tongue:* he excepteth not, if it be not in sport, or for a good ende. And many of the Heathen themselues saw the fillines and follie of this shift: we reade of the Lacedemonians that they would not suffer their lawes to be gainsaid in iest; and yet the law of the Lord may be controlled, and gainsaied in iest of Christians. When *Thespis* the first stageplayer was asked, if he were not ashamed to vtter so many lyes in such a worthy audience, he answered, he did it in sport. But wise *Solon* replied, If we approoue and commend this sport, wee shall finde it in earnest in our contracts and affaires: and euen so by Gods iust iudgement it befalls Christians, who vsing to lie in sport, get an habit of lying in earnest: and by his iesting lyes, rai-

seth

ſeth a ſuſpition of his words, that he cannot be beleeued, be he neuer in ſuch earneſt.

3. For officious lies, ſo called, there can be no ſuch, becauſe in euery lie, ſome office or dutie is violated. But they hurt no man: yes; if they hurt not another, they hurt a mans ſelfe many waies: againe, if they hurt not the parties for whom, yet hurt they the parties to whom they are tolde, who are abuſed, and vrged to beleeue a lie: and were not this, yet they hurt and preiudice the truth, which ought to preuaile. But the end of them is good. Yea, but that which is euill in the nature, and conſtitution, may neuer be admitted, let the end be neuer ſo good which is pretended. The leaſt euill may not be committed for the greateſt good: to helpe man, we may not hurt God. Moſes would rather be blotted out of Gods booke, then God ſhould be diſhonored. Nay, we may not tell the leaſt lie, for Gods greateſt glorie, and much leſſe for mans good. Iob 13.9. 10. *Will you make a lie for him, as one lyeth for a man; ſurely he will reprooue you.* And if a lie would make to Gods glorie, yet he is not vnrighteous to leaue it vnpuniſhed, Rom. 3. 7. But they be not againſt charitie. Yes, for charitie *reioyceth in truth:* and if they were not, yet are they directly againſt pietie, which two louing freinds may admit no diuorce. 4. For the examples alleadged, and all of that kind: we muſt diſtinguiſh betweene the facts of the faithfull, and the manner of them. The facts of ſauing the children, and ſpies, &c. was commendable, and argued the feare of God, and loue of his children: but the manner of putting theſe in execution, was neuer approoued in the Scriptures, although the facts themſelues were. Neither is it ſtrange, that faith and ſinne ſhould combate together in the ſame action in this condition of the infirmitie and imperfection of the deareſt Saints of God, vntill that perfect come. 5. The verie heathens condemned all diſſonance and diſſent betweene heart and tongue, thoughts and ſpeaches, the one whereof was beſtowed on vs by God to expreſſe the other. Let vs therefore who profeſſe the loue and feare of the Lord, ſhew our ſelues to be of the *remnant of Iſrael*, by this, in that we neither *doe iniquitie*, nor *ſpeake lyes*, nor *haue a deceitfull tongue found in our mouths.*

There can be no officious lie, becauſe euery lie is againſt ſome office & dutie.

Obiect. Sol.

Obiect. Sol. 1. Cor. 13.

The Perſian law for the third lie enioyned a mã perpetuall ſilence. Zeph. 3. 13.

And to helpe our ſelues in this dutie, meditate on theſe reaſons. 1. All falſhood and lyes are directly againſt God himſelfe, who is truth it ſelfe: ſo as by them a man becommeth moſt vnlike vnto God, and moſt like to the deuill, who is the father and firſt founder of them. 2. That therefore the lyer caſteth himſelfe into the gulfe of Gods diſpleaſure, ſeeing as he hateth all the workes of the deuill, ſo hath he teſtified ſpeciall hatred againſt this. A lying tongue is one of the ſixe things which the Lord hateth, and is abhomination vnto him, Prou. 12. 22. and therefore

Reaſons to vrge truth of ſpeach.

248 doth with them as we do with the things we abhorre; either remooueth them out of ſight, by barring them out of heauen: or deſtroyeth them,
3 Pſal. 5. 6. 3. That although that be the greateſt plague to haue the face of God ſet againſt them here, and to be caſt from out of his face and bleſſed preſence of ioy hereafter, yet there are other inferiour euills not to be
1 contemned, which wait at the heeles of this ſinne. As, 1. that it maketh the ſinners of this ſuite iuſtly hatefull euen vnto men, as thoſe who are the maine enemies vnto humane ſocietie, which is vpheld by truth, and
2 faithfulnes. 2. Such deceitfull and fraudulent perſons are occaſions of the multiplication of oathes, and periuries among men, for which the
3 land mourneth. 3. In themſelues it argueth, the want of Gods ſpirit in their hearts, who beeing the ſpirit of truth and light, cannot abide to dwell in a heart that is pleaſed, and delighted with nothing more then
4 darkenes and falſhood. 4. They looſe iuſtly their owne voice and credit, and are worthie not to beleeued when they ſpeake truth; and men muſt deale with them as with their father the deuill, whoſe workes they accuſtome themſelues vnto, ſuſpect euen the truth from them, and not receiue any as from them. Now if any receiue not this doctrine he is farre behind the heathen, who ſhall riſe in iudgement to condemne him: if any acknowledge it as true, and yet make no bones of this odious ſinne, beſids that he is condemned of himſelfe, let him knowe, that he ſhall not eſcape the ſentence of him who will take account of euerie idle, much more of euerie lying and deceitfull word.

Euill beaſts,]

This is the ſecond imputation in this teſtimonie. Epimenides calleth the Cretians *beaſts*; becauſe of their bruitiſh conditions, and beaſtly practiſes: and *euill* beaſts, becauſe they are not like the creatures, who by their creation were ordained, and ſerued for the commodious, and comfortable vſe of man: but ſuch as ſince the fall rebelliouſly refuſe the Lordſhip of man, and will not be brought vnto tamenes and ſeruice: nay, rather are either fierce and cruell againſt man, as Lyons, wolues, &c. or els poiſonfull, direfull, and venemous, as the ſerpent, crocodile, with ſuch venemous beaſts: both which ſortes are truely called euill beaſts, not that they are not good in their ſubſtance, or not verie good in their creation: but becauſe they carrie on them, the curſed markes of mans rebellion againſt God, beeing thereby ſubiected vnto vanitie ſo farre, as in ſtead of that primarie vſe and comfort from them, man hath iuſt cauſe inceſſantly to feare, and often receiueth much euill by meanes of them. And what doth the Poet herein other, then that which the Scriptures are very frequent in? for when men degenerate, and by ſinne put off the nature of man, both God and nature ſtrippe them of the name of men, as vnwor-

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thie of it, becauſe they rather reſemble the bruit beaſts ſhrowding many brutiſh qualities vnder the ſhape of men. The Scripture ſpeaketh expreſſely that *man beeing in honour, became like the bruit beaſts which periſh.*

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The Scripture calleth bruitiſh men by the name of beaſts: why.

But wherein ſtandeth this reſemblance? *Anſ.* By looking into the word of God we ſhall finde it to ſtand eſpecially in three things. 1. In becomming without vnderſtanding, and in all the things of God, by nature (which holy Dauid in one caſe confeſſed) as *ignorant as the verie bruit beaſt:* ſo Ierimie, 10. 14. affirmeth that now euerie man *is a beaſt in his owne knowledge:* and Prou. 20. 24. *How can a man vnderſtand his owne way?* Now hereby who ſeeth not that hereby men looſe the verie thing which maketh them men, and diſtinguiſh them from the bruites without vnderſtanding? and that is the minde it ſelfe, whereby onely man was enabled both to ſee, and conſider of the things he ſeeth: and ſeeing the mind without vnderſtāding is as an eie without ſight, therfore may he that is deſtitute of vnderſtanding be as truely ſaid to want his minde, as hee which lacketh his ſight, is truely ſaid to haue loſt his eyes.

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Pſal. 73. 22.

Spiritus ſanctus vnum nomen eis iure tribuit qui vnam rem agunt licet contraria ſpecie.

2. By giuing vp themſelues to be *ledde with ſenſualitie as the bruit beaſts:* and this propertie the Apoſtle Peter aſcribeth to naturall and vngodly men. Neither can it be that this ſhould not riſe of the former: for when men are depriued of vnderſtanding, iudgement, reaſon, as euerie naturall man is in the things of God, they muſt needes be ledde by other guides, of luſts, appetite, ſenſe and ſight, euen as the beaſts are. For when the noble part of the minde (which ſhould ſubiect the inferiour powers of the ſoule vnto it ſelfe, as alſo guide the motions and actions of men by deliberation, counſel, iudgement, and election) is depoſed from his regencie; the ſenſitiue appetite which is common to man and beaſt, like a rebellious commons taketh the whole command, and carrieth the ſoule by a blind force vnto any bruitiſh luſt, and to whatſoeuer is delectable to the ſenſes. Notably doth the Prophet expreſſe this propertie in the wicked Iewes, ſaying, that *like fedde horſes euerie of them neighed after his neighbours wife.*

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2. Pet. 2. 12.

Impetu quodā in ſua obiecta.

Ier. 5. 8.

3. By the practiſe of many beaſtly and bruitiſh properties. For what properties haue vnregenerate men, which are not more beſeeming euill and hurtfull beaſts then men? 1. If we conſider the reſpect betweene God and him, his heart knoweth no ſubiection: but as was ſaid once of Iſrael, he is as an *vnrulie heiffer, he knoweth no yoke*, acknowledgeth no Maſter, lifteth vp his heele againſt his feeder, and careth not for the owner of his fat paſture. 2. If we conſider naturall men in themſelues, no beaſt is ſo vncleane and foule as they, whoſe filthie hearts are fit for no-

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Hoſe. 4. 16.

250 thing, but to be ſtinking cages, and dens for filthie birds and beaſts, wholly beſpotted as the leopards, Ier. 13. 23. *ſwiniſh men*, wallowing in the dirt and mire of ſinnefull pleaſures, and reuolting from euerie good way as *dogges* to their vomits: for ſo the Apoſtle tearmed ſuch Iewes as revolted from Chriſtianitie to circumciſion; *Beware of dogges.* 3. Conſider them in reſpect of their neighbour, no euill beaſt is ſo cruell and venemous as they: in regard of the former the Scriptures aſcribe the propertie of the deuill himſelfe vnto them, calling them *ramping and roaring lyons:* ſuch as Dauid and Chriſt himſelfe had to doe withall, Pſal. 22. 13. ſuch a one was Nero whom Paul had to doe withall: 2. Tim. 4. 17. *God deliuered me out of the mouth of the Lyon.* And for their ſauagenes and greedines they are called dogges and wolues, Zeph. 3. 3. *Her Princes are as roaring lyons, and her iudges as wolues in the euening which leaue not the bones till the morrowe.* And for ſubtiltie and craft to hurt, they are termed foxes, Luk. 13. 32. *tell Herod that foxe.* In regard of the latter, namely their poiſon and venome, Chriſt calleth them *ſerpents, and generations of vipers*, their tongues are like ſtings, ſharpened againſt good men, and the poiſon of adders, and aſpes is vnder their lippes, Pſal. 140. 3. hence doth the Lord threaten moſt cruell and inexcuſable enemies vnder ſuch ſpeeches, as Ier. 8. 17. *I will ſend ſerpents and cockatrices among you, which ſhall not be charmed, but they ſhall ſting you.* Whereby he would deſcribe and ſignifie the implacable and virulent malice and rage of the Chaldeans. Now man beeing aboue all other borne a ſociable creature, and to liue in ſocietie with God and men in the familie, Church, and common-wealth, hath by his hoſtilitie againſt God, and enmitie againſt man, after a ſort put off the nature of man, and by ſuch degenerating, of good right hath loſt euen the name of man alſo.

Philip. 3. 2.

Homo homini lupus.

Doctr. Whence we learne, that ſuch as are not ledde by reaſon renewed, nor by iudgement rightly enformed by the word of God; but followe their owne hearts luſts for their guide, haue cut themſelues from the account of men, and as worthily loſt the name as the nature of men: for they are become beaſts in vnderſtanding, beaſts in ſenſualitie, beaſts in brutiſh practiſes, beaſts in Gods account, beaſts in the reputation but of reaſonable and heatheniſh men. The verie light of nature adiudgeth them vnworthie the name of men, beeing rather like the pictures or images of wood or ſtone outwardly reſembling things, but inwardly wanting which aboue all could make them the things they repreſent. And hence proceeded thoſe poetries of metamorphoſes, not that either beaſts or birds, or trees were changed into men, or men into theſe, but in that the eie of nature in theſe men perceiued, that men more and more degenerated from themſelues, and became daily neerer the beaſts in proper-

Many men ſo degenerated as that they haue cut themſelues from the account of men.

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ties, qualities, and practiſes, although they retained ſtill the ſhape and place of men. Like Nebuchadnezzar, who was not changed into the ſhape of a beaſt (as ſome haue thought) although God could haue done that; but his vnderſtanding together with his kingdome was taken from him, and *he driuen from men, ate graſſe, as the beaſts did, till his vnderſtanding* (he ſaith not his ſhape) *was reſtored him.* Hence haue ſome other of the heathens lighted a candle at noone day, and runne into markets, and throngs of men to ſeeke a man: as though it were a rare thing euen in a number of men, to finde one deſeruing the name of a man: whereby doubtleſſe the Lord would caſt the dongue of the Gentiles in their owne faces, and that by themſelues, as here he did by Epimenides. Bodin.

Vſe. Seeing the light of nature and grace conſpire in the illuſtrating of this truth, we muſt be more readie to embrace it, and make our beſt vſe of it, as the truth not of a vaine man, but of the true God. Who among vs would not be mooued, and diſdaine to be called by any man a beaſt, an aſſe, an owle, a dog, &c. and yet haue we occaſioned the Lord thus to repute and account of vs, and are not mooued: for how few of vs can ſhew our ſelues men? what a number of men and Chriſtians in profeſſion, hearing the word, and receiuing the Sacraments, are as the horſe and mule without vnderſtanding? that is, not onely ignorant, but incorrigible perſons, neither ſpurre nor bridle auaileth them to amendement. Such as the Prophet complaineth of, whom when the Lord had ſundrie waies called them to amendement, *he hearkened and heard, but no man ſaid, what haue I done? euerie one turned to the race as the horſe to the battell:* yea as horſes that haue caſt their rider, men kicke and ſpurne againſt the Lord, and his gratious admonitions, as Pharaoh, *who is the Lord?* and other whileſt the Lords ſharpe bit is in their mouthes, they bite it in with much diſcontentment, but as vnruly afterward as euer before. How many deafe adders are euerie where, which refuſe to heare the voice of the charmer? ſome ſaying in their hearts, ſome with their mouthes, as the hardened Iewes to Ieremie, *The word of the Lord in thy mouth we will not heare.* What a number of ſwine are abroad, rooting vp, and treading vnder feete holy things, contemning the word, Sacraments, miniſterie, diſcipline; wallowing in their filthie luſts of vncleannes, drunkennes, fornication, pride, riot, earthlines, euerie one according to his owne appetite? and not a fewe hypocrites, who not ſincerely vndertaking the profeſſion of the truth, returne to their owne wont, as a ſwine after waſhing to the wallowing. What a number of dogges without conſcience, and ſhame commit all manner of filthineſſe, euen in the day light; and yet inceſſantly barking and bawling with Shemei, againſt good men, and good Ier. 8.4.6.

252 things? let a man be a ſtranger to them and their courſes, let him be neuer ſo honeſt a man, the dogge hath ſufficient cauſe not to ſpare him: and let any thing neuer ſo good be propounded or don, if not ſo generally receiued or vnuſuall, there is no ſtilling of the dogges againſt it. Who can tell the number of cruell and vnmercifull lyons? greedie gripes? couetous cormorants, woluiſh extortioners, ſubtile oppreſſors, who as foxes, liue by crafty conveiances, and whatſoeuer other noyſome beaſt and vncleane that liueth by the pray? to which adde thoſe ſerpentine whiſperers, tale-bearers, buſie-bodies, the vermine and venome of ſocieties, againſt whome no caution can be ſufficient; the number of all which kinds of cattell ſo amounteth, as that the world at a bluſh may ſeeme rather to be made for beaſts then men.

Now if we would avoide this ſharpe cenſure which our nature ſo abhorreth, let vs iudge our ſelues in the premiſes, and finde out that bruitiſh behauiour in our ſelues, whereby we haue forfeited euen the names of men; for to this purpoſe are we ſo ſharply delt withall in the Scriptures that we ſhould be brought to be aſhamed and bluſh at our behauiours. We haue a common ſaying when we ſee our ſelues ouerſeene, or ouertaken in any temporall and outward thing; Oh what a beaſt was I? but wel were it if we would ſeriouſly thus accuſe our ſelues when we haue failed in our godly courſe; & to ſay, Oh what a beaſt was I to leaue the direction of the word, and ſuffer my ſelfe to be led by my appetite, or by the luſt of my heart, or the ſight of mine eies to this or that ſinne? alas that I to to whome God hath giuen reaſon, iudgement, election, deliberation, yea his word and ſpirit, ſhould liue all this while as one deſtitute of all theſe. I vnderſtand not what the good and acceptable will of God is, but am yet like the horſe and mule without vnderſtanding: I haue ſtopped my eares at the word like the deafe adder, and haue refuſed the things of my peace: I haue barked againſt God and godlineſſe: I haue wallowed in my vncleanenes like a ſwine in his owne filth: I haue beene vnmercifull, and cruell, as any lyon or wolfe: I haue ſpared no pray, and as ſubtile as any foxe to deceiue my brethen: I haue ſpit out my venome both to the face, and behinde the backes of my neighbours, and eſpecially againſt the houſhold of faith, the profeſſors of religion; Oh what a beaſt was I in all this? But now ſeeing my vnderſtanding is reſtored vnto me againe, I will neuer hereafter carrie my ſelfe but like a man, not making my luſts, my lawe any longer, but reaſon ſhall be my guide; nay, nor that onely, but like a Chriſtian man, I will by Gods grace ſuffer my ſelf to be guided hence forth by renewed reaſon, yea, by the word and ſpirit of God. If I muſt needes in any thing reſemble the beaſts, it ſhall be the oxe and aſſe in knowing my Lord and Maſter: the ſtorke and crane and ſwallowe in

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acknowledging the ſeaſonable time of my repentance, the ſerpent in Chriſtian wiſedome, the lambe and doue in Chriſtian meekenes and innocencie: and thus reſembling them, I neither ſhall be nor accounted a beaſt, nor yet be condemned by any of them. But if any loth to leaue his brutiſh properties will be a beaſt ſtill and followe his luſt, it is fit hee ſhould ſee the ende of his way in one of his predeceſſors, Prou. 7. 22. *He goeth on as an oxe to the ſlaughter.* Many ſuch thinke and pretend they goe to heauen: but deceiue not thy ſelfe, no vncleane *thing entreth within the gates of that holy citie:* thou ſhalt ſtand with thy fellowes without, Reu. 22. 15. *Without ſhall be dogges, and enchanters, and whoremongers, and murtherers, and idolaters, or whoſoeuer loueth or maketh lies:* and one day ſhall by experience teach thee, that the bread of children belongeth not vnto dogges. Rev. 21. 27.

Slowe bellies.]

In theſe words this people of Creta are by their Poet accuſed of habituall idlenes, and intemperance: who howſoeuer to the duties either of the firſt or ſecond table, they were as heauie, and ſlow as any ſnaile; yet in the feeding of themſelues, and following Epicurus his trade ſo diligent, and inſtant they were, as euery man ſeemed rather to be a bellie then a man: and therefore doth the Poet by an vſuall figure of ſpeach thus expreſſe them. And as this whole hexameter, ſo much more was this part of it more frequent among the heathen, who were wont prouerbially to call ſuch perſons *bellies*, as they ſaw addicted to idlenes, gormandizing, and intemperance. Synecd. partis. γάστηρες Heſiod. Zenoph.

Doct. A life led in idlenes, and delicacie is condemned both by the light of nature and of the Scriptures. Of the former there is good reaſon, ſeeing it is againſt that order of nature which God ſet in all his creatures at the firſt, euery one of which are ſtill vnweariably employed according to their firſt inſtitutions. The celeſtiall bodies ſtand not ſtill but by miracle. In all inferiour bodily creatures (if well ordered) there muſt be theſe three things. 1. An order of the parts, the feete may not ſtand vpon the ſhoulders, for that is the place for the head. 2. A proportion of them, or a ſymmetry, for the eye may not be bigger then the head. 3. A function of each of them, for euery one of them muſt haue ſome diſtinct office which it muſt diligently attend vnto. 2. And if we looke vnto the Lords inſtitutions with man, we ſhall ſee that this idle and droniſh kind of life, was baniſhed out of paradiſe it ſelfe, & from that innocent eſtate, to the preſeruation of which all the creatures offred vp themſelues to ſaue mans paines: and yet euen then muſt Adam dreſſe the garden: then when he was a more abſolute Lord ouer all the earth, then any man euer ſince was or is ouer any part of it, yet might he not

Idlenes condemned.

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Order of nature.

1. ordo partiſ.
2. ſymmetria.
3. functio.

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Gods inſtitution before the fall.

254 liue (as many of our gentrie) out of a vocation, and calling, *but must abide in that vocation* whereto he was called. And euen in paradise seeing the Lord instituted no more Saboaths then one in seauen daies, what would he else declare then that innocent Adam was no lesse bound, then now we are to employ the most part of the weeke about the things of his calling, still in the midst of them remembring to shew forth the loue of his creator, and the religious keeping of a good conscience? 3. And how much more now since the fall may we thinke *is man borne to trauell as the smoke to flie vpward?* for seeing that by the curse of sinne the creatures haue denied their former serviceablenesse, but vpon condition of great industrie, and trauell: Gods ordinance, and commandement is, that now in the sweate of our faces, we should eate our owne bread, prouiding for our selues and ours; which is (besides the pleasing of God who delighteth that man should make his calling a part of Christian obedience) a sweete fruit of our paynes, carrying vs more comfortably thorough our way in the world. 4. And yet looking nearer the matter we find this order, and ordinance of God more forceably fastned vpon those that professe themselues Christians; euery one of whom must be so farre from that *inordinate walking*, as that he must withdraw himselfe from such. And if any man, be he neuer such a professor of Christ, *will not worke, he ought not to eate:* let him starue, his blood be vpon his owne head. For such as these in the profession, especially whose pride, whose ease, whose tooth, whose play bring in arreareges vpon them vnawares, are the spots and blots of religion.

3 Iob 5.7. Much more since the fall.

4 Most of al christian profession. 2. Thess. 3.6. 10.

Now therefore that such as professe the Lord Iesus may the better be contained in this order of God, both for the discharge of their owne dutie, and the good example of others, these reasons are to be considered. 1. That God who hath set vs in our callings, hath promised also to be with vs, to giue vs good successe in them, to helpe vs to beare out the tediousnes which sinne hath brought vpon our labour, to giue vs his protection in these our waies, to feed and maintaine vs by the blessing of our labour, in the house, in the field, in our stock and in our store, whereas pouertie arresteth the idle person: Prov. 28. the idle shall be filled with pouertie. And all this is to encourage vs to faithfulnes, and diligence in the duties of our callings. See Iosh. 1.8. 2. Whereas all other creatures liue vnto themselues, man was appointed to liue aswell to others as to himselfe; the Church, the countrie, the familie, the poore, euery man challengeth a part in euery man. And therefore although some other creatures be all a bellie, as the crabfish who walketh with her teeth, yet a Christian man must be a hand to one, an eye to another, a foote to another, a shoulder to support another, he must not only consist of bellie

Reasons to moeue to diligence in our callings. 1 Idle persons pouerties prisoners. 2 A proper emblesme of such a person as is here mentioned.

and

and teeth. Aske thy ſelfe then, what good doth my life, to Church, to Commonwealth, to family, to men? and if thy conſcience anſwer, truly little or none; then maiſt thou conclude, ſurely I am rather a bellie then a man. But many ſuch bellies want eares. 3. An honeſt calling is a ſchoole of Chriſtianitie: that 1. looke as little children are ſent to ſchoole to keep them out of hurts, and vnhappie turnes; ſo diligence in the calling ſenceth vs from taking harmes by Satans temptations, we lie not ſo open vnto his aſſaults: againe it is a bridle to reſtraine our own lewd deſires, abating wicked luſts, abandoning lewd company, and fitting vs for the Lords appearing whoſe ſeruice we are in. 2. In this ſchoole of the calling, a man performing duties for the Lords ſake, hath daily practiſe, and encreaſe of graces, ſuch as faith, obedience, patience, meeknes, conſtancie, truth, invocation, thankſgiuing: and hence are daily enabled to take out further leſſons for time to come, from the daily experience of Gods goodnes for time paſt. 3. In this ſchoole we learne to be teachers of others, and in time come to be patternes vnto others, of the right vſe of the world, while our ſelues vſe it euery day as not vſing it at all: and while we ſo play the good husbands, as that we keep our ſelues from beeing worldlings, not laying by our heauenly minds in the midſt of our earthly buſines: whereas the idle perſon that entereth not into this ſchoole, is out of Gods protection, and neuer out of Satans ſnares, his heart is like the feild of the ſluggard ouergrown with thiſtles and weeds, his luſts ſo farre preuaile with him, that he is rather a ſpectacle of reproch, then a patterne for imitation; and if euer he had any good things in him, they are perriſhed for want of emploiment; for as the ruſt fretteth vnuſed iron, and the mothes eate vnworne garments, ſo good things ar ſhaken out of the heart of him that neglecteth the vſing of them. 4. Conſider the danger of thoſe that ſtand idle all day long, paſſing their dayes in all delights, one in one voluptuous luſt, another in another: the Apoſtle ſaith of them all, that liuing in pleaſure, they are dead while they liue: the ſoule of ſuch a one is but as a carkaſe, his bodie as a coffin, he rotteth away in vnprofitablenes while he liueth, and as a ſtanding poole putrifieth: the prouerb is true of ſuch a man, his ſoule is but as ſalt to keep his bodie from ſtinking aboue ground. And thinke we they ſhall liue when they are dead, who are dead while they liue? no ſurely, but ſeeing they did not ſubiect themſelues to the law of all mankind, Gen. 3. 19. *In the ſweate of thy face ſhalt thou get thy bread*: they ſhall neuer eſcape that other ſentence; *take the vnprofitable ſeruant, binde him hand and foote*: his hands and feete were bound when I called him to walke and worke; now bind him hand and foote, and caſt him into hell.

Now for the latter of theſe vices reprehended in the latter word; it

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3 An honeſt calling a ſchoole of Chriſtianitie 3. reaſons.

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Habet animam pro ſale.

256 Idlenes and intemperance are seldome disioyned.

is worth marking to obserue how aptly the Poet ioyneth them together (which seldome are disioyned) because the one of these is the gound of the other. And as it is true in all sinnes which we say of euills, that one commeth not alone, for they are accompained still with their supporters; so these two sinnes are of such speciall acqaintance, that as we say of a paire of turtles, looke where one is, the other lightly is within lesse then a coytes cast: so where the one of these is, it will not be hard to descry the other. If there be idlenes, there will be intemperance; and if intemperance, there must needs be idlenes. And therefore our Sauiour hath combined them as neare as the cause and effect, which cannot be sundred; Luk. 21. 34. Take heed least your hearts *be oppressed with surfetting, drunkennes, and so that day come on you vnawares:* implying that intemperance oppresseth, and maketh the heart dull and beauie; and when the heart is so aggraued, the whole man is vnfit either for heauenly or earthly exercise. In like manner the combination of Sodoms sinnes sheweth the same truth. Ezech. 16. 49. *Pride, fulnesse of bread, and abundance of idlenesse.* And therefore seeing a man can neuer sufficiently perswade diligence in the calling, till this intemperance be disswaded: it shall not be amisse in few words to speake of this sinne, and perswade the contrarie vertue, for the preseruation of it. And because this kind of intemperance is restrained to the bellie, I describe it to be an *inordinate appetite*, or *immoderate desire, and vse of meate and drinke:* and this is, when a due meane is exceeded, either in the costly, and *excessiue preparation* of them for our selues or others; or in the two liberall, and *excessiue vse of them* so prepared: a vice which is a speciall enemie to all good duties towards God or man; making men vnfit to the word of God either to read or heare it, vnfit to pray, to meditate, to remember the works of God with praise and thanksgiuing: so as a man giuen vp to this sinne, is sunke downe in Atheisme, nay in Idolatrie, hauing no other God then his bellie, a more base idolatrie of many Christians, then euer was any of the Heathen, who would worship the sunne, moone, starres, and glistring mettals, but to haue worshipped the bellie and draught, they would haue abhorred. And for the duties of the particular calling, they must lie lea, the bones of such full bodies had rather be at rest; or to keepe them from sleep must rise vp to play, but altogether vnweldie to any more serious busines. And thus by this sinne men make themselues in stead of Gods Temples, Satans kitchins; filling their bodies with noysome lusts, and deadly deseases; their soules with a number of dangerous sinnes, which *shut them out of heauen:* framing their liues liker to the bruit beasts then reasonable men, and in their deaths for most part no lesse brutish then in their liues.

Intemperance what.

1. Cor. 6. 10.

Now

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Now for the better auoiding of this sinne, I will propound some reasons, and after them some rules of direction. The reasons are three, 1. The Lord is liberall, but not prodigall of his creatures: and they are his, and not ours, but by his leaue: neither doth he euer giue leaue to vse them to our owne hurt: as many riotous persons doe, who (with the glutton faring deliciously euerie day) in their feasting and banquetting, besides the wast of many excellent creatures of God, 1. loose their time. 2. spend their goods, which ought to haue beene otherwise employed. 3. neglect the duties of their generall calling of Christianitie, and omit the necessarie affaires of their particular course of life. 2. This is one of the practises of those that are *in the night*, whereas we professe our selues to be of the day, and is a weed or rather an olde ragge which must be put off, before Christ can be put on. 3. The time calleth vs rather to fasting, weeping, and euerie worke of repentance, then to eating, drinking, chambring, &c. For if we consider the workes of the Lord, we shall see his arme stretched out, and his hand reuenging among many other sinnes, euen this of the abuse of his creatures: and this with such lingring, lasting, and sharpe iudgements, so variable, and so generall, as hath not beene heard of in the dayes of our fathers: read Isai. 5. 11. Besides we see the afflictions of Ioseph, Amos. 6. 6. the necessities of many of Gods deare seruants: the abundance of poore, their great want of releefe, their miserable complaints, &c. that woe shall befall him that liueth to eate, when so many of Gods children cannot get that they may eate to liue.

Reasons against intemperance.

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Rom. 13. 13.

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Now the rules of direction, are 1. to moderate excesse in preparation for our selues and others to knowe, that not aboundance but sobrietie is the ornament of a table: a rule which seemeth to be dead with our forefathers, whose dishes for sort, number, price, and seruing out, were inferiour to our sauces, and yet to shew vs that man liueth not by bread, they were stronger, of more constant health, and of longer life, then we are. 2. To moderate excesse in the vse of meates and drinkes prepared, we must take out the Apostles lesson, 1. Cor. 10. 31. *Whether yee eate or drinke, or whatsoeuer ye doe, doe all to the glorie of God*: the glorie of God must be our white to ayme at in all the actions of our life: of which none is so small, out of which the Lord challengeth not his owne glorie: and therefore as we liue not to our selues but vnto him, so we must not eate to our selues but vnto him; and this we doe, when by our eating and drinking, we fit our selues for his seruice and our owne duties, namely by keeping the bodie vnder, and dailie subduing it, rather then by pampering and feeding it vp. 3. To containe thy selfe in compasse in both, labour still to hunger, and thirst after righteousnes, that is, after that meat

Rules of direction against intemperance.

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258 which the Sonne of man ſhall giue; for the more thou hungreſt after Chriſt, the leſſe doeſt thou after theſe things: Rom. 13. 14. *Put on Chriſt, and take no care to fulfill the luſts of the fleſh*; Chriſt is the treaſure vnto which the Chriſtian heart muſt be lifted; he is the carkaſe vnto which our thoughts ought to flie; he is meate indeede, drinke indeede, bread of life, water of life; bleſſed is that ſoule that hungreth and thirſteth after him, for it ſhall be ſatisfied; yea bleſſed is that hunger and thirſt which is neuer but accompanied with a continuall feaſt.

verſ. 13. *This teſtimonie is true:*]

Euery truth beeing Gods, muſt be receiued whoſoeuer be the inſtrument.

The Apoſtle ſetteth his hand and ſeale to this euidence of the Poet, not thereby allowing the whole fabulous poeme whence he fetcheth it, but according to his drift, which is the iuſt reproofe of this people, he onely approoueth this particular report.

Whence, 1. note that euery truth beeing primarily from God, it muſt be receiued whoſoeuer be the inſtrument & teacher of it: for the Apoſtle diſdaineth not to borrow a part of the truth from this graceleſſe and heathen man. Nay, there is not the baſeſt of Gods creatures, into whoſe ſchoole we cannot ſometimes profitably enter: for elſe would not the Lord haue ſent vs to the oxe, the aſſe, the emmet, and much more can he who opened the mouth of Balaams aſſe to reproue the madnes of his maſter, teach by weake and feeble, baſe and ſimple men, yea if he pleaſe by gentile and heathen men.

Ioh. 8 34.

Vſe. This taxeth the pride of many, who thinke themſelues too good to learne of ſuch whom they conceiue meaner or inferiour to themſelues: ſuch a pride poſſeſſed the Phariſies; *thou art altogether borne in ſinne, and doſt thou teach vs?* But if they conſidered the wayes of God, they might ſee him ſtirring vp moſt baſe and ſimple men to teach the doctor, the Scribe, and the wiſe men of the world, that he may aſhame them, and teach them to depreſſe their high thoughts: 1. Cor. 1. 26. Brethren you ſee your calling, not many wiſe ---- but God hath choſen the weake of the world, 1. *to confound mightie things:* 2. *that no fleſh ſhould reioyce*, v. 29. Let this prouoke our diligence to knowe not ſo much by whom, as what the Lord teacheth, attending vnto the counſell of God, and not the condition of man whome he vſeth; let him ſpeake by neuer ſuch abiect perſons if they bring the truth, it is our part to *become fooles that wee may be wiſe:* and then are we ſuch fooles, when we depart with all opinion of our owne wiſedome, that we may be wiſe in God, what meanes ſoeuer he pleaſeth to vſe: the Goſpel teacheth vs that poore women and creeples could tell often tidings of Chriſt, when all the great clerks knew not of him.

1. Cor. 3. 18.

2. This reprehendeth the waywardneſſe of many, who not fancying

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the perſons of their teachers, refuſe their doctrine though neuer ſo true and profitable. Would men deale thus in ciuill things? If fire ſhould take a towne in the night, and the watchmen beeing all fallen aſleepe, a ſtranger, nay a mans enemie ſhould giue him warning that his houſe were on fire, were it ſafe for a man to tuſh at it, becauſe his enemie telleth him ſo? No, neither would any be ſo vnwiſe: and if the truth in an heathen Poets mouth, be ſo entertained by the Apoſtle himſelfe; much more euerie diuine truth in the mouth of the meaneſt Miniſter of the Goſpel. Let the veſſell be neuer ſo earthen, the treaſure is heauenly; let the foode be nouriſhable, hungrie Elias ſtands not vpon it, whether an Angel or a rauen ſerue it.

Secondly note, that this *teſtimonie beeing true*, Titus might haue been diſcouraged, and occaſioned hereby to haue meditated of his departure from them as an hopeles people; or to haue repined that the Apoſtle ſhould place him among ſuch a companie of beaſts, rather then men. But yet Titus muſt, and doth with courage goe on in his worke among them, and plowe vp to the Lord, euen this ſtiffe ground. It is the lot of many gracious Miniſters to be called and planted among rude, barbarous, and beaſtly people, ſuch as theſe Cretians were, yea among viperous broods, who will reward their faithfull paines and trauell, in begetting them to God, with extremitie of wrong and violence, Ier. 26. 8. and little comfort finde they, vnleſſe the Lord giue them a breathing time by the meanes of ſome Ahikam or other, v. 24. Now what muſt the Miniſter doe in this caſe? Surely, as he came not of his owne head, ſo now is he not at his owne hand to remooue himſelfe at his pleaſure. And if he ſhould depart vpon this ground, he ſhould perphaps meet with leſſe comfort in leauing an vncomfortable people, then in ſtaying amongſt thē. If God bid Ionas ariſe, and goe to Nineveh; but he will betake himſelfe to a miniſterie of more credit, and leſſe labour; the Lord will teach him before he get to Tarſhiſh, that he is not his owne man, and that no creature ſhall ſhelter him from trouble, whileſt he flieth it as faſt as he can. If Moſes be called to ſpeake to Pharaoh, he muſt not excuſe the matter, ſaying, *But they wil not beleeue me.* The Lord is ſaid to hold the Miniſters in his hand, and Chriſt the *ſeauen ſtarres in his right hand*, Reu. 1. Firſt, in regard of his diſpoſition of them here and there at his pleaſure. Secondly, of his protection of them in their labours. And ſome he ſendeth, and all the heartening they haue of him before hand is, *But they will not receiue thee*, as Moſes, and ſome of the Prophets: and that is not all, but they muſt prepare browes of braſſe; their ſhoulders to beare reproaches and wrongs, their backs for ſtripes, their feete for fetters and ſtockes, yea, their necks for the verie blocke it ſelfe. In like manner Chriſt ſending out his diſci-

Miniſters muſt not be diſcouraged frō their dutie, though they be to deal with a bruitiſh and wretched people.

Exod. 4. 1.

260 ples, he forbidds them to poſſeſſe gold and ſiluer; and wiſheth them to poſſeſſe patience, for they ſhould ſtand more need of that then the other; and telleth them that if himſelfe the green tree could not be ſpared, much leſſe ſhould they the drie branches: and that if the Lord and Maſter be called Belzebub, the ſeruant muſt not looke to be aboue his Maſter, and ſcape ſcotfree. And therefore Miniſters called to ſuch an vncomfortable condition, muſt imitate the Apoſtle Paul, who although he knewe that bands and impriſonment did abide him in euerie citie, yet forward he muſt, and prouoketh his owne readineſſe and chearefulnes not onely to be bound, but to ſuffer alſo the paines of death, for the teſtimonie he beareth: conſidering well, 1. That the diſciples themſelues ſent from the ſide of Chriſt, muſt make accouut to be hated of all men for his names ſake. 2. That although they ſee no great comfort or fruit of their worke with men, *yet their worke is with the Lord.* 3. That the Lord Ieſus foretelling his death at Ieruſalem, yet went foreward, and would not pittie himſelfe for all Peters friendly counſel, but pittied his flocke, his bodie, his Church, more then himſelfe: a worthie example for the practiſe of all his minſters. All which reprehendeth all thoſe wandring Leuites, who like ſo many planets, or wandring ſtarres, are euer ſhifting their places, and charges, and ſelling off their people vpon the leaſt greiuances; but not without pretence and plea of ſundrie inconueniences, ſometimes of aire and habitation, ſometimes of ill neighbourhood, ſometimes the rudenes and churliſhnes, ſomtimes the incapablenes, and vnprofitablenes of their people: but in all this, the ſentence of the Apoſtle paſſeth righteouſly againſt them, vnto which their owne conſciences cannot but ſubſcribe, that they ſeeke themſelues, their bellie, their eaſe, their profits, but not the *things of the Lord Ieſus*, nor the winning of the ſoules of men to God.

1 Legati à latere

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3. Is this teſtimonie true? How then are ſuch a people as this priuiledged and honoured, to be among the firſt to whom the Goſpel was offered? noting the wonderfull grace and free goodnes of God, not looking at deſert, merit, goodnes of nature, inclination of will, or any other forerunning prerogatiue: and is not his grace as free vnto vs as them? did he finde vs any whit better then them? were not we beaſts in vnderſtanding, ſenſualitie, and courſe of our naturall liues, before he called and waſhed vs? truely might be ſaid of vs, that our father *was an Amorite, our mother an Hittite, our ſelues in our blood*, the frame of our heatts *euill continually*, the courſe of our liues a walking in vanitie, and no eie pittying vs, neither of our ſelues, or others, vntill the Lord couered vs with his skirts. And hence are we ſupplied with a ground of thankefulnes: that beeing by nature the children of wrath as well as others, and e-

uerie way by practiſe of vngodlines, as vile as this people of Creta, we ſhould yet be admitted to the participation of ſo great ſaluation, as is offered in the Goſpel. 261

Wherefore reprooue them ſharpely,]

Now from the former teſtimonie affirmed to be nothing but the truth it ſelfe, the Apoſtle inferreth that Titus not onely might ſafely, but ought alſo to *reprooue* and checke the inhabitants of this Iland, which reproofe is enlarged, 1. by the adiunct or qualitie, *ſharpely*, or as the word ſignifieth to the quicke, for it is a metaphor taken from Surgeons, who cut and launch, and ſeare to the quicke, if the qualitie of the wound or ſore ſo require, yea, and ſometimes in deſperate caſes to cut off a dangerous limbe, or putrified member, which otherwiſe would periſh the whole bodie: and no otherwiſe ought euerie ſpirituall Phyſitian to deale with the feſtered ſoares of the ſoules of men.

2. By the ende of this reproofe, *that they may be ſound in the faith.* Faith ſignifieth, 1. that whereby we beleeue, namely the vertue or gift of faith. 2. That which we doe beleeue, namely, the doctrine of faith, that is, the doctrine of the Goſpel, Gal. 1. 22. Paul *deſtroyed the faith*, that is, the doctrine of faith, *which he now preacheth.* And thus is it here meant, becauſe it is oppoſed to the *Iewiſh fables*, and commandements of men, in the next verſe: and then the Apoſtle (following the former metaphor) wiſheth the Miniſters who are the Surgeons of ſoules, in all their launcing and cutting, to aime at the cure, that is, the conuerſion of their patients, that is, their people; that beeing freed from their corrupt diſeaſes, that is their errors, whether in iudgement or practiſe, they may be brought to ſound health, that is ſoundneſſe of faith and ſincere doctrine, cleauing only vnto God, and relying themſelues only vpon the merit of the Lord Ieſus for life and ſaluation. And yet in this expoſition I include alſo the vertue & gift of faith, ſo farre as without it there can be no ſound Chriſtians, but I admit it not to be the thing properly meant as ſome doe.

Doctr. In the word *wherefore* note, that when the truth of a fact or ſinne committed is certainly knowne, a man thereunto called may boldly reprooue; this is the reaſon why the Apoſtle ſubſcribeth to the teſtimonie, that Titus might haue ſufficient ground of ſharpe reproofe. As though he had ſaid, it is true, the people with whome thou art to deale are ſuch and ſuch, and therefore thou maiſt ſharpely reprooue them. And it is not euerie euidence which is a ſufficient ground, no not for priuate reproofe, and much leſſe for publike: but as our Apoſtle, 1. Cor. 5. 1. It is *certenly heard* that there is fornication among you; and ſo deſcendeth to a ſharpe reproofe: at the leaſt there muſt be ſome credible information,

No reproofe may be vngrounded, but the cauſe muſt be iuſt & knowne ſo to be.

262 such as the same Apostle to the same Church of Corinth mentioneth;
1. Cor. 1. 11. who vpon the report of the *house of Cloe*, sharpely reproueth them for their contentions: for to that end he nameth his author, that they might not thinke, he would vpon suspition; or surmise of his owne, neither vpon suspected information from other, charge them so deepely: but from intelligence of those, against whom they could not well except. Paul staied the reprehension of Peter, *till he sawe that he went not the right way, and that he was to be blamed*, Gal. 2. 11. 14. Zeale running before knowledge, is euerie where a reproach, but here (besides that it marreth such a necessarie dutie, and hardeneth the person vniustly reproued against a iust reproofe for time to come) it carrieth many blots with it.

Reasons. For 1. it argueth him to be a busie bodie, who (especially if a priuate
1 person) pryeth into other mens actions, that he may catch matter of reprehension; whereas it is not the part of a prudent Christian, to seeke out the sores of others, but wisely to heale those which beeing in his way,
2 and calling, he meeteth withall. 2. It argueth want of loue to receiue hastily reports against such as we professe freindship vnto; with whom a rent is made, where none was, nor needed to be: iustly taking themselues iniured, when they see themselues discredited in our hearts causlesly; or else their names not sufficiently tendred of vs.
3 3. It argueth want of wisedom and great indiscretion, rashly to reproue that, whereof either the partie knoweth himselfe innocent, or else is done secretly: now that is secret to vs, which albiet it be knowne to others, yet is not sufficiently knowne to vs: the note of a foole (saith Salomon) *is to beleeue euery thing*; and of a slanderer *to discouer secrets*, Prov. 10. 19.

Quest. But what if I heare a report of my neighbour, and I haue a vehement suspition, and some presumptions that it is true, may I not vpon those reproue? *Ans.* In this case obserue two rules. The former in Deut. 13. 14. Thou shalt rather *seeke and make search, and inquire diligently, and if it be true, and the thing certaine, then* thou maist safely reproue. 2. If thou canst not be certaine, then reproue not but vpon supposition; thou canst not here say directly, as Nathan to Dauid, *thou art the man*. For such a plaine reproofe implieth the certaine knowledge of a sinne, which we must not suffer vpon our brother, Leuit. 19. 17.

Sharpely.]

It will heare be demanded, what is this sharpe reproofe here mentioned? *Ans.* To know it the better, we may consider it either in the person of euery Pastor, or that which is in the seuerall Churches. The former belonging to euery Pastor, standeth 1. in the enlargement of sinne knowne to be committed, that it may appeare vnmasked, and in it

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owne face, that thus it may appeare more ougly and odious both to the vnderſtanding, and iudgement of the ſinner. 2. In following it with the curſe of the law, denouncing out of the word thoſe plagues of God, which ſhall ſurely ouertake ſuch a partie, if he faile of vnfained and ſeaſonable repentance: that thus there may follow a renting of the heart, a breaking vp of the fallow ground, and (ſeeing one meaſure of ſorrow fitteth not all ſinnes) ſuch a meaſure of ſorrow in the ſoule of the ſinner as the degree of the ſinne deſerueth. The latter kind of ſharpe reproofe, is that whereby the Church ſeeketh to recall offenders. Neither is this that of the ciuill ſword, but is ſpirituall, and reſpecteth the ſoule alone: and ſtandeth in three things. 1. Admonition with denuntiation of iudgements. 2. In ſuſpenſion from the Lords table. 3. In excommunication, whereby the obſtinate offender is giuen vp to Satan for the humbling of the fleſh, and ſauing of the ſpirit as by a deſperate remedie. The error will not be great, to vnderſtand either of theſe in the precept: but if either more then other, I encline rather to the former; namely that Titus is here directed how to carie himſelfe toward theſe vaine people through the courſe of his doctrine, rather then in exerciſing the cenſures of the Church; whereunto both the words before, and the verſe following ſeemeth to encline.

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Doct. According to the nature of ſinnes, and ſinners, we muſt ſet an edge vpon our reproofes, and ſharpen them: for all ſinnes are not of one ſize, nor all ſinners of one ſtraine: but ſome ſinnes are more enormious then other; and ſome ſinners are more obſtinate then other. Some ſinnes are of ignorance, ſome of malice; ſome ſecret, ſome open; ſome ſinners are as waxe to worke on, ſome are ſtonie and ſtifnecked; ſome haue here and there their freckles and frailties on them, others are ſpotted all ouer like the leopards, or like the Ethiopian, they neuer change their hew, no waſhing doth them good. Now we muſt wiſely put a differnce betweene both. Compaſſion muſt be ſhewed vpon ſome, and others whom loue cannot allure, feare muſt force: ſome muſt be *ſaued by loue*, and ſome *be pulled out of the fire:* ſome ſores need but a gentle lenitiue, ſome a ſharper drawer: ſome require but the pricke of a needle to open them, others a more painefull lancing, and cutting; and ſome a cutting off. *Obiect.* 2. Tim. 4. 2. *Reproone with all long ſuffering*, how can that ſtand with this precept of ſharpe reproofe? *Anſ.* Some which commit theſe two places together, would reconcile them againe by conſidering the perſons to whom the Apoſtle writ them: the one Timothy, who they ſay was ſeuere, & auſtere, and therefore is exhorted to patience and meeknes: the other Titus, who was gentle and meek of nature, and therefore ſpurred vnto ſharpnes, and ſeueritie. But the context ap-

Euery reproofe muſt be tempered to the nature of the ſin. Iude 22.

Iude 22.

264 plieth it ſelfe fitlier to their anſwer, who draw the difference from the people ouer whome they were ſet. The Cretians were hard and refractarie, full of bad qualities as here we ſee: the Epheſians among whom Timothy was ſent, were of ſome better temper, and diſpoſition: and therefore were more mildly to be delt withall. Beſides more mildnes was to be vſed with ſuch as yet had not beleeued, then thoſe who hauing profeſſed the faith in word, and yet departed from it againe: as the Galatians, and theſe Cretians with whome Paul was ſo ſharp: and this difference alſo ſome of the auncient put between theſe two peoples of Epheſus, and Candy. But howſoeuer, the places are eaſily accorded: for euen to the worſt much patience, and lenitie muſt be vſed, till it be diſpiſed, and till it be cleare that no meeknes will ſerue to winne men: but then it is high time that ſeueritie ſhould terrifie thoſe, who by lenitie would not be allured: according to the example of God himſelfe, Rom. 2. 4.

Gal. 3. 1.

Theodoret.

Reprooue not raſhly but with wiſdome and ſpirit of diſcerning. Gal. 4. 1. Cor. 4.

Vſe. 1. As all Chriſtian duties, ſo this much more ought to be ordered by Chriſtian wiſedom, and therfore Miniſters eſpecially muſt labour for the gift of diſcerning, to iudge aright of perſons and ſinnes. Of *perſons*, which are of *Hagars ſeede*, and which are *free borne of Sarah:* which men need the *rodde*, and which the *ſpirit of meekeneſſe: Of ſinnes*, which be greater, for which the wounds may be the deeper; which be larger, for which the ſorrow may be enlarged: and in a word, which are hard knots which need hard wedges.

Addeto wiſdom zeale and conſcience. Pſal. 50. 21.

2. With wiſedome and loue euery Miniſter muſt ioyne zeale and conſcience, yea in ſome caſe vehemencie & ſeueritie in their reproofes, dealing as the Lord himſelfe doth often, *in ſetting the ſinnes of men in order before them.* If he be to deale with Helies ſonnes, the ſonnes of Belial, it will not ſerue the turne to ſay, *What is it that I heare my ſonnes, doe ſo no more:* for this is rather a ſaluing and too haſtie a skinning ouer of a rotten ſore, the feſter of which quickly breaketh out againe with more rage and danger: but here he muſt put on the zeale of God, yea a iuſt and holy anger gounded vpon the loue of God and godlines: wherein he hath Iohn Baptiſt, Matth. 3. 5. and the Sonne of God himſelfe going before him, Math. 23. It is thought great wiſdome in men ſo to carie their doctrine, as no man is offended at it: whereas (howſoeuer all meeknes and patience in our owne matters is a Chriſtian and commendable vertue yet) zeale in the matters of God may not be wanting: and were all men Saints, or ſinners but penitent, we might by tendernes and compaſſion raiſe them; but ſome are in the fire and muſt be pluckt out: many are fooles to whoſe backs ſtripes belong: many are feſtred in their ſinnes, and muſt haue corraſiues and fretting waters to make them ſmart at the

quicke:

quicke: in which caſes if any of our patients chafe, and ſtorme, and grow neuer ſo impatient, it will be no wiſedome in ſuch as haue the ordering of them to let him haue his owne will, in his deſire to be let alone, but ſtill make inciſion, ſearch further the depth of the wound, and ſend in taints to the bottom: for ſuch louing wounds muſt go before applying of ſalues to ſound healing.

Be willing and patient in beeing iuſtly reproued.

3. Let all godly hearers learne to make manifeſt their patience and obedience, by ſuffering themſelues to be launched, and pricked euen to their hearts, by thoſe whom God hath ſent as his ſurgions to cure mens ſoules otherwiſe by ſinne wounded to death: as knowing, *that the hurt of the daughter of Gods people is not healed with ſweete words:* but as the bittereſt pill is fitteſt to purge, and worketh kindlier then the ſweeteſt potion; and as the thunder and lightning more purifie the ayre then the calmeſt ſunnſhine: euen ſo gall and wormewood is the portion, which the Lord hath tempered for many to take off the pleaſant taſt of their ſweet ſinnes. As for vs we take no pleaſure in your ſmart or iudgement, but that without it you cannot be cured. You cannot but confeſſe that when ſores are ripe and raging, the next way to cure is launcing: ſuffer vs then a while, and trie whether we are not as readie with the good Samaritan to powre oyle as wine into your wounds, ſo it make to your ſoundnes. But all will not come vnto the ſupper by entreatie, ſome muſt be compelled, and if we bring a true word, and handle it truely, it cannot but deuide *betweene the marrow and the bone, yea betweene the ſoule and the ſpirits, and the ioynts, &c.* Heb. 4. 12. And can all this be done and a man feele no ſmart? nay ſurely if our Miniſtrie *worke no ſmart, it worketh no cure.*

Ier. 6. 14.

Words ſweeteſt to the eare are not alwaies the wholſomeſt to the heart.

Luk. 10. 34.

That they may be ſound in the faith,]

Doctr. The ſharpeſt rebukes in the Church ought to ayme at this end, the recouerie of diſeaſed Chriſtians to ſoundnes in religion both in iudgement, and practiſe. Which appeareth in that the greateſt ordinarie cenſure in the Church is not mortall, but medicinable. For as a ſurgeon cuts off armes and legges that the bodie and heart may be ſaued; ſo in this bodie, parts and members are cut off, that themſelues may be ſaued as well as the whole bodie. Paul excommunicateth the inceſtuous perſon, *that his ſpirit might be ſaued.* *Himineus* and *Philetus* were caſt out to Satan, that they might *learne not to blaſpheme.* Thoſe whom Iude wiſheth to be pulled out of the fire by violence, muſt be ſaued thereby. If any obiect againſt this that in 1. Cor. 16. 21. *If any man loue not the Lord Ieſus, let him be had in execration to the death:* and therefore edification and ſaluation is not the ende of this cenſure. I anſwer, It is one thing for the Church to excommunicate, another to curſe and execrate:

The ſharpeſt cenſure in the Church muſt ayme at the recouerie of offenders to ſoundnes in faith.

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the one is an ordinarie censure, the other verie extraordinarie and rare: the one against those who may be freinds of the Church, the other only against desperate enemies and open and obstinate Apostates, euen such as Iulian whom the Church iudgeth to haue sinned the sin against the holy Ghost, and therefore execrateth and accurseth. So as that place nothing impeacheth the truth of the doctrine.

Ministers must not reproue to disgrace mens persons but mens sinnes.

Vse. 1. Much more ought Ministers in their sharpest rebukes, aime at the conuersion of men: what a sharpe reproofe was that of Peter to Simon Magus, Act. 8. 21. 25. *Thy mony perish with thee, and thou art euen in the gall of bitternesse:* and yet he addeth, *repent therefore, and pray vnto the Lord, &c.* So is it the part of all Peters successors to whom the care of the Lords flock is committed, so to reprooue, not as those who would shame mens persons, but disgrace their sinnes; neither as insulting ouer mens euills, nor delighting in their falls, nor despayring of their rising; but as imitating good Surgions, who whilest they seare or cut, or cut off, still shew compassion, and gently entreate the patient, euer perswading him that this rough course will make to his health and soundnes. 2.

Hearers must not mistake their ministers in their reproofes.

While Ministers thus dispense Christian seueritie, in their reproofes and denunciation of iudgements, the hearers must not mistake them (as many doe) and much lesse say vnto them, as Corah and his company to Moses and Aaron; *yea take too much vpon you*, or as the Egyptian to Moses, *who made thee a iudge?* who gaue you the keyes of heauen, to open and shut it vpon whom you please? when did God make you of his counsell to foretell my damnation, &c. conceiuing that in our menacies and threatning, we quite cut them off from all hope of mercie, and that we take vpon vs to shut the doore of grace vpon them, and to shorten the arme of the Lord that he cannot saue them. Whereas the truth is, while we thunder out damnation against the sinner (which verie many desperately rush into, while they auoid the mention of it in our mouthes) it is not that we despaire of your saluation, or would haue you so to doe; nor we doe not admonish you to shame you, but you must if you will be saued by the word we preach, conceiue with vs, that we desire your soundnes of faith: and therefore we deale with you, as with sickemen, who commonly will take nothing to doe them good, but what is forced vpon them: which if you doe not, we are not in your hearts the Surgeons of your soules, but rather your executioners. 3.

A fearfull thing to reproue men for aiming at soundnes in the faith.

This reprehendeth those whose rebukes tend altogether to discourage godly courses in their people, and bring them from soundnes in the faith, making heauie the hearts of them to whom the Lord speaketh peace. 2. Those that malitiously thunder their bolte of excommunication against those that professe Christ sincerely. Thus did the Iewes excommunicate whosoeuer durst

confesse

confeſſe Chriſt; as that blind man, Ioh. 9. 34. ſo the Papiſts and others deale with ſuch as ſtand with Ieſus Chriſt; and eſpecially that great Antichriſt the Pope, to teſtifie his malice and rage againſt Chriſt and his truth, ſtriketh with the ſentence of excommunication both Kings and people, whoſoeuer receiue not his marke in their hands and foreheads. But our comfort is, that Chriſt is not in ſuch counſells, no more then he was, in that counſell of the Iewes when the blind man was caſt out, neither the ſpirit of Chriſt preſenteth himſelfe, whatſoeuer they bragge and babble of his infallible aſſiſtance. And againe, ſuch as are caſt out of, and by ſuch counſells, if they ſtand with Chriſt and for him, he preſently taketh them vp and meeteth with them, as he did with the blind man, ver. 35. 3. Such alſo as wickedly profane this high and great cenſure, pronouncing this fearefull ſentence either for trifles, ſeeing the Apoſtles neuer vſed it but againſt Apoſtates, inceſtuous perſons, blaſphemers, and great offenders, or elſe for malice, pollicie, mony, or any other end then to bring men to ſoundnes in the faith.

Doctr. 2. Both Paſtor and people muſt haue care and conſcience, that they may become ſound in the faith, both in iudgement, which is here aimed at eſpecially, as alſo in practiſe, of which the precept is giuen, 1. Tim. 5. 7. *Theſe things command, that they may be blameleſſe.* Neither of them muſt thinke it inough that in the ſpirituall life of grace they keepe life, and ſoule together, except this life be accompained with health and ſoundnes: for as in our bodily life we thinke it not inough that we liue, but we prize our health, and ſoundnes aboue all earthly things; skin for skin, and all that a man hath will he giue for his life: and yet of an vnhealthfull, languiſhing, and painfull life men are ſo wearie, as (with Iob) they would ſeeke for death as for treaſures; ſo much more carefully ought we to preuent and remooue ſueh ſpirituall diſeaſes and infirmities of our ſoules, which hold vs vnder, that we cannot become the louely plants in the Lords houſe, euen freſh and well liking. And that we may be better acquainted with the doctrine and our dutie, it will not be vnprofitable to note the difference betweene a ſpirituall diſeaſe, and a ſpirituall infirmitie. An *infirmitie* is a rellike of ſinne, ſubdued in the beleeuer, but ſtill bewraying it ſelfe like the grudging of a vanquiſhed ague, whereby the child of God is prone to the practiſe of ſinne, and is made heauie, and backward in performing ſpirituall duties. *A diſeaſe*, is the ordinarie preuailing of ſome ſinne or ſinnes againſt grace. I ſay not euery preuailing of ſinne is a diſeaſe, for infirmities may ſometimes preuaile, not only within the ſoule, but alſo without the bodie, as Noahs drunkennes, Lots inceſt, &c. but that which is vſually preuailing for ſome time, and more frequent maketh a ſicknes and diſeaſe in the

No Chriſtian muſt content himſelfe with ſpirituall life, vnles it be accompanied with health and ſoundnes.

Difference betweene ſpirituall diſeaſe, and infirmitie.

ſoule:

268 as in the bodie not euery diſtemper, or qualme, or headeach is a diſeaſe; but ſome diſtempered humor which hath beene longer on gathering, more tedious in affecting, and more dangerous in threating the very life of the patient. Now both theſe may be in a regenerate perſon, neither of them in the wicked: the former, becauſe regeneration is indeed the roote and poſſibilitie of all graces, but not the act of them: the latter, becauſe in the wicked is no grace at all, againſt which ſinne ſtriueth and grudgeth, none againſt which ſinne can frequently preuaile, for all is corruption, all is rottennes and raigning ſinne, as it is not in the weakeſt of the regenerate.

Vſe. Let euery Chriſtian labour for *ſoundneſſe* againſt both theſe; the which beeing ſo neceſſarie as whereon the comfort of all Chriſtian life dependeth, I will ſhortly deſcribe, 1. ſome meanes whereby the carefull Chriſtian may both come by, and keepe this ſoundnes, and 2. ſome reaſons which ſhall ſerue as ſpurrs in the flanke to prouoke to the more carefull vſe of thoſe meanes.

Means to keep ſound from ſpirituall ſicknesſes.

The meanes which I will propound are three. 1. To be carefull to get and keepe a good heart: ſee that the heart be ſound, that is, vpright and ſincere: for while a man is not heart-ſicke, all other infirmities and diſeaſes are not vnto death.

1

2 Secondly, when the heart is well, watch it to keepe it well, carefully auoiding whatſoeuer would hinder or hurt the ſoundnes of it: and eſpecially, 1. Falſe doctrine, which as poiſon ſpeedily deſtroyeth the ſoule, whether it be Popiſh leauen, or libertine doctrines of ſome Proteſtants. 2. Wicked manners, which if they be in ſmaller things, are like thoſe ſlippes and ſlidings, whereby men breake their armes or legges; or if in greater ſinnes, are like thoſe downe falls, which threaten the breaking of the necke of the ſoule, and a totall falling from ſoundnes in religion: both theſe muſt be ſhunned, becauſe the leaſt ſinne breaketh or diſioyneth ſomething, and ſo hindreth Chriſtian ſoundnes.

3 Thirdly, be carefull to know & vſe the beſt meanes of ſpirituall health: and here thoſe which are of daily vſe are eſpecially two. 1. To keepe a *good diet*, be conſtant in the word, Sacraments, prayer, keepe thy houres of publike and priuate exerciſes before the Lord; feede vpon the pureſt foode, euen vpon wholeſome doctrine; not riſing out of earth, but deliuered from heauen. 2. By *ſpirituall phyſicke or ſurgerie*, daily beate downe thy bodie, mortifie thy corruptions, ſubdue thy luſts and ſwelling affections, by applying the corraſiues of the lawe, and curſe of it againſt the ſinnes of thy ſoule: and then bind thy ſelfe vp with the lenitiues of the Goſpell; and if thy owne skill faile thee, ſuffer thy ſelfe, if at any time thou be bruiſed or out of ioynt, although it be painfull for the time, by

Gods

Gods skilfull Surgeons to be handled, and ſet in ioynt, and ſo reſtored to ſoundnes againe.

Reaſons to vſe thoſe meanes. 1

Now the reaſons or motiues to the carefull vſe of theſe meanes are fiue; 1. drawne from euerie mans neceſſitie, which is not ſo little as it is little felt and perceiued. The poore woman in the Goſpel tyred for 12. yeares together with her iſſue of blood, ſpent all ſhe had on Phyſitians to cure her of her griefe, and the reaſon was, becauſe ſhe felt the paine and tediouſnes of it: but we who cannot weare out one weeke nor one day in bodily griefe, without many complaints, can carrie many bloodie iſſues of ſinne in our ſoules, euen from our cradles to our graues, and complaine of no griefe, no paine, and ſo neuer ſeeke for cure: nay, becauſe we deeme our ſelues ſound men, we refuſe cure when it is offered. We reade in the Goſpell of a number of people who followed and flocked after Chriſt, for the cure of their bodily maladies and griefes, and the caſting of deuills out of their bodies: but of verie fewe who complained of their ſpirituall diſeaſes and iſſues, or of the blindnes, and deafnes, and lamenes of their ſoules; or cryed to haue their ſinnes, the works of the deuill caſt out of their ſoules. And yet is there no neceſſitie hereof, becauſe men ſee it not? 1. Conſider how many we haue who conceiue that they are ſound Chriſtians, and ſay they beleeue in Chriſt (they thank God) and they hope to be ſaued by Chriſt as ſoone as the beſt: and yet the life of Chriſt (much leſſe foundneſſe of ſoule) was neuer in them, yea nothing elſe but raigning ſinne: if to be daily drunke, and to be ſound ſtakes on the alebench, to ſweare, to lie, deceiue, boaſt, contend, quarrell, contemne the word and Chriſtian practiſes, and men, will make ſound Chriſtians, we neede not goe farre to ſeeke ſuch ſound men. 2. Of ſuch as are Chriſtians, and of the number of beleeuers, how are many crazy and ouergrowne with bad and vicious humors? ſome of couetouſneſſe, ſome of licentiouſnes, ſome of idlenes, and ſome worſe then theſe. The creple that lay at the poole of Bethesda, eight and thirtie yeares had neuer more neede of putting into the poole then they: that ſhould a man looke wholly vpon ſome, and not vpon others with them, our congregations would ſeeme rather ſpirituall ſpittles, then the Temples of Chriſtians. 3. How had the beſt need of that counſel giuen to the Church of Sardis? Reu. 3. 2. *Be awake, and ſtrengthen the things which remaine, and are readie to die, for I haue not found thy workes perfect* or ſound *before God:* for the truth is, ſuch a generall conſumption of grace poſſeſſeth the moſt; that were the bodies of many ſo farre waſted and ſpent as their ſoules are, from that which hath beene in them, long could they not look to remaine in the land of the liuing.

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Secondly, it is the ſoundnes of faith which the Lord is delighted in:

for

270 for neuters and no bodies, fish nor flesh, hote nor cold, he cannot digest but speweth them out of his mouth: halfe Christians he accounteth no Christians: and therefore be altogether a Christian, or thou art neuer a whit. What, a Christian at Church, and a companion at home? a bible in thy hands at Church, and presently a paire of cardes or dice at home? here in the companie of Saints, and there of deuills incarnate? here of
Isa.66.17. them that feare an oath, and there of them that cannot speake one sentence without an oath for the preface? the Lord noteth thee for rotten at the core, and stampeth thee for a counterfeit, although thou beest neuer so cunningly washt ouer.

3 Thirdly, this maketh all our duties chearefully vndertaken, conscionably performed, and mercifully accepted, it cloatheth all our actions with seeming and sutable affections: if they be exercises of repentance, with godly humilitie; if duties of loue, with Christian compassion and charitie, without which, they were rather as carkases without soules, then the fruits of sound and sauing faith.

4 Fourthly, this soundnes carrieth assured comfort with it both in life and death: many are the trialls and temptations of Gods children by the deuill and his instruments, and through many afflictions are the Saints passed to their glorie: the least of which were able quite to ouerturne them, if they had not this sound proppe to leane vpon, to which the promise is made that the gates of hell shall not preuaile against it. Againe, infinite are the frailties and weakenesses of Gods children, yea not onely in their declinings, but in their best duties in which they are drawne the neatest vnto God; the which would vtterly disheart them, were it not that they knewe, that is not perfection, but sinceritie, and a sound endeauour vnto it which is their reioycing here belowe. Hezekiah in a sore brunt hauing the sentence of death denounced against him, as it seemed out of Gods displeasure, for he wanted issue, had nothing to comfort him, although he was a king, but onely that he had walked in vprightnes before the Lord: shewing vs that with this soundnes of heart possessing Christ, and walking worthie of him, we may with boldnes meete the Lord in iudgement, yea then when heauen and earth shall be shaken together.

5 Fiftly, on the contrarie what horrors of their fearefull apostacie, haue many carried to their graues? the cause of whose withering was euen want of moysture and soundnesse at the roote; and most iustly, seeing euen the deare Saints of God haue tasted the bitter fruit of smaller declinings, and that by improuidence, out of which they haue not beene recouered without shame and sorrowe: as in Dauid, Peter, Noah, &c. If any yet thinke this doctrine more then needeth, let him further consi-

der,

der, 1. That the day of triall may not be farre off, euen our day of famine, by particular iudgement, or death. 2. The generall iudgement cannot be farre off, when only ſuch ſhall be pronounced bleſſed, in whoſe ſpirits are found no guile. 3. That he may ſhrowdly ſuſpect himſelfe to be an hypocrite, who herein differeth from a ſound Chriſtian, that the one can be content to be called on, the other is vnſound at the heart, and cannnot endure to be gaged.

Ver. 14. *And not taking heed to Iewiſh fables, and commandements of men, that turne away from the truth.*

As the Phiſitian or Surgeon hauing cured ſome diſeaſe, or ſore at his departure, forewarneth his patient of ſuch meates, and meanes, as may bring the ſame, or worſe euills vpon them: ſo dealeth the Apoſtle, who hauing preſcribed a courſe, by meanes of which this corrupt and rude people, ſhould be brought to ſoundneſſe in the faith, he chargeth, that whereas they had beene formerly addicted to lies, and fables, which had beene the occaſions, and feeders of their vnſoundnes, and ſpirituall diſeaſes; yet now they ſhould no longer attend to ſuch *fables* and *commandements of men*, which otherwiſe will be as powerfull as euer to preuaile againſt them, to *the turning of them away from the truth*, the which is now preached among them. 1. the meaning. 2. the doctrines.

Iewiſh fables. Although all fables in matter of religion be to be reiected, yet eſpecially he mentioneth theſe of the Iewes, becauſe they were moſt dangerous of all. 1. Becauſe they directly oppoſed themſelues, as ouerthrowers of the whole doctrine of the Goſpel, and the merit of Chriſt. 2. They were perſwaded vnder moſt ſtrong pretenſes, for they came as from Gods owne mouth, and from his owne people, from ſuch as were borne vnder the law; ſo as they were vrged as things of ſureſt ground, and ſtrongeſt authoritie from God himſelf, and his greateſt Prophet Moſes. But what were theſe *fables?* *Anſ.* Vnder this head may be comprehended all the falſe gloſſes, and falſe interpretations of the law of Moſes, vrging the externall, and literall, but not the internall and ſpirituall meaning of the law: for which corruption Chriſt challengeth the Iewiſh teachers, Matth. 5. 6. and 7. chapters. 2. All their fabulous inuention in their Talmud, ſuch as that concerning the comming of the Meſſiah, and the great feaſt at his comming: and of the fruitfulnes of the earth, which at that time ſhall bring forth in ſtead of eares of corne, loues of bread; and a number ſuch, of which Paul ſaith, they are for number *infinite*, and for vſe, *vnprofitable*. 3. But the context in the verſe following, pointeth vs to expound them of ſome other then theſe: namely, of all thoſe doctrines of the Iewes which concerned the legall, and ceremoniall obſeruation of daies, meates, drinks, garments, waſhings, perſons,

Iewiſh fables what.

Non legem ſed legis minutias vrgebant.

1. Tim. 1. 4.

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sons and peoples: for the Iewes taught that the same difference remained to be obserued still as Moses from the Lord commanded it: so as yet some meates were common, and some cleane; some daies were more holy then others; so garments and persons much more lay open to legal pollution by issues, touchings, &c. whereas the appearing of Christ procured finall freedome from all such impuritie, so as according to Peters vision, Act. 10. no man, no thing is to be called polluted or vncleane. *Quest.* But why doth the Apostle call such doctrines fables, seeing 1. they were from God, 2. necessarily imposed vpon Gods owne people in paine of death and cutting off from his people in case of contempt, yea or omission: 3. they included in them that euangelicall truth wherby both they and we are saued? *Ans.* Yet for all this he tearmeth them so. 1. Because euen these legall institutions of God himselfe, when they were at the best, were but actuall *Apologies*, or shadowes of things to come; carying a shew, or figure of truth, but not the bodie, not the truth it selfe: to the same effect saith Paul, Gal. 4. 24. that they were *Allegories*, that is, beeing the things that they were, signified the things that they were not. 2. Because those constitutions although they had their times and seasons, yet now were they dated: and now to teach or vrge them was as vaine, as void of ground out of Scripture, as voide of profit, as void of truth, as if they had taught the most vaine fictions, and vnprofitable falsehoods that men could possibly deuise. And hence looke as if a man should relate to vs a narration, not only of suspected, but of knowne vntruth: as for example, that such a man with whom we haue eate, drunke, conuersed, but whom we know to be dead and haue seene buried, were aliue againe: and not only so, but of his perfect strength and state as euer he was; might not we be more diffident then Thomas was, and in good forme of speach say, that he told vs a fable? euen so if a Iew shall affirme the life of the ceremonies of the law, which we know to be dead, rotten, and buried so long since in the graue of Christ, although they once had a truth, yet now this is but false and fabulous: or else if a Iew should come and vrge (as they doe) that prophecie Isay 7. *Behold a virgin shall conceiue, &c.* as a thing which they still expect the accomplishment of; is it not euident that he leaneth vnto a Iewish lie and fable? for that which was once absolutely necessarie to be beleeued vnto saluation, is now become so false, as that he that beleeueth it, is sure to be damned.

Why so called.

μυθοι. for the word is generall, and Homer still vseth it in the better sense.

1.

ἀλληγορέμενα.

2

ἐξηλεγμενοι.

Commandements of men,]

These words if they be taken by way of exposition of the former, adde something to the more full answer of the former question, implying that those ordinances of which we speake, the which while they

stood

ſtood in force, and till the fulnes of time was come, were the commandements of God; now the truth beeing reuealed, ceaſe ſo to be, and are become the meere commandements of men. But yet I take it ſome difference is to be put betweene theſe two, namely this, that by commandements of men, are more properly meant (not thoſe which were diuine ordinances) but humane conſtitutions, and traditions thruſt by the Iewiſh teachers vpon the Church, to be obſerued with like deuotion, and religious reſpect, as if they were the very commandements of God: ſuch as thoſe our Sauiour found and left the Church of the Iewes peſtered with, and oppoſeth them to diuine ordinances, Matth. 15. 9. *In vaine they worſhip mee, teaching for doctrines mens preceptes.* Which that we may a little better conceiue, it is not amiſſe to note, that the Iewes haue, and doe affirme that Moſes receiued the law from God, either by writing, which was of things more obſcure, more breife, and difficult; or elſe by word of mouth, and that was of things more large, ſeruing for the interpretation of that law written: and for this latter ſake (ſay they) was it that he ſtaied 40. daies in the mount *Sinai*, for elſe in one houre he might haue receiued the tables in which the law was written: and although they themſelues were at leaſure to number the lawes written by Moſes, and gaue in the number of the affirmatiue to be 248. ſo many as there are members in a mans bodie, and the negatiue 365. ſo many as there be daies in a yeare, to betoken that the Lord requireth the through obſeruation of them with all the ſtrength, and that all their daies: which numbers added together were burthens ſufficient for many euen to read ouer; yet laid they innumerable, and more intollerable traditionarie precepts on the people, which they ſay Moſes receiued by word of mouth from God, and left them to Ioſhuah: who deliuered them to the ſeauentie elders, they to the former Prophets, theſe to the latter, from them to the great Synagogue, from whom they were preſerued to the wiſe men returning from the Babyloniſh captiuitie, and ſo from generation, to generation euen to this day: to write theſe explications, ſay they, is forbidden by God, abuſing that text, Prou. 4. 21. but they are kept in the heart of ſome wiſe men at this day. Of theſe the Apoſtle would haue the Cretians to beware, and giue no more heede to them then to the former.

Which turne away from the truth.]

By truth is meant truth diuine fetched out of the word of God, ſo called, 1. becauſe it is abſolute without error. 2. it is moſt eminent: called before truth according to godlines, to be turned from which, is to be turned from all godlines. In the word *Turne away*, is a metaphor, the ſpeach beeing borrowed from thoſe, who turne away their bodies from

the

274 the things they dislike; and here translated to the mind, to signifie an inward loathing and dislike of the truth, which is the dangerous effect attending to fables and commandements of men.

A special means of soundnes in faith, is to shut our eares against fables & fancies of men.

Doctr. 1. Whosoeuer would keepe themselues sound in the faith and not be turned from the truth, must shut their eares, and giue no heed to fables, and fancies of men, which haue not footing and warrant in the pure word of God. 1. Because these are things which hurt and corrupt the soule, 1. Tim. 6. 20. *Auoide profane and vaine bablings--- which whil some professe, they haue erred concerning the faith.* Againe, they *encrease vngodlinesse*, 2. Tim. 2. 16. and more plainly, 2. Tim. 4. 4. *men giuen vn to fables, turne their eares from the truth.* The Phytitians reduce all the causes of health or disease, soundnes or sickenes, from the good or euil temperature of either the *matter* of which we subsist, or the *nourishment* whereby we are preserued. Now the word of God is both the immortal seed wherof we are begottē to God; & that food, which daily preserueth vs that we perish not, 1. Pet. 1. 23. and 2. 2. if it be purely and incorruptly preached, all the sound members of the Church, by the power of the spirit turning it into good blood and nourishment, are sound and strong: but if it be adulterated and corrupted with mans deuises: if it be blended, poisoned, or leauened, hence are all sorts of spirituall diseases ingendred and fedde, which ouergrowe the soules of men so, as they are

2 soone brought to the gates of death. 2. The Apostle wisheth vs to consider the ende of the commandement, 1. Tim. 1. 4. 5. that is, either the morall lawe, or that commandement and lawe of Christ, Ioh. 15. 20. The ende *of the commandement is loue*, that is, both towards God for himselfe, and man for God: but this loue must not be vnsound, not in *word and tongue onely*, but in *deede and in truth*, from a *pure*, that is, a sincere *heart*, a *good conscience*, and *faith vnfained*. But how is this soundnes of grace wrought in the heart? the verse going before telleth vs, that fables and vanities of men are so farre from this worke; that fire is not more contrarie to water, then those be to *godly edifying*; the which plausible wittie conceits while men desire, they are soone turned, saith Paul, to vain *iangling*. And Satan hath made vse of this truth, to the ouerthrow of many soules, whose ancient practise euer was to pester the Church with infinite toyes, and tales, fancies and fables, that mens sences might be taken vp therein, least they should by the searching of the truth, get out of

3 his chaines of darkenesse wherein hee detaineth them. 3. From the righteous iudgement of the Lord the sentence hath passed, that when hee hath affoarded men his word to call, convert, strengthen, and direct them; but they (hauing wandring hearts, and itching eares)

2. Thess. 2. 11. loath that wholesome word; he giueth them ouer to *strong delusions, to*

Iames.

beleeue

beleeue lies: and to this ende according to their owne hearts luſts, he ſendeth them an *heape of teachers*, to turne them away from the truth, 2. Tim. 4. 4. And what can be more iuſt? ſeeing the Lord hath enioyned vs to captiuate all our ſenſes vnto the ſimplicitie of his word; but we wil vntie them to raunge after ſtrange gloſſes, comments, and words of no profit: he hath ſeparated the wheate from the chaffe, but we will mingle them; he hath deliuered a perfect rule of faith, and life; but we by ſeeking out other rules from men, argue it of imperfection; he hath offered vs the pure riuers and ſtreames to drinke at, but we will digge puddles to our ſelues, or drinke out of the ciſternes of ſtrangers: ſhall not men now deſpiſing ſo great grace, neglecting ſo great ſaluation, offering ſuch open iniurie to the Lord and his ordinances, as iuſtly as dearely buy their owne woe, and be giuen ouer to deluſion?

Vſe. 1. Miniſters muſt ſo teach, as they may be able to profeſſe with the Apoſtle, 2. Pet. 1. 16. *We haue not followed deceiueable fables, but the power and comming of our Lord Ieſus Chriſt:* that is, concerning the exhibiting of the Meſſiah, the accompliſhment of promiſes, the aboliſhment of ſhadowes, and his mightie power in word and action, in his reſurrection and aſcenſion; theſe are the things which we haue opened vnto you, not wearying you or our ſelues in vngrounded fables, vncertaine doctrines, or deceiuing you with any ſhewe of words, nor any thing whereof we were not occulate witneſſes. Other things haue a *ſhewe* of wiſedome, but if the *word of the Lord be forſaken*, what truth of *wiſedom can be in them?* Ier. 8. 9. other things may ſeeme to bring glorie, but the true glorie of Gods meſſenger is that of the Apoſtle, 2. Cor. 1. 12. namely, *in ſimplicitie and godly purenes, and not in fleſhly wiſedome he conuerſeth in the world.*

Col. 2. 23.

2. Hearers muſt beware leaſt any *ſpoile them, or carrie them away thorough Philoſophie:* the ſpeach is taken from theeues, who come ſecretly to carrie away ſheepe out of the fold, to whome the Apoſtle compareth vaine teachers, for they are no better; to whom if thou wouldſt not be a pray, keepe from their ſnares, mens wiſedome will here betray thee, curb the vanitie of thine owne heart in which thou art borne: elſe will it make thee drinke in vanitie as the fiſh doth water: be diligent in learning and keeping ſuch doctrine as concerneth life euerlaſting: heare him willingly that telleth thee of Chriſt, of his doctrine, of his actions, of his ſuffering, this ſhall feed thee to ſaluation: as for doctrines of quaint deuiſes, and conceits of humane wiſedome, turne away thine eare from them; els wil they breede to more vngodlines.

Col. 2. 8.

Seuerall doctrins which as ſo many bad humors ſpread and feed ſpirituall diſeaſes.

3. The ſeuerall doctrines of Turkes, Iewes, Papiſts, are ſo many bad humors, feeding ſo many diſeaſes, amõg whom if there be any faith at all,

1. Of Turks.

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yet can there be no ſoundnes in the faith, becauſe all of them are patched togeather of fables: to paſſe ouer the former as too blaſphemous to be once named among Chriſtians, the verie name of their Alcaron is ſufficiently deteſtable. The Iewiſh fables whereof their Talmud is full we haue ſeene in part, beſides that their Cabala is full of humane deuiſes; but euen in the things which primarily were the Lords owne inſtitutions, they are become the embracers of fables. If now they vrge (as they doe) diſtinctions of perſons: he is a Iew, not who is one outward or in the letter, but he that is one within. If circumciſion a note of that diſtinction; now that is circumciſion which is not in the fleſh, but in the heart. If diſtinction of daies; ſeeing Chriſt our Paſſeouer is ſacrificed, we muſt not keep feaſts *with old leauen*, neither with *the leavened bread of malicioufneſſe, but with the vnleavened bread of ſinceritie, and truth*. If diſtinction of meates; that which goeth into the bellie *defileth not a man; and whatſoeuer is ſold in the ſhambles we may eate*, asking no queſtion for conſcience ſake. For the Popiſh fables we need goe no further then there liues, and legends, of many of which deluſions they are now aſhamed. But if we adde their Canons, conſtitutions, decrees, and humane traditions (vrged as things neceſſarie binding the conſcience) concerning daies, meats, garments, orders, and ſuch voluntarie worſhip: we might eaſily ſee their whole religion placed in ſuch outward obſeruations; neglecting, and deprauing whatſoeuer is of ſubſtance, to the true and ſpirituall worſhip of God; as though Chriſtian religion ſtood in things corruptible, or in things indifferent, or bodily exerciſe: and not rather in things ſpirituall, neceſſarie, and premanent. Hath the holy Ghoſt ſaid in the Scripture that *the kingdome of God is not meate, and drinke, but righteouſneſſe, peace, and ioy in the holy Ghoſt?* and that meat and cloth are for the bellie and back, and periſh with the vſe, for God ſhall deſtroie both? Let the blinded Papiſt keepe his coard and cowle at his backe, cloath himſelfe with ſackcloath all his life, faſt fortie daies if he can, or rather neuer eate meate, neuer touch mony, neuer marrie wife, he ſhall neuer find the kingdome of God in theſe: beeing things which God neuer required at his hands, and yet theſe precepts of mans braine are the rules of all his religion. But yet here is a goodly ſhew of wiſedome, what is it not profitable to abſtaine from fleſh euery fryday, and all lent; that by the one the fleſh may be tamed, and by the other our Lords ſufferings remembred? and muſt not the Miniſter, who is to deliuer the bleſſed bodie of the Lord be vnlike other men, yea farre more holy then they, and therefore muſt not he liue ſingle at home, and be ſeene in hallowed garments abroad? But where is the word of the Lord, to free theſe from beeing fables? The Lord looketh not to what we are

1. Of Iewes.

Rom. 2. 29.

1. Cor. 5. 7.

3. Of Papiſts.

bent,

bent, or can pretend for our owne deuiſes, but requireth that his will ſhould be our rule. Oh that we could acknowledge the truth, in accounting our deliuerance from this Popiſh Egypt, and Romiſh blindnes, the next bleſſing of God to the gift of his Sonne; ſeeing in the body of their religion there can be no ſoundnes of faith, if any faith at all; the beſt of it beeing a diſeaſe and rotennes, if we may not more truly ſay, it hath a *name to liue* but indeed is ſtarke dead.

Doctr. 2. It is a grieuous ſinne and iudgement to be turned away from the truth, and yet this is the feareſull fruit of humane deuiſes. For the Apoſtle would here note a iudgement of God vpon ſuch perſons as were addicted vnto fables and humane precepts: the which iudgement, is a wofull and heauie ſtroake of Gods wrath, whether a man eſtrange himſelfe from it before, or after he haue receiued it much more. For what a plague is it for a man, to hate the truth, and in it God the author of it, who is truth it ſelfe; the light of comfort, and direction of it, as alſo the happie fruit of it, which is ſaluation; ſeeing all they are damned *that receiue not the loue of the truth, whereby they might be ſaued*? What a wofull deluſion were it, that a condemned perſon for high treaſon going to execution ſhould refuſe a pardon offered; nay be ſo farre from accepting it, as that he abhorres to heare of it, will not turne his eies to behold it, yea treadeth it vnder his feete: and yet ſuch a ſpirituall frenzie poſſeſſeth all ſuch as turne away from the word of truth, and when God calleth them, runne another away. For ſeeing if the Sonne ſet vs not free, Ioh. 8. 32. we remaine in bondage vnder ſinne, and damnation, and are euery day drawing to execution (in the meane time as condemned perſons beeing reſerued in bolts and chaines till the time of execution:) Now in theſe bands of death, the Prince of peace our Lord Ieſus offreth a gratious pardon, the partie offended ſeeketh to the delinquent, entreateth and wooeth him to accept of a pardon procured by his own blood, and ſealed by his death: Now wretched men cannot abide neither the meſſage, nor the meſſengers: but in contempt tread vnder their feet that blood wherewith they ſhould be ſanctified, and ſcorne the Princes clemency: ſhall not the very conſciences of theſe men in the Lords iudgement accuſe themſelues as worthy of ten thouſand deaths? yes ſurely, and ſhall iuſtifie the Lords righteouſnes, when he ſhall bring vpon them that great *condemnation* of a great part of the world: who the light being come, and ſhining on their faces, yet loued darknes rather then light. But much more miſerable is it after the embracing and knowledge of the truth, to turne away from it: a great witcherie it is to beginne in the ſpirit, and end in the fleſh: an vnworthy man is he of Gods kingdome, that ſetting his hand to the plow looketh backe: after waſhing to returne

A fearfull iudgment of God to be turned away from the truth.

2. Theſſ. 2. 10.

Gal. 3. 1.

278 to the filthines of the world, and to waxe weary of weldoing, is farre worse then neuer to haue known to do well: this is properly called a reuolt, when men depart from the gratious calling of Christ: the relaps we say is farre more dangerous then the first disease, and the end of the Apostate is farre worse then his beginning: the deuil that hath bin once cast out, and entertained againe, bringeth seauen spirits worse then himselfe, so as better were it for a man neuer to haue knowne the way of truth, then after the knowledge of it, to depart from the holy commandement.

Men are generally too indifferent in a matter of such moment and peril.

Vse. If men were perswaded of the greatnes of this sinne, it could not be they could be so indifferent in such a maine matter so nearely concerning their finall and euerlasting estate: of whom many receiue not the truth at all, others turne away and fall from their first loue, after they haue once receiued it. Did euer the world abound as at this day, with Worldlings, Libertines, Atheists, Newters, and Epicures? and was yet the truth euer more glorious and shining then at this day? Was there euer such coldnes, loosenes, deadnes, heauines, drowsines, and earthlines, in professors? and if that added to the equitie of Pauls reproofe of the Galatians reuolt, that Christ was *described plainely, and crucified before their eyes*, Gal. 3. 1. may it not much more gall vs, among whom notwithstanding the cleare euidence, and brightnes of the truth, it is yet refused of the most, and slenderly entertained of the best? The which what argueth it either in one or other, but that the former would herein hold their wonte, which hath beene generally to change, and turne their religion with the times, as though the truth to saluation were not the same, but variable and alterable as the times are: and that the latter haue in no small measure turned themselues from that truth, in the which they haue formerly found much more sweetnes then now they do: & that delusion hath possessed both; the one in whole, the other in great part? *Obiect.* But it is not thus with vs, we come to heare the truth, and loue it, and hope to hold it vnto the end? *Ans.* Yet this detracteth not from that truth laid downe: For 1. how many will not grant the Gospel their presence, their bodies, their eares? no man will gainsay but that these are turned away; or if any should, the pitifull, ignorance, and the fruits of it would conuince it. 2. How many be there which heare, and yet in their iudgements intertaine not the truth? and these are thus farre worse then the Iewes themselues, who could acknowledge that Christ taught the way of God truly. Men will not beleeue that the way to heauen is so straite, as we out of the word of God describe it; nor that God is so rigorously iust, as to cast away those that meane well: nor so straite laced, as to exact the forfeyt of euery offence: neither that can

be

be the truth to ſaluation, which ſo few embrace, and ſo many contemne: what doe none know or go the way to heauen but a few meane men, and thoſe perhappes more nice then wiſe? what becomes then of ſo many great and learned men, wiſer (we hope) then all they? Thus while Paul ſpeaketh the words of truth, and ſobernes, he is counted a mad man, Act. 26. 15. Men are wiſer then to become fooles that they may be wiſe; it will not ſinke with them that Chriſt can come out of Galily, Ioh. 7. 41. And thus by Gods indgement vpon the infidelitie of men, themſelues can lay blocks inough in the way to ſtumble at the truth, and deſperatly breake the necks of their ſoules vpon that verie rock, which was laid for the riſing and ſaluation of the righteous. 3. At how many hands doth the truth go away reproched, yea hated, and perſecuted? Gods graces are derided, Gods children ſcoffed and mocked, by thoſe who are borne after the flesh, Gal. 4. 29. And why doth Caine hate and kill his brother? becauſe *his deedes were good, and his owne euill.* And why are Chriſtians, yea Chriſt himſelfe mocked? *euen for this confidence in his God*, Pſalm. 22. 8. But here euery man bleſſeth himſelfe, and God forbid that men that profeſſe Chriſt, or that we who are ordinarie hearers of his word, ſhould be iuſtly ranked in this number. Yet euen of vs, how few are there whom the truth hath ſet free from luſts, and ſeruice of ſome ſinne or other? Many of vs indeed haue gone farre in the contemplation of this truth; but our minds, and ſoules are no more altered, and changed, then if we had read or heard ſome humane Hiſtories, affecting vs for the time, but leauing vs where they found vs at firſt. How few of vs are ſanctified by this truth, and daily proceed on to encreaſe in ſanctification by meane of it? which that it is the ſcope of it, Chriſts petition teacheth, Ioh. 17. 17. Nay how many of our hearers detaine this truth in vnrighteouſneſſe? that is, while they heare, learne, and can remember much of it; yet in their courſes are as vaine and vngodly as euer before. Which plainely argueth a forſaking of the truth vpon the plaine feild, making ſuch perſons more liable to moe, and more fearefull ſtrokes of God: who receiuing the truth into their eares, vnderſtandings, and iudgements, but turne away their affections from it, yea turne from it in their practiſe, in that they hate to be reformed by it. And if we haue not in great part turned away from the truth: where is our former courage, and reſolution for it? may not the Lord iuſtly complaine of vs as he did once of his owne people? *they haue no courage for the truth.* Many of vs durſt better haue beene ſeene in Chriſtian exerciſes then now we dare; we could better beare a rebuke for our profeſſion then now we can: we did more take to heart the dammage of the truth, then now we do: we did take more paines for it, we could be at more coſt for it, we could be more

280 zealous against the enemies of it, then now we are or can be. Alas, our dasterdlines, and timiditie, that faint before daies of triall; nay in daies, not only of peace, but of protection, and encouragements in the truth: what can we promise of our selues, if we were called either to die with, or denie Christ? Oh therefore let vs call back our selues out of our ruines, and recall our former daies, and with them our former workes: as such as meane to partake in that honourable commendation of the Angel of the Church of Thyatira, *whose workes were more at the last then at the first.*

Rules to preserue vs from beeing turned off the present truth.

Now that we may the better be preserued from beeing turned from the truth, some rules are to be deliuered and practised. 1. Entertaine it not for outward respects, neither for the laws of the land, nor the encouragement it hath, &c. as very many do: but for the loue of it selfe: for that we affect, we easily turne not from it, no nor are driuen from it; and if we loue it for outward respects, as those outward respects change, so will our affections. For example: if we loue it for the prosperitie of it, times of persecutions will make vs fall off, with Demas. If we hold it because we would hold our temporalties, the losse of it will be light in comparison of losse of goods, dignities, countrie, world, libertie, and life, the least of these will the heart fasten vpon, although with the losse of the truth, and with it of saluation also. 2. Practise so much of it as thou knowest, and the more thou practisest, the more thou knowest, and the more thou knowest thus, the more thou louest, and the surer dost thou bind it vpon thy selfe: and this is the surest hold, Ioh. 7.17. when as in religion, faith and good conscience are ioyned together: for such as thy conscience is, such shalt thou be found in religion; without which, heare euery houre a sermon, read ouer the Bible as often as he did, who gloried that he had read the text and glosse also fourteene times ouer, all this knowledge will not lift thee vp to heauen. 3. Call no ground of this diuine truth into question, suspect not that which thou canst not reach, but accuse thine owne weakenes and ignorance: our first parents yeelding at the first onset of Satan, to call into question the truth of God, were turned away from all that image of God, which stood in truth and holines. 4. Beware of indifferencie in Gods matters: many thinke it good wisedome and pollicie to be on the yeelding hand, and as waxe fit to take all formes, and the print of any religion: but the truth is, that such persons as are not rooted and stablished in the truth, when windes, and stormes arise, or the euill day approach, they shall not be able to stand; but as they haue beene long tottering, so their fall shall be great.

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Change of hart and life goeth with all saning knowledge.

Alfonsus king of Aragon.

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Vers. 15.

Verſ. 15. *Vnto the pure, all things are pure, but vnto them that are defiled and vnbeleeuing, nothing is pure, but euen their minds and conſciences are defiled.* 281

The connexion of theſe words with the former is not eaſie to be ſeene, vnleſſe we conceiue the words preceding in that proper ſenſe which we haue giuen of them; and then this verſe will affoard a reaſon of the former. For the Apoſtle hauing called theſe *Cretians* from attending to Iewiſh fables, and commandements of men, that is, ſuch fabulous doctrines as ſtill would keep life in the ceremoniall differences of daies, and meates, perſons, and garments, (ſeeing now all that partition wall was broken downe) he draweth a reaſon from that libertie which now is obtained for Chriſtians, vnto whom now nothing was common or vnclean, but might be purely vſed of them, who haue their hearts *purifyed in obeying the truth*. And this reaſons is enlarged by oppoſing the contrarie in a ſimilitude of the like, *To the impure nothing is pure:* not onely outward things, but their chiefe and eminent inward parts are defiled, whether we conſider the *theoricall* part, that is, the minde and vnderſtanding, ſo as they can neither apprehend, conceiue, nor iudge of the truth propounded: or the *practicall* facultie, (included in the conſcience) ſeeing this dependeth vpon the former, it muſt alſo be polluted: the which two faculties, if they be depraued and vitiated, that is, if the vnderſtanding be blinded, and the conſcience led by ſuch a blind guid, how can it be but the whole man ſhould ſinke downe in the puddle of all impious impuritie? That is the ſcope; the ſenſe and meaning followeth.

To the pure, all things are pure,] In this former branch of the verſe, three generall points are to be conſidered. 1. Who are meant by *pure* perſons. 2. How all things are pure or impure. 3. How all things are pure to the pure.

To anſwer the firſt queſtion, we muſt finde out what puritie both for kinde and degree is here meant. All puritie is either in the fountaine, or thence deriued. The former is the moſt ſimple, perfect, and immeaſurable puritie in the creator: the latter is ſome darke image, and ſhadowe of the former in the creature, according to the meaſure of it, ſo long abiding with it as it cleauoth vnto him, or he vnto it. The former is not meant, but the latter which is of reaſonable creatures, either angels or men, differing indeede in degree according to their capacitie: but not herein, that before the fall of either, it was a puritie mutable in them both. But to drawe to our Apoſtles ſubiect, this puritie is not now conſidered in the Angels, but in man: Neither is it that puritie which we had in our innocencie: for though then we were purer then the Nazarites of Ieruſalem, who were *purer then the ſnowe, and whiter then the milke:* yet Lam. 4. 7. 8. Who are pure perſons.

282 by our captiuitie vnder sinne, *our visage is become blacker then a coale:* But a puritie of an other qualitie, such a one as is renewed vpon vs, by the Lords beholding vs, & cleauing vnto vs, & not that shining & spotles purity, which we had while we were able to behold him, & cleaue vnto him. This puritie then is not set in vs by nature, but made ours by grace; and beeing the puritie of our Mediator, is imputed vnto so many, as shal stand righteous in the sight of God the Father. The persons therfore here called *pure*, are such as by *faith*, are set into Christ, by whose blood they are iustified, and by whose spirit through the meanes of the *word*, that immortall seede of regeneration, they are sanctified and reserued vnto life euerlasting. And hence to both these is the purifying and cleansing of sinners ascribed in the Scriptures. 1. Faith not onely as a hand laieth hold on all Christs righteousnesse, to make the sinner stand iust before God; Act. 15. 9. but inwardly by little and little *purifieth the heart*, & causeth that puritie to breake out to the eies of others as well as our selues. And 2. for the word in Ioh. 15. 13. *Now are ye cleane through the word I haue spoken vnto you.*

Quest. But how can such persons be called pure, seeing the Lord findeth no puritie in the Angels themselues, and how much lesse *in those who dwel in houses of clay?* Iob 4. 18. and besides Paul euen a regenerate man, exclaimeth that he knewe *no good by himselfe.* Rom 7. 18. *Answ.* That place of Iob denieth not puritie to the Angels simply, but onely comparing theirs with Gods, it is as a little streame, yea a droppe to the ocean, which is nothing in comparison. And for that of the Apostle, it was with him as it is with other beleeuers; who are able to discouer more drosse then gold in themselues: and therefore neither he, much lesse ordinarie and common Christians, can be called pure of the greater part, but onely of the better. Hence is it, that though beleeuers haue receiued the spirit but in weake measure, yet are called spirituall; and beeing farre from perfection, are yet called perfect; not by that legall perfection which is entire in all the degrees, but that Euangelicall which bringeth all the parts forward towards those degrees. Nay more, Christ himselfe calleth his loue *all faire*, and saith, there is no *spot* in her, yea, as *pure as the Sunne*, as *faire as the Moone:* and to his Apostles, that they were all *cleane euerie whit*, saue Iudas: 1. because by faith, euerie member of the Church laieth hold vpon Christs most absolute puritie. 2. the spirit of regeneration hath washed euery part, although in part onely; nor so cleane as it shall be, yet so as that perfect puritie is sealed & assured to the soule by it. 3. the Lord doth account euerie such beleeuer pure euen for the present, & imputeth neuer a spot vnto them, but reputeth in his Christ *all faire*. 4. hath promised them that for time to come, they shall become so absolutely cleane, as though

Reasons why men sanctified in part are called pure. Cant. 6. 9. Ioh. 13. 10.

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they had neuer beene defiled.

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Doctr. The estate of a Christian is a most honourable estate; because his person is pure in the sight of God, euen whilest he liueth here vpon earth. And this cannot otherwise be, seeing such a one beeing predestinated vnto life, is also iustified and sanctified: by the former of which a sinner is perfectly freed from the guilt and curse of sinne: and by the latter imperfectly; and in part from the reliques and seruice of sinne: the former, in that the blood of Iesus Christ sprinkled vpon his conscience, *cleanseth him from all sinne*: the latter, in that the spirit of sanctification washeth his heart with *pure waters* vntill it be cleane. Now whereas some may thinke, they haue inough confessed to endite sincere Christians of blasphemie, or heresie at the least, as hauing opinion of their owne puritie, with a Pharisaicall despising of others: saying with the Iewe, *stand aloofe, for I am more holy then thou*: or with the Pharisie, *Lord I thanke thee, I am not as this man, &c.* let them know, that we teach, and true beleeuers hold, that their puritie is neither their owne, nor so in their owne account: but onely in regard, 1. of Gods washing of their robes in the blood of the Lambe: and 2. of his gracious acceptance of them so washed as pure and cleane. Farre is the true beleeuer from the damnable conceit of the *Catharists* (whome in our language we tearme Puritans) who following *Novatus* his heresie, were also called *Novatians*, who thought that the life of a iust man is to be made vp without sinne, *spot, or wrinckle*, or else the Church could not be made vp of them. Farre also from that accursed doctrine of the Papists, who are indeede Puritane heretiks, and the right successors of Iouinian, Ebion, Pelagius; in that they affirme, that in the regenerate after Baptisme, there is nothing which hath the reason of sinne, or which God can hate: that they are able to fulfill all the commandements, yea, and doe more then so: that they haue deuout men and women that can merit life eternall for themselues and others: that men may & must expect their saluation from an inherent righteousnes. Why should we not then abhorre these heretical seducers vnder this title; seeing they tread the same steps of the old Puritane heretikes, the memorie of whom let it be accursed for euer. No, no, the beleeuer is taught daily to pray, *Lord forgiue vs our debts*: & with the Publican, *Lord haue mercie on mee a sinner*: he accounteth his owne righteousnesse as a *stained clout*: well knowing, that if he should challenge righteousnesse from himselfe, that his owne *cloathes would defile him*: yea, let them take much snow and nitre, yet of themselues can they neuer be cleane, but that Christ becommeth as *purging fire, and fullers sope vnto them*. Now if any yet thinke it vnreasonable to ascribe both puritie and impuritie to the same soule; the answer is, the Scripture hath

taught

Christians are pure, but not Puritans.

Puritas hæc est iustitia viatoris, non comprehensorum.

1. Ioh. 1. 7.

Ezek. 36. 25.

Tu audes Novatiane mundũ te dicere, qui etsi operibus mundus esses, hoc solo verbo immundus fieres. Ambros. de pœn. l. 1. c. 6.

Malac. 3. 2.

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284 taught vs how to conceiue it, 1. Ioh. 1. 7. 8. The blood of Iesus Christ *purgeth from* all *sinne*: yet *if any say he hath no sinne, he deceiueth himselfe.* It is indeede Gods grace and fauour to account the beleeuers his *doue* and vndefiled, and in regard of that perfect robe of righteousnesse he couereth them withall, to adde that there is no spot in them: but it is grace in them to acknowledge and vtter of themselues that which Christ did of his disciples, *ye are all cleane*, but you had neede *haue your feete washed:* seeing that this purging is not wrought all at once in vs, but by degrees, and that in this life there remaineth alwaies some impuritie to be purged.

Ioh. 13. 10. Non de puritate omnimoda, & perfectione absoluta, vt Iob. 14. 4. & Prov. 20. 9. sed opposita hypocrisi & dolo.

Psal. 119. 1. Psal. 34. 9. 1. Cor. 1. 1.

Vse. 1. Let none dare to scoffe at the godly vnder this title or any other which the Lord vouchsafeth them: heareſt thou the Lord accounting his Church as *pure* as the sunne, and *perfect and vndefiled* in their way, calling them his *holy ones*, and *saints*, and thinkest thou this a sufficient ground to scoffe at them? or doest thou shewe thy selfe one of this number, or rather is it not the part of an Ismaelite and a cursed wretch, to scoffe at the sonnes of blessing, for the blessings sake? nay rather, seeing the Lord thus honoureth his seruants, and testifieth his loue in passing by all their imperfections, as though there were none: let such as haue taken occasion to scoffe at Christians from that which is their onely approbation before God, euen ioyne themselues to the people of God, that as the liberties of Gods people in Persia, made many of their enemies *become Iewes*, so those that haue been enemies, and readie to offer them violence, seeing the fauour of God towards them, may be mooued to become friendly vnto them.

Scoffe not at the titles by which the Lord honoureth his children.

Ester 8. 17.

2. If the deuill doe raise any scoffing Micholl to scorne our sincerities, while we solace our selues before the Lord; and if the sonnes of men will not cease to turne our glorie into shame: Let not those that feare God be daunted, nor giue ground, much lesse flie backe for any tearmes of contempt; but account this their priuiledge before God, a badge of Christs profession, and their honour before all the world: and thus encourage themselues to striue on to further puritie both of heart and life. 1. Of heart, because the inside must first be made cleane: and 2. of life, for when the soule is purified it must worke in the life, *in obeying the truth, through the spirit.* Thus the Christian man beeing like a cleare chrystall glasse with a light in the midst, which must needes appeare through euery part of it, hauing within him the light of grace, holdeth it forth although in the midst of a froward and wicked generation.

Notwithstanding these scofs strine to further puritie of heart and life.

1. Pet. 1. 22.

Reasons. 1

The reasons to moue vs hereunto are sundrie. 1. In regard of Gods account and estimation of such as shall choose such cleane paths to walke in, as we haue heard: what needs a man care if all men condemne him, so

God

God iuſtifie, and approoue of him and his wayes? 2. Hereby onely a man becommeth capable of Gods graces, who powreth not his gratious liquors into any fuſtie, or filthie veſſell: but *if any man purge himſelfe, he ſhall be a veſſell vnto honour, ſanctified and meete for the Lord, and prepared vnto euery good worke.* 3. All the promiſes of God are made only to ſuch: Dauid breaketh out into a reſolued concluſion, Pſal. 73. 1. *Surely God is good to Iſrael, to the pure of heart.* Let his trialls be what they will, let his perſon be neuer ſo meane, let his name be neuer ſo reproched, the Lord reſpecteth him that is of an holy conuerſation: there is no difference between Iew and Gentile, rich and poore with God, ſo the heart *be purified.* Such are only fit to approach God in prayer who can lift vp *pure hands*, and ſo offer that *cleane offering* prophecied of to be *lifted vp in euery place. God heareth not ſinners*, ſaith the blind man. And the exhortation is, let vs *drawe neare* God with true hearts, in aſſurance of faith, *ſprinkled in our hearts from an euill conſcience, and waſhed in our bodies with pure water*, Heb. 10. 22. Nay more, the ſtudie of puritie hath the promiſe of *bleſſednesſe*, of the *bleſſed viſion of God*, for who ſhall *aſcend into the mountaine of the Lord?* and who ſhall ſtand in his holy place? *Euen he that hath innocent hands, and a pure heart.* Seeing then that without it *no man ſhall ſee God*, and that all *vncleane perſons ſhall be kept without the gates* of the Citie: let this conſideration added to the expectation *of ſuch promiſes* mooue vs to *cleanſe our ſelues from all filthineſſe of fleſh, and ſpirit, and grow vp vnto full holines in the feare of God*, 2. Cor. 7. 1. 4. This courſe is a note of a true beleeuer, who as in other things, ſo herein is made conformable vnto Chriſt, in *purging himſelfe as he is pure:* the ſcope of the place is to ſhew this to be a marke of our adoption, when knowing our ſelues ſubiect to ſinne, yet we deſire and endeauour by all good meanes to cleanſe our ſelues daily, propounding herein before vs Chriſt as a patterne of imitation. 5. Laſtly, let vs be prouoked to a greater care of holines, ſeeing the Lord hath not beene niggardly in affoarding vs meanes aboue many, by the which we might be clenſed. He hath giuen vs his word plentifully whereby faith might be wrought vs to the purifying of our hearts. He hath ſent out his Sonne, *whoſe blood through the eternall ſpirit offred without ſpot by himſelfe vnto God, purgeth our conſciences from dead workes to ſerue the liuing God:* he hath giuen vs of his ſpirit to renew vs, by whoſe bleſſed dewes we might be beſprinkled as with pure water, ſo as we might *be iuſtified in the name of the Lord Ieſus, and by the ſpirit of our God.* He hath ſent out his chaſtiſements, and afflictions in ſuch greeuous manner, as our Fathers neuer ſaw the like, by which as by rubbing and beating, and wringing, many *might be purified, and made white.* He hath

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2 Tim. 2. 21.
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Act. 15. 19. 1. Tim. 2. 8. Malac. 1. 10. Ioh. 9.
Matth. 5. 8.
Pſal. 24. 3. Heb. 12. 14.
Rev. 22.
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1. Ioh. 3. 3.
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Heb. 9. 14.
1. Cor. 6. 11.
Dan. 12. 10.

ſought

287 sought to purge his floore by sundrie fannes of afflictions, by plague and pestilence, famine, and dearth, violent and vnseasonable winds and weathers, and by the angrie distemper of all the elements, which seeme hardly to containe themselues from the reuenge of the sinnes of the Land. Against all which meanes, if we shall remaine filthie and vncleane still, bespotted and polluted with our former sinnes, which by such powerfull meanes cannot be driuen from vs; oh how iustly shall we be led with the vncleane workes of iniquitie? Let vs then search our selues, and fanne our selues: let vs set our selues often in Gods presence, who is a God of pure eies; and our selues at his barre, before his tribunall and iudgement seate; which if we be not remedilesse, will make vs striue in our further sanctification: and beeing once washed, let vs beware of fouling our selues any more.

Euery thing by creation good in it selfe 4. waies.

The second generall point is, *how all things are pure or impure.* *Ans.* All things may be said to be pure two waies: 1. in themselues, and in their owne nature, by an inherent puritie put into them by God before the fal. 2. in their vse vnto vs by an acquisite, and purchased puritie since that time. For the former, euery creature by the creation was good, 1. in respect of it selfe, 2. in regard of others. In it selfe, 1. in the essence and beeing: for whatsoeuer is, so farre is good as it is, and hath a beeing, yea be it now since the fall in other respects neuer so euill. 2. In the speciall *kind* and *parts* of it, euery particular thing, & euery part of it, was free from all euill. 3. In the particular *manner of beeing:* for it was good not only because it was, but in that it was as it was. 4. In all the *qualities* of it: in reasonable creatures were enlightned vnderstandings, rectified will, sanctified affections; in vnreasonable was subiection and seruiceablenes vnto the Creator, and the reasonable creature: in a word, all the actions, passions, and motions of them all, could not be but *very good* as themselues were. 2. Euery creature was good in regard of others: whether 1. *God*, whose wisedome, power, and glorie, they were witnesses of. Salomon saith, God made all things *for himselfe:* that is, first and directly: or 2. *man*, for whose vse, commoditie, comfort, and honour, they serued: Psal. 8. 6. *He hath put all things vnder his feete:* or 3. other creatures: for euery particular creature was good, for the common good: and therefore the Lord contented not himselfe to pronounce vpon euery particular creature, the speciall approbation of it owne goodnes, as he did of the workes of euery particular day of the sixe: but vewing them altogether, and delighting himselfe in the order and harmony of his creatures, he pronounceth of them ioyntly, that they were very good, Gen. 1. 31. where both the generalitie of the proposition is to be obserued, *God saw all that he had made*; as also the further vehe-

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Euery creature good in respect of others: as 1. God.
2. Man.
3. other creatures.

Gen. 1.

mencie

mencie of the affirmation aboue all the former, *and lo they were all very good.* Now although we may truely ſay, that (notwithſtanding the vanitie which is befallen euery creature ſince the fall) all things according to their common nature, naturall parts, and created qualities, are Gods good creatures, euen the ſubſtance, reaſon, and vnderſtanding of the deuill himſelfe, yet none of this puritie is here properly meant by our Apoſtle: But that purchaſed puritie which cannot be ſo fitly declared, till we haue conſidered how ſince the fall, theſe things became impured. Which to reſolue, we muſt know that ſeeing no creature in the nature of it, neither in the beeing nor manner of beeing; nor yet in the naturall parts or qualities is impure; all the impuritie which is vpon them is *accidentall:* and that either by 1. *Gods holy inſtitution*, or 2. *mans corruption.* By the former, creatures and actions in themſelues, neuer ſo good, become to mans vſe impure: 1. when God by his morall law doth interdict any thing: as for example, the common vſe of euery ſeauenth day in our ordinarie affaires; which is a neceſſarie, perpetuall, yea and an eternall rule of righteouſneſſe: vnder which head is included all morall vncleanneſſe, contracted by omitting good duties, and committing euill actions. 2. When by his law ceremoniall he forbiddeth to ſome people the touch, taſt, or handling of many creatures; which in themſelues, and without ſuch a reſtraint are euery whit as good, and as pure, as things not forbidden; ſo as ſuch diſtinction and prohibition, proceeded not from the diſpoſition and temper of their owne nature, as ſome haue groſſely imagined; but from this commandement, which ſanctifieth this, and polluteth that; in which caſe, prohibited things may not in any caſe be medled withall, no more then though they were euill in their owne nature. Daniel determined not to defile himſelfe with the Kings meate, and wine, not that the meate was polluted in it ſelfe, but among other reaſons, becauſe the Chaldeans ate, and lawfully, many ſorts of meate which were prohibited the Iewes, as hares, blood, &c. And here it muſt be remembred, that ceremoniall and ſignificatiue vncleannes any way contracted, beeing neither naturall nor morall, is neither generall to pollute all men, nor all creatures, but only that people to whom, and thoſe creatures of which the law was giuen; neither was it perpetuall, but only for the time of the prohibition. And thus euen the tree of good and euill, of what kind ſoeuer it was, was neither euill in it ſelfe, nor in regard of the fruit: but by Gods inſtitution the vſe of it was vncleane: as appeareth both by Gods exception, and interdiction of that tree, as alſo by the euent: neither did it remaine euill by that inſtitution after the fall, it beeing appointed a ſacrament only for the time of innocencie.

All the impuritie vpon the creatures is either by 1. Gods holy inſtitution. 2. mans corruption.

Porphyrius.

Dan. 1. 8.

288 But the maine impuritie which is befallen the creatures, is by meanes of mans *corruption*: and that is either more *generall*, or more *speciall*. The generall impuritie on them all was by the sinne of Adam, and all mankind in his loynes, whereby he both lost himselfe, and all things tending to his comfort: for as he set all out of frame, and defiled euery thing within him, insomuch as all his thoughts are euill continually, all his words are tainted with the filthinesse of his rotten heart, which sendeth them out, all his actions spirituall, ciuill, naturall, are so many sinnes: euen so all things without him, are impured by and to him, seeing by his sinne he hath forfeyted them all, and hath no right to the least of them. And further, as all of the creatures are lost; so many of them are after a sort vncleane, impure, and so are become hurtfull, and euill to mans vse, as todes, serpents, poysons, venemous, feirce and sauage creatures, all which the curse of God vpon mans sinne hath impured in their particular nature, although in their common nature they abide good still.

More specially, all creatures and actions, neuer so good, or indifferent, are impured by mans abuse two waies. 1. when they are vsed or done, by any impure person; 2. or else by any person in an impure manner. When any thing is done or vsed by vnholy men, or vnholily be it neuer so good, it is impured: not beeing vsed or done in faith and good conscience. A good or indifferent thing vsed or done, is spoiled and corrupted in the manner of vsing or doing, three waies. 1. when it is vsed or done in way of superstition: 2. of profaneneesse: 3. of scandall.

A thing good or indifferent in it selfe, spoiled in the doing 3. waies.

1 1. Of *superstition*, when any creature is offred vnto Idols, or vsed or not vsed with opinion of holines, merit, or worship of God. Thus the Heathen were accustomed before they eate or drunke, to offer some part thereof to their gods; which was another cause why Daniel craued that he might not be defiled with that meate, as is well gathered out of cap. 5. 4. and from such meate the Apostle wisheth all Christians to abstaine, 1. Cor. 8. 10. Hither are to be referred all Popish separations of daies, and meats, and their consecrations of water, salt, crosses, palmes, to driue away deuils: all their vowes also, pilgrimages, orders, single life, wilfull pouertie, watchings, fastings, whippings, in all which they place opinion of holines and merit: adde hereunto all superstitious rellikes, and monuments, which whersoeuer are filthy and polluted. 2. Of

2 *profaneneesse*, when any creature or action is vsed or done out of that due manner, measure, or end, which the Lord hath appointed vnto it: as all vse of holy things, by way of charming, or enchantment, especially good words, and those out of Scriptures to spells and sorcerie: the intemperate vse of indifferent things, to surfetting, drunkennesse, pride,

and

and exceſſe: in a word, when any thing is done or vſed, the carriage and end of which, is not Gods glorie and mans good. 3. Of *ſcandall*, either to *our ſelues*, or *others*. *Our ſelues*, when we vſe any creature, or performe any action with a doubtfull conſcience, that is, whereof either the word hath not, or we out of it, haue no warrant: in which caſe tender conſcienees muſt be tendred, rather then be racked by authoritie: for be the things in themſelues neuer ſo lawfull, be they neuer ſo generally entertained in the iudgement and practiſe of others, they are vtterly vnlawfull to me, without ſuch information. Others if they be ſcandalized, they are either *within* the Church, or *without*: and they both in things either, 1. *euill*, or 2. indifferent, hauing on them a ſhewe of euill. For neceſſarie things enioyned by the word, there can bee no ſcandall giuen, as preaching, hearing, praying: theſe and ſuch muſt bee done, though all the world take offence at them. Thus Paul preached Chriſt a ſtumbling blocke, and ſcandall to Iewe and Gentile: and Daniel prayeth to his God, although the king and all the countrie raged againſt him. This offence is Phariſaicall, taken, but not giuen. Now for ſcandall giuen, 1. in things euill is; when a man by word, deede, or doctrine diſagreeable to the lawe of God becommeth a ſtumbling blocke, and cauſe of offence. 1. To the wicked, whome they make worſe in their euil, more obdurate, and further off from repentance. 2. To the good: whether *ſtronger*, both grieuing them, and bringing reproach vpon them: or *weaker*, who are not onely diſcouraged from their good beginnings; but forced often to participate in that ſinne, whereof they haue a preſident in an other. Wo to that man by whom ſuch offences as theſe ſhall come. In this kind was Peter *an offence* to Chriſt, whom therefore he calleth *Satan*, and commandeth him to come behinde him. 2. In things *indifferent*, ſcandall is giuen when vnſeaſonably, and out of the rule of charitie they are vſed: in which caſe the Apoſtle acknowledgeth things lawfull, *inexpedient*: and profeſſeth that he will neuer eate fleſh, before he will offend his brother, that is, his *weake brother*: he that is not taught, not he that will not be taught; he that is ignorant, not malitious and is ſcandalized: for that he knowes not the truth, and not that he hateth it, muſt be here reſpected; with the offence of whome, if the moſt indifferent things be vſed, it is the violating of the lawe of charitie, and a reiection of the faith of Chriſt.

Now to remooue all this impuritie, we muſt haue a proportionall puritie purchaſed by Ieſus Chriſt. By whom, 1. in regard of our *perſons*, being beleeuers, we partake with all his righteouſneſſe, and puritie, and ſo are againe entitled to our firſt right in the creatures. 2. In regard of the *things* themſelues: our libertie is procured from the bondage and heauie

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3

1. Cor. 8. 12. The ſtrong take no offence but reioiceth in the vſe of Chriſtian libertie.

yoke

290 yoke both of the lawe morall and ceremoniall; by whose appearance, death and resurrection are obtained. 1. a deliuerance from all euill of sinne and punishment within and without vs. 2. restitution to all the good, yea a further good then that was from which we fell. 3. freedome from all ceremoniall pollution, and libertie in all those creatures which by ceremonie was vncleane. 3. In regard of our *right vse*, he hath giuen vs precepts and commandements in things necessarie; and rules of direction in things indifferent.

Now from this second point we may note sundrie worthie lessons, which I will onely propound, and not stand vpon them, because I will haste to the third and principall point of all.

God hath ingrauen some part of his image vpon all his creatures.

1. Seeing all things were pure in their creation, we may herein as in a glasse behold the puritie of God in all his creatures, admiring that goodnesse of his which bewraied it selfe euen in the meanest of them: yea prouoking our selues, to loue, reuerence, and feare before him, the image of whose goodnesse shineth out not onely in angels and men; but euen in the silly worme and flie, yea in the liueles creatures themselues. And further, hence we may gather our owne dutie towards the creatures, namely 1. reuerently meditate and speake of them. 2. purely to vse them. 3. mercifully to deale with them: all which we shall the easier doe, if we can spie out some part of Gods image in them.

All the hurt of man from the creatures is first from himselfe.

2. Consider our miserie, and the wofull fruit of our sinne, which hath debarred vs from all comfort in heauen and earth, from God or any of his creatures: sinne hath wrapped vs vnder condemnation, hath set God and his creatures as hosts and armies against vs, hath made nothing ours but hell and damnation; so as if we meete with any euill from any of the creatures through the venome, poison, or noysomnes of the particular nature of it, or by any other accident, we are not so much to condemne the creature, but our owne sinnes: for they were either not so made, or had not beene hurtfull at all to man, but by his owne sinne, the poison of which hath poisoned their natures, so that by them mans sinne is either iustly punished, or himselfe righteously exercised. Now then seeing our owne sinne hath subiected the creatures of God (otherwise so comfortable and sweete helpes vnto our liues) vnto such vanitie, we haue great cause to abhorre our sinnes for euer, yea, and our selues for them, rather then drinke in iniquitie as the fish doth water. The sweetest sinnes would carrie a bitter tang, if we would but remember what sweete comfort of the creatures we haue forfeited for them.

Not restored to our former right in the creatures, before our reconciliation with their Creator.

3. The restitution of vs to our former right is onely from our Lord Iesus Christ, and our first right is recouered to vs on this manner. First, as we were at oddes with the Creator, and consequently with the creature;

euen

euen so first we are reconciled vnto God through Christ, and then to the creatures: for when Christ (who is our peace) hath wrought our peace with God, he bringeth backe our peace: both the inward peace of our owne consciences, which before could doe nothing but accuse and terrifie; as also peace with others, friends and enemies, yea euen with the *beast of the field, and the stone in the wall:* and euerie thing striketh a couenãt of peace with him who hath entred into league with the creator of it. If any man then would haue any right in any creature he vseth, he must not hold it by the broken title in the first Adam, but by a recouered and newe purchase in the second Adam, who is the Lord of glorie blessed for euer. 291

The third generall point is; *How all things are pure to the pure? Ans.* That we may rightly and properly conceiue the Apostles meaning, we must knowe, 1. That the vniuersall particle, *all* things] admitteth restraint, and may not be extended beyond the Apostles intendment, who speaketh onely of such things as are not forbidden by the law of God, or nature: or rather onely of things of an indifferent nature, which in themselues are neither commanded nor forbidden, and neither good nor euill in their substance and nature, but are to be vsed or not vsed according to the circumstances and occasions of them: such things as these are, meat, drinke, apparell, recreation, sleepe, marriage, single life, riches, pouertie, bondage, freedome, &c. And it may not seeme strange thus to restraine this generall proposition; seeing we haue it thus limited in sundrie other places, 1. Cor. 6.4. *all things are lawfull, but not profitable:* and cap. 10. 23. *all things are lawfull for me, but not expedient:* Rom. 14.20. *all things indeede are pure, but destroy not for meats, &c.* 2. By *pure* is meant nothing else but that all such things are free now to be vsed in good conscience, without scruple, by meanes of our Christian libertie. And 3. in that he addeth to *the pure*, he sheweth how we come to haue title in this libertie, euen by becomming beleeuers, and getting our hearts purified by faith. In one word *all* indifferent *things*, *are pure*, and free to be vsed of the *pure*, and beleeuing person, with this one condition; so they *bee purely and rightly vsed.* The which point leadeth vs to demand and answer a great question worthie to be with iudgement determined, as beeing of verie great vse thorough the whole life of a Christian. Note well.

Quest. How may things indifferent which in their nature are pure to the beleeuer, become so vnto him in their vse? or how may he rightly and purely vse them. How the pure may vse any thing purely.

Ans. Then doth the beleeuer vse them purely when he is lead vnto, and moderated in the vse of them by these three vertues. 1. *faith.* 2. *loue.* 3. *sobrietie.* The first of which looketh vp vnto God: the second

292 looketh downeward vnto man: the third respecteth the beleeuer himselfe; none of all which must be offended and preiudiced in and by the vse of them. The first looketh to the lawfulnes of the thing to be vsed: the second to the profitablenesse: the third to the due proportion for the manner and measure.

Things indifferent vsed in faith.

1 *Quest.* When doe we vse them in *faith*? *Answ.* 1. When they are vsed both by warrant and leaue from God: our warrant is from Gods word: our leaue is obtained by prayer before, and thanksgiuing after: for euerie creature *of God is good, thus sanctified by the word and prayer.* The word giueth vs warrant that the creature is made free and lawfull for vs to vse with good conscience; not onely by the word of creation in the beginning; but since by that word which assureth that in Christ *all things are pure to the pure.*

1. Tim. 4. 4. 5.

Obiect. But how can the word warrant in these things which are neither commanded nor forbidden in it, as to eate this or that meate, put on this or that garment, &c. *Ans.* We must haue a word, if not commanding, yet permitting the vse of them, for euery one must *be fully perswaded in his minde:* and although *nothing is impure in it selfe, yet is it to him that thinketh it so.* 2. Although we haue not particular places, prescribing the particulars of this kind, yet haue we a generall word freeing them from legall commonnes and vncleannes: not only in this and many other texts, but especially in Act. 10. in Peters vision. 3. Although we haue not a seuerall precept for euery particular commanding, yet haue we direction in the word by generall rules of restraint; the tast of which shall after be giuen. Againe, we vse them by faith when we vse them by *leaue* obtained through prayer (which also implieth a word to ground it selfe vpon) whereby we both entreate an holy vse of all these outward things: as also lift vp our hearts in thanksgiuing for our libertie in them, and Gods blessing of them vnto vs. *Secondly,* then we vse them in faith, when through the whole vse of them, we propound before vs the glorie of God: ayming directly hereat, that he may haue the honour of them, whose we and they are, and by whose leaue we reape the comfort of them: 1. Cor. 10. 3. *Whether yee eate or drinke, or whatsoeuer yee doe, doe all to the glorie of God*; men conceiue that they neede not thinke on God, but in the Church, or in their priuate family-worship, and so banish him from their tables, and ciuill actions, but most of all from their recreations and sports, here euery mention of God is vnsauorie and vnseasonable: but that word of the Apostle, *whatsoeuer ye doe,* and *do all* to the glorie of God, teacheth another lesson: namely, that there is no action wherein it is lawfull to dishonour, no not to depart or forget God, and the glorie due vnto

Rom. 14. 5. 14.

2

him.

him. *Thirdly*, When by the naturall or ciuill vſe of them, faith raiſeth it ſelfe to ſome ſpirituall meditation: as for example: in the vſe of bread, ſtirring vp the heart to hunger after, and feed vpon Chriſt: in putting on our clothes, to meditate of putting on the Lord Ieſus Chriſt as a garment: in putting them off, of the caſting off the old man with his luſts: In vndertaking a iourney, conceiuing the life as a pilgrimage; in returning home to thinke of our reſt in heauen: in our marriages to conceiue our ſelues the ſpouſes of Chriſt, and ſuch like: in which we ſee an euident worke of faith, lifting vp the heart from earthly to heauenly things. 293 3

Secondly, Things indifferent muſt be vſed *in loue*: for Chriſtian libertie in the vſe of outward things, muſt giue place to charitie. And then are they ſo vſed, 1. when *without the offence*, 2. when to the edification of others. Firſt, *without offence*: for it *is euill to him that eateth with offence*: and Paul would *neuer eate meate, before he would offend*. Hence followeth it, that we may not offend either *priuate*, or *publike* perſons. Of priuate men, ſome are of weake conſciences; and theſe muſt be borne vp and yeelded vnto for good, rather then deſtroied by our libertie: the Apoſtle became *all things to all ſuch perſons*: and Chriſt himſelfe would not quench a ſmoaking flaxe. Some other are obſtinate, ſtiffe, yea and malitious, from whom we muſt challenge our Chriſtian libertie. If men be carping Phariſies, or wilfull Papiſts, the counſell is, *Let them alone*: nay more, ſo pretious muſt our libertie ſo dearely purchaſed be vnto vs, as we may not neglect it, or diſſemble it before ſuch as are taught, and ſhould be ſtronger, although they be brethren; for this was Peters caſe, for which he was iuſtly reprehended, who withdrawing himſelfe from the Gentiles, to pleaſure the Iewes, gaue them who had beene taught the contrarie, occaſion to conceiue of the Gentiles, as vncleane ſtill. This whole truth is confirmed by Pauls practiſe, who would and did permit Timothie to be circumciſed in regard of infirme, and weake beleeuers among the Iewes, Act. 16. 3. but would not ſuffer Titus, ſo to be, Gal. 2. 3. partly becauſe he would not offend the godly; and partly becauſe he would challenge Chriſtian libertie againſt thoſe obſtinate and malitious aduerſaries, who had almoſt ouerturned all the labours of the Apoſtle in that Church of Galatia, by vrging circumciſion as a thing of abſolute neceſſitie vnto ſaluation. Here is miniſtred a direct anſwer to that queſtion, whether recuſant Papiſts are to be compelled to Church, becauſe it is an offence vnto them. Whereto I anſwer, 1. that this is not a caſe of indifferencie, but neceſſarie that they come into the pure worſhip of God: and therefore it muſt be effected, either by entreatie, or compulſion. 2. Were it indifferent,

Things indifferent vſed in Loue, when. 1

Rom. 14 20.

1. Cor. 8 13.

Matth. 15. 24.

Gal. 2. 11.

Papiſts muſt be compelled to come to church notwithſtanding it offend them: and why.

294 yet were they not to be ſeſtered in their error, becauſe they refuſe inſtruction, and are not weake, but wilfull. 3. Neither are they thus compelled to beleeue, but to vſe the right meanes of faith. 4. Good Ioſias *made a couenant with the Lord*, and cauſed *all his people to ſtand vnto it*, 2. Chro. 34. 32.

Now as we may not offend our priuate brethren, ſo much leſſe the publike Magiſtrate, who hath power giuen him of God to limit and reſtraine our ouercommon vſe of theſe things by wholeſome lawes concerning things indifferent, which lawes we are bound in conſcience to obey: for then their indifferencie ceaſeth not in regard of themſelues, but of that law reſtraining them. And here ſundrie queſtions may be further demanded: As, 1. *Whether* a man may with a ſafe conſcience eate fleſh at times prohibited by the Magiſtrate? *Anſw.* In this one inſtance direction is giuen euen in all the other things of this kinde, as concerning daies, garments, &c. therefore I ſay, that to eate or doe any other thing againſt a law, is one thing: and to doe otherwiſe then the law commands in theſe things, is another: the former commonly 1. hindreth the end of the law: 2. contemneth the authoritie of the law maker: 3. hath no iuſt cauſe in it ſelfe: 4. careth not for the offence of others: this is alwaies a ſinne againſt God, and a breach of the fifth commandement: but otherwiſe, the former cautions duly obſerued, I ſee not how it is a ſinne in conſcience to eate beſides the law.

Queſt. But can any Magiſtrate make a law to binde the conſcience? *Anſw.* No, but yet we muſt obey their wholeſome lawes *for conſcience ſake*; which conſcience is bound not by the law of the Magiſtrate, but by Gods law, which bindeth to obedience of the Magiſtrates lawes in all lawfull and honeſt things; ſo Paul, Rom. 13. 5. ſubiecteth not the conſcience to the lawes of men, but to Gods ordinance, inforcing obedience to ſuch humane lawes as fight not with his owne.

Queſt. 3. But how ſtand we to the libertie, wherein Chriſt hath ſet vs free, if we ſuffer the Magiſtrate to curb vs of it? *Anſw.* Wel inough, ſeeing the Magiſtrate medleth not with the libertie in conſcience pur-
Gal. 5 1. chaſed by Chriſt: for then we might not yeeld a whit, but ſtand on our right: but reſeruing that as whole and entire as he found it, he onely reſtraineth the ouercommon vſe of that libertie for example. The lawes which prohibit this or that meate, beeing ciuill, and made in reſpect of ciuill and politike order, for the common good of men, are externall, and the obſeruation of them is a ciuill obedience, and in it ſelfe properly no worſhip of God, vnto which the outward man is bound directly, and not the inward, but by accident. Which if we will plainely and in

a word

a word vnderſtand, we muſt conſider in euery indifferent thing two things: 1. a *libertie* to vſe them; 2. the *vſe* of that libertie, which two differ as much as meat ſet vpon the table, and the eating of it. The libertie is in the conſcience; the vſe is an outward thing: the former no Magiſtrates law medleth with, nor can reſtraine: but in the latter, his law is a binder. And thus we ſhut the doore againſt all Popiſh eccleſiaſticall lawes and canons, concerning faſts, feaſts, daies, garments, and infinite other traditions, which they vrge as things neceſſarie to ſaluation, directly binding the conſcience: yea as meritorious, and leading to a ſtate of perfection: whereas indeed they directly fight againſt Chriſtian libertie; yea many of them againſt the morall law it ſelfe. Let them plead (as they doe) that to the greater authoritie more ſubiection is due, and therefore they muſt be much more obeyed in their eccleſiaſticall conſtitutions, then the Magiſtrate in his ciuill. I anſwer, when they haue prooued their charter out of the word, whereby they may make lawes, which muſt be obeyed for conſcience ſake, as the ciuill Magiſtrate may, we will ſubſcribe vnto them. In the meane time we haue learned, that ſeeing the Church hath power only to ordaine conſtitutions for orders ſake; no man is further bound to them, but only ſo farre as he may auoid ſcandall of others, or further the publique good intended by that conſtitution. But what if the Magiſtrate giue life to eccleſiaſticall conſtitutions of the Church: whether then doe they become ſuch lawes, as bind the conſcience? *Anſw.* The Magiſtrate giueth no greater power to the Church to make lawes, then Chriſt hath giuen; if he make his pleaſure knowne, that he by his power will ſee order kept, it is the part of euery good ſubiect and Chriſtian, to obey him cheereſully.

2 Things indifferent muſt be vſed to further our ſelues and others in godlines.

Secondly, To vſe out libertie in loue, we muſt not onely not caſt back our brethren, but *ediſie* them, and bring them forward in godlineſſe: 1. Cor. 6. 12. *all things muſt profit*: 1. Cor. 10. 23. all things are lawfull, but all *things ediſie not*: And the generall rule of all indifferent things is, *Let all things be done to edification*: and Rom. 15. 1, 2. Let euerie man pleaſe his neighbour to *edification*, euen as Chriſt pleaſed not himſelfe, but others. Whatſoeuer then it is of this ranke, which either would weaken, or not edifie our brother, be it neuer ſo lawfull, neuer ſo profitable to our ſelues, neuer ſo powerfully by earthly authoritie enioyned Chriſtians, who are not borne to themſelues, but vnto Chriſt, vnto his Church, and vnto the fellowe members, muſt not dare to meddle with it; ſeeing the higher commandement of God, bindeth to giue no offence, neither to Iew nor Gentile, nor to the Church of God. And herein let vs propound Daniels example for our imitation, who to many might ſeeme not only too ſtrict, but verie vnwiſe for ſo ſmall a thing as he ſtood vpon

296 to forgoe the Kings fauour and his owne aduancement; yet becauſe he could not vſe his libertie in the Kings meat without the offence of himſelfe and others, he would not doe the leaſt euill for the greateſt good: it was not frowardneſſe in him, nor diſobedience to the King; but conſcience and obedience to God, which made him keepe himſelfe pure from it.

Things indifferent vſed in Sobriety, when. 1

Thirdly, although we vſe things indifferent in *faith*, and *loue*, and yet forget *ſobrietie*, we impure them vnto our ſelues. Then we vſe them in ſobrietie, 1. when we vſe them as helpes in our callings generall and ſpeciall. The former, when in the vſe of meates, drinkes, apparell, ſleepe, recreation, riches, &c. we ſtill preſerue in vs a fitneſſe vnto the duties of pietie, and Gods worſhip. The latter, when we exceede not our abilitie, but ſquare and ſtint our ſelues in them according to the moſt ſober of our age, degree, condition, and trade of life. And both of them, when no vſe of theſe is any hinderance to any dutie of the firſt and ſecond Table; ſo as we neither be drunke with the pleaſures of them; nor oppreſſed and 2 made heauie by them, and ſo the day come on vs vnawares. 2. When in regard of our affections we haue the command of theſe things, and not they of vs: 1. Cor. 6. 12. *all things are lawfull for me, but I will not be brought vnder the power of any thing.* The cheife point of Chriſtian libertie is, to vſe the creature as not vſing it, reioyce in it as not reioycing: to 1. Cor. 7. 30. buy as not buyiug, to haue a wife as not hauing one: to vſe things a while rather then to enioy them, and much leſſe to be enioyed of them.

Vſe. Now to drawe this doctrine into our beſt vſe: it will be worth our inquirie to conſider how grieuouſly men offend againſt al theſe rules, in which that men may better take notice of their continuall failings I will ſtand ſomewhat the longer, and manifeſt how men impure theſe things. 1. in generall. 2. in ſpeciall, and both according to the former rules. In generall, men impurelie vſe them two wayes. 1. in not ſanctifying their *perſons*. 2. in not ſanctifying the *creatures*. For the former: vnſanctified *perſons* and vnbeleeuers, receiue the creatures and comfort of them, onely as the fruits of Gods generall prouidence and power, whereby he ſuſtaineth all the creatures, the bruit beaſts, the ſenſles creatures, nay the verie ſubſtances of the deuills themſelues: but not as the gifts of God become in Chriſt a prouident Father: nor as tokens of his ſpeciall loue as towards his children. And therefore although the wicked man and cruell oppreſſor beare himſelfe vpon the loue of God, becauſe all things ſucceede with him, and he thriueth in his deſignes, yet in truth he hath no more cauſe then the deuil himſelfe hath, becauſe he is the God of the world, and Prince of the aire, mightily preuailing againſt the children of diſobedience: for theſe are ſo farre from beeing ſpeciall loue to-

To vſe a thing purely, 1. a man muſt ſanctifie himſelfe.

kens,

kens, that they are ſignes of a fearefull future wrath, becauſe by them they haue thruſt and heaped vp the meaſure of their condemnation.

2. He muſt ſanctifie the creature by the word & praier

Secondly, the *creature* not ſanctified by the word and prayer, is impurely vſed: and therefore generall is the ſinne of the moſt, who profanely and brutiſhly receiue them without prayer and thankſgiuing, by which both the creator and the creature is bleſſed. The former obtaineth a bleſſing, which is the applying of the goodneſſe of the creature to our comfort, without which we may haue bread, and want the ſtaffe of it, put on cloathes and not be warme: get riches but want the fruition, earne wages, and incomes, but put them in a broken bagge: be diligent in our callings, but not thriue by them: for this bleſſing and comfort of the creature, commeth meerely and more immediatly from the hand of God: how is it not then moſt meete, that we ſhould begge it at his hands? This would the Lord teach, when he commandeth his people to ſanctifie their verie *houſes* and dwellings: ſo in Abrahams ſeruant, and Paul who prayed for proſperous iourneys, Act. 25. 5. The like ought we to doe in all our recreations: and hauing receiued our comfort from any thing, we muſt turne vs to the other part of our prayer, which is thankſgiuing, not onely for enioying the creature, but that we haue it by vertue of the promiſe: neither onely for the vſe, but for the right and holy vſe of it, which is the portion but of a fewe. The two precepts of the Apoſtle are worthy our continuall meditation and practiſe; *Pray continually, In all things giue thankes.* How many are ſo farre from this, as that they either cannot, or are aſhamed to pray and praiſe God for their liberall prouiſion in meate and drinke? a man cannot imagine the bruitiſhneſſe of numbers of men, and perhaps reputed Chriſtians in this behalfe, who no more lift vp their hearts or hands vnto the Lord, then the bruit beaſts themſelues, which deuoure the food, but cannot conſider that they are fedde by ſome other thing without the foode it ſelfe: ſuch perſons as little conceiue that in Adam all the creatures and the right in them was loſt: ſo as there is no right left in them, but by leaue from God through Ieſus Chriſt: as little doe they depend vpon God for his bleſſing, which is the ſtaffe of their liues; but rather in the midſt of Gods mercie, they grow vp into ſecuritie and forgetfulnes of him, yea lift vp their heeles againſt him, and corrupt themſelues in the things they vſe, giuing vp themſelues vnto intemperance, idlenes, filthie luſts, ſpeaches, and actions, and all becauſe God is not at their tables, but is driuen thence. Now that I may convince this generall ſinne to be an high kinde of impietie, and not ſo indifferent as many account it; I will vſe ſome reaſons, to ſhewe that no man ought to preſume without turning to God to vſe any of his creatures.

Deut. 20. 5.

1. Theſſ. 5. 17. 18.

Reaſons prouing that a mā ought not to vſe any of Gods creatures without leaue and thankſgiuing.

For firſt, whoſe are the heauens and earth, and the furniture of them?

298 the birds of the aire, the beasts of the field, the sheepe on a thousand
Psal 50. mountaines; *they are mine*, saith the Lord. Who is it that openeth his hād
and filleth all things? who spreadeth our cloath for vs, who filleth our
Psal. 145. 15,16. cups, who maintaineth our rents, who laieth our liues? the Lord doth
Psal.23.5. all this for vs, saith Dauid. If all these things then be the Lords, shal we
Psal.16.5 6. feloniously take another mans things without his leaue? shall he create
all these things to giue vs, and shall we be so vnmannerly, yea and pro-
fane, as neuer to thanke him? Did Dauid so? no surely; but this consi-
deration that God had giuen man dominion ouer, and interest in all crea-
tures, as sheepe, oxen, beasts, foules, fishes, &c. made him breake out
into an exclamation full of admiration; *O Lord, how excellent is thy name*
Psal.8. 1. & last. *in all the world?* and this he beginneth withall and endeth withall, to
shew vs that both before and after we haue tasted the sweetenes of the
creatures, we ought to testifie our sweete tast of God himselfe in them.
Thou wouldest not take a meales meate of a meane man thy neigh-
bour, but with many thankes, and some requitall: and darest thou take
all thy meales from God, and neuer scarse so much as acknowledge thy
selfe a receiuer?

2 2. Paul commandeth vs, 1. Thess. 15.19. *In all things giue thanks*; and
addeth this reason, *for this is the will of God:* doth not he then against
the will of God, that vseth his creatures without thanksgiuing? nay con-
sider the place a little further: Christians are there enioyned to be thank-
full to God in their miseries, persecutions, wants, imprisonments, in all
straights, yea in death it selfe: and should not such as professe themselues
Christians, expresse much more their thankefulnesse to God, for their
riches, health, prosperitie, pleasures, comforts, and abundance of all
things? which if they shall not doe, the heathen themselues which haue
no part in Christ, shall rise vp in iudgement against them, who can and
haue beene exceeding thankfull for worldly prosperitie; and it is likely
they would haue beene much more if they had knowne any better portion: Nay, the verie bruit beasts shall condemne such bruitish men: for
shall the *Lyons seeke their meate of God?* shall the rauens call *vpon him*
for their foode? shall the *eies of all things looke vp vnto God*, to receiue
their meate from his hand? and shall not all things condemne men, vnto
whom only the Lord hath framed eies, that can turne themselues vpward
towards him; and yet are seldome or neuer lifted vp in testimonie of
their dependance vpon him?

3 3. Who can heare the Apostle affirming, that euery creature of God
is good, but so as it be first sanctified by the word and prayer; that can-
not conclude against himselfe, and say, surely, if I doe not pray for a bles-
sing, and praise God for this creature set before me, I am not to vse it,

vnlesse

vnleſſe I would both pollute it, and my ſelfe in it; for till I pray, it is not ſanctified, it is vnholy to me. *Obiect.* But God forbid that we ſhould not thanke God for euery thing: but if we doe it in generall, or in our hearts, is not this enough? I anſwer, no: for the former our Sauiour reſolueth in the praier, not teaching vs to pray in groſſe for all good things, but ſpecially for bread: and not for bread for all our liues, but for the day, and euerie day we muſt pray, and conſequently euerie day giue thankes euen for bread in particular, how meanely many one thinketh of it. And for the latter, we haue the contrarie practiſe in the Church, both of the olde and newe Teſtament. The poore maids of Ramah Zophim could tell Saul that the people would eate no meate, till Samuell the Prophet was come and bleſſed the ſacrifice; which was no mentall, but a bleſſing of the meate by word of mouth: nay Chriſt in his family though he was the heire of all things, neuer ate meate, but firſt gaue thankes; yea he had a forme of grace and thankſgiuing, which was verie well knowne to the diſciples, Luk. 24.35. Paul in the ſhippe would not eate bread, but firſt gaue *thankes in the preſence of them all:* and how iuſt a thing is it, that that mouth which openeth it ſelfe to the receiuing of the creatures, ſhould open it ſelfe in the praiſe of the giuer? which who ſo neglecteth, beſides that he ſinneth againſt a ſpeciall commandement, Deut. 8.10. *when thou haſt eaten, and filled thy ſelfe, thou ſhalt bleſſe the Lord thy God:* he doth as a man, who ſitteth downe and taketh his dinner in an inne, and goeth away without paying the inholder his due; which euerie one will ſay is a ſhamefull part. And as there be many who ſo groſſely forget God and themſelues: ſo thoſe faile alſo that formally bleſſe their tables, becauſe it is a faſhion, and they muſt doe it at leaſt by one of their boyes, and then the table is formally bleſſed: when as prayer and praiſe for other daily comforts as neceſſarie are neglected; as for conueniencie of dwelling, and habition, garments, reſt, and ſafetie, health, comforts of the calling, recreations, &c. for if men did conſcionably and in right apprehenſion of Gods goodneſſe bleſſe their meat; the ſame conſcience would continually prouoke them to the like dutie for the like mercies.

299
Open thankſgiuing at our tables neceſſary

1. Sam. 9.13.

Act. 27.35.

Beza homil. 10. hiſt. reſurr.

Now more particularly I will ſhewe in the ſeuerall kinds of things indifferent, the common failings of men againſt the three former rules: and becauſe the particulars are ſo many as if I ſhould proſecute them all, I ſhould drawe this treatiſe beyond a iuſt extent; I will therefore onely ſpeake of fowre which are of moſt ordinarie vſe. 1. *Of meates and drinkes.* 2. *garments and apparell.* 3. *riches and wealth.* 4. *ſportes and recreations.*

For the firſt: 1. Thoſe offend againſt the rule of *faith* in *meat & drink*, who eate not their owne bread lawfully gotten by Gods bleſſing vpon a

Meats & drinks not vſed in s. faith.

lawfull

200 lawfull calling, as all *gamesters*, feeding themselues by other mens losses: all *vsurers*, who eate vp other mens strength and sweate: all *vniust persons*, who eate the bread of deceit: all *idle, lustie, and wandring beggars*, who ought not to eate; none of these haue right to a morsell of bread gotten by such meanes; and yet it is to be feared that many amongst vs would looke but with leane faces, if they should eate no more then they well came by: many a starued face would convince many a one of much stollen bread.

2. Loue. Secondly, those eate not in *loue*, who eate and drinke without regard of the godly poore, especially neere them: such the Prophet speaketh of, who drunke their wine in bowles, and annointed themselues, but cared Amos 6.6. *not for the afflictions of Ioseph*. Thus many a Dives fareth deliciously euery day, but poore Lazarus cannot be befriended with the crummes. We haue an other rule, Nehem. 8. 10. *Goe eate the fatte, and drinke the sweete, and send part to them, for whome none is prepared.*

3. Sobrietie. *Thirdly*, They faile against the rule of sobrietie. 1. Who watch not
1 ouer their hearts, but in eating and drinking, make themselues heauie, and vnfit to all good duties both spirituall, & the outward duties of their
2 callings. 2. That watch not ouer their *affections*, but set them on meat and drinke, putting themselues vnder the power of these, but keepe not their owne power ouer them. As many cannot be without the pot at the elbow, and drinke for drinkes sake, and eate not for strength but for appetite. And hence men and women deuise new waies of stirring vp their appetite both to eate and drinke; a greiuous sinne, which argueth
3 nothing more then at the destruction of the creature. 3. Those who watch not their abillitie, but breake out into superfluitie and excesse, not only beyond the call of nature, but their owne calling, abillitie and condition of life; disabling themselues not only from the duties of loue, and mercie; but also of equitie and iustice, that men with whom they deale cannot get their owne in any good sort out of their hands. The Romans had a law that euery man should suppe openly: the intention of which was partly to testifie their sobrietie, and partly to restraine excesse: were such a law in force amongst vs, we should see many poore men, whose persons and estate, sparing would well beseeme, prodigally consuming that which ought to be reserued, either for the discharge of debts, or the comfort of wife and children in time
4 to come. 4. Those who watch not ouer their practise, but corrupt themselues in the vse of the creatures: as drunken persons; and those who goe beyond these, namely such as watch and delight to make others drunke; a fearefull sinne, so frequent as the most thinke they can scarce testifie their affection; or are short in their entertainement vnlesse

they

they make their freind drunke. This wicked cuſtome it ſeemeth had gotten footing among the Perſians; which was the occaſion of that law that none ſhould *compell another to drinke aboue* that himſelfe would: the like whereof were a diſgrace to make, but a greater ſhame not to be kept of Chriſtians: the Heathen King ſhall condemne a number of Chriſtians, who would not haue his houſe a ſchoole of intemperance, nor any one to drinke but according to his thirſt and appetite. 289

Hester 1.

Secondy, in *apparell* theſe rules are tranſgreſſed. The firſt. 1. When men or women weare ſtrange faſhions and guiſes: ſeeing the rule of the word for attire, is the preſidence of the wiſe, graue, and godly, of that degree we liue in: Phil. 4. 9. whatſoeuer things are *pure, honeſt, of good report, &c.* thoſe things muſt we doe: and the threatning is, that God will *viſit all ſuch as weare ſtrange attire:* and yet where can we caſt our eyes, and not ſee numbers whoſe bodies were they ſo monſtrous, and of as many faſhions as their apparell is, they would ſoone be caſt out of the companie and account of men? but whatſoeuer their bodies be, their minds appeare monſtrous, filled with vaine and idle conceits, cauſing them moſt waſtfully ſpende their time, and goods: and all to ſhew (*not the hidden man of the heart*) but that lightneſſe, vanitie, wanton and diſhoneſt diſpoſition, which wageth battaile not againſt Chriſtianitie only but euen ciuillitie, and humanitie it ſelfe: ſome wearing their apparell not to couer their nakednes, the right end for which the Lord inſtituted it: but as hauing put off all ſhame to diſcouer their nakednes further then a man of any modeſtie and ciuill behauiour would be willing to looke vpon: others ſo deuiſing and wearing their clothes as if they were willing to put themſelues into a frame, wherein they cannot only not turne themſelues to any buſines, but are ſcarſe at libertie to feed themſelues; but as the picture in a frame or table is wholly mooued or elſe neuer a whit, ſo many women eſpecially are ſo fitted in their frames, as the whole frame muſt be remooued before they can mooue any part about any profitable labour or buſines: and ſo are fit for nothing but as pictures in tables to be looked vpon. Sure I am, the vertuous woman was neuer thus attyred: Prov. 30. 2. Thoſe trangreſſe the firſt rule, who by their apparell confound the ſexes. The *man may not weare the womans apparell, nor the woman the mans:* then which nothing is more common in maskes and plaies, euen hereby moſt iuſtly condemned.

Apparell not vſed in 1. Faith.

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Zeph. 1. 9.

2

Deut. 22 5.

The ſecond rule is tranſgreſſed by ſuch, 1. as weare any garment in religious or ciuill vſe with the offence of the brethren. 2. who looſe their humilitie and lowlines, and puffe vp themſelues in pride of apparrell aboue others of their degree, which is a ground of envie and heart-burning. 3. ſuch as lay ſuch load on their backes, as vnfitteth them to good

2. Loue.

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duties

302 duties of charitie, or iuſtice: who ſhape not their gaments according to their owne cloath, but cut into ſome other mans; ſo farre from beeing helpefull to others, as others cannot haue their due from them.

3. Sobrietie. They offend againſt the third rule. 1. That exceede their order and
1 degree, as when a ſeruant is attired like her Miſtreſſe, an inferiour like a
2 ſuperiour, a carter like a courtier, and a ſcholler like a ſouldier. 2. that diſtinguiſh not of times of mourning and reioycing: whereas all garments fit not all ſeaſons; ſackcloath was ordinarie in the times of faſting and humiliation: and it is noted riotous in the rich man, that he went in purple euerie day.

Riches not vſed in 1. Faith. Thirdly, in *riches* men faile againſt the firſt rule of *faith*. 1. When the
1 heart is carried to ſeeke abundance, for that is an apparant fruit of diffidence and vnbeleefe, when men are drowned and buryed with a dropſie, and deſire to become the heires of the world, ſeeking their heauen vpon earth: and (as if the life ſtood in abundance) neither knowe to moderate their care within the day, nor to vſe it as the Manna, the taſt whereof was
2 for one day onely. 2. When like thornes they choake heauenly deſires, and the ſeeking of Gods kingdome in any of the meanes appointed: and thus they become the verie *ſnares of the deuill*: the former ſuffereth not God himſelfe, this latter ſuffereth not his kingdome to become our portion. 3. When men *truſt in vncertaine riches*, as in a ſure hold, ſaying
3 to the *wedge of gold, thou art my hope*: this maketh it hard for a rich man, that is, (as Marke expoundeth it) one that truſteth in riches, to be ſaued, and neceſſarily muſt therefore be a great enemie to faith.

2. Loue. The ſecond rule of *loue* is violated, 1. when they are gotten, kept,
1 or vſed frandulently, by hooke or crooke, as we ſay, deceit or iniuſtice:
Luk. 16. 9. thus are they called *vnrighteous mammon*, in regard of the vnrighteous
2 man who getteth ill, and keepeth or expendeth them worſe. 2. When though well gotten, the heart is ſet vpon them, ſo as men may as ſoone draw water out of flints, then any thing from ſuch hard and vnmercifull men, to any charitable or godly vſe: whereas rich men ſhould be rich in good workes, and ſo rich in God, readie to diſtribute; for thus after a ſort they ſanctifie their riches, and bring forth fruits furthering their reckoning: Luk. 11. 41. *Giue almes of that yee haue, and all ſhall be cleane vnto you*: in which words Chriſt teacheth the Phariſies, that their meate is not then cleane, when it is ſerued vp in cleane diſhes, but when their conſciences are cleanſed and purified by faith, which will manifeſt it ſelfe in ſuch fruits of loue and mercie as he ſpeaketh of.

3. Sobrietie. The third rule of *ſobrietie* is diuerſly infringed. As 1. when men
1 beare themſelues vpon their wealth, yea ſo farre, as becauſe men eſteeme of them, and aduance and loue them becauſe they are rich, to thinke

that

that God doth ſo: whereas the *rich and poore meete, God made them both:* he accepteth not the perſon of the rich, nor contemneth the perſon of the poore: and of the two, the broken ſoule is the delight of his eye. Why ſhould then the gazing vpon any of theſe outward things, dazle or periſh any mans eye? ſeeing we ought to looke vpon our ſelues and others as God looketh. 2. When men waſt them in pride, prodigalitie, gaming, vncleanenes, or any other vnchriſtian courſe: for they are not Lords of them but ſtewards, which muſt be called to a reckoning: which when we come to make vp, what comfort will it be to giue in, as many can doe no other? ſo much weekely ſpent at the tauerne; ſo much at cards and dice; ſo much in the bowling cloſe or alley; ſo much in ſome one ruff more then needed; ſo much perhaps in compaſſing my filthy luſt, and euery of theſe draw deepe: and when the Lord ſhall aske, yea but how much vpon the poore, vpon the Miniſterie, vpon godly vſes? oh here thou waſt able to doe nothing at all. Oh wretched man, looke to the matter betime, thy ſelfe would take no ſuch bills of thy ſeruants, but thou wouldſt turne them away: and canſt thou look for any other but that the Lord ſhould turne thee out of his doores? 3. When God calleth to forſake all or part, yet neither in diſpoſition, nor indeed a man doth ſo: he that poſſeſſeth, muſt be as if he poſſeſſed not: Chriſts Diſciple muſt forgoe *all*, the young man, if he will follow Chriſt; muſt *ſell all*, that is, be readie if God call him thereto: for beeing indifferent things, we muſt in getting, keeping, and parting from them, ſhew and carie our ſelues indifferently, learning with Paul *in all things to be content:* if God ſupplie neceſſaries, asking no more: for howſoeuer a Chriſtian may vſe abundãce lawfully, if God giue it; yet ſuch muſt his contentment be with his preſent eſtate, that he may not ask more then neceſſaries; both becauſe there is an expreſſe commandement againſt it, 2. Tim. 6. 8. as alſo becauſe it is a fruit of infidelitie: and 3. though they be Gods bleſſings, yet are they not ſimply bleſſings, that is, ſuch as are alwaies ſo in themſelues, & vnto vs, for then we could not aske too many, or too much; but in themſelues at the beſt, they are but indifferent; and to vs they may become as well thornes & ſnares, as well as helps, and furtherances; which may preuaile to reduce our minds to ſobrietie in the wiſhing, and fruition of them.

The fourth ſort of things indifferent, *are recreations*, in which the firſt rule is broke, 1. when men ſport themſelues with things not warranted, or forbidden in the word. As ſeeing all recreations ought to be of indifferent things, no man ought to recreate himſelfe, 1. either with holy things: or 2. with vnholy and ſinnefull things. For the former; 1. the word of God in the Scriptures is holy, as God himſelfe is; and therefore it is a fearefull ſinne to ieſt in the phraſes of Scriptures, and ſo

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3

Præparatione mentis ſaltem.

A man may not aske more wealth in prayer then neceſſaries: and why.

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3

Recreations not vſed in Faith.

Non eſt bonũ ludere cum ſanctis.

1

304 2 to take the name of God in vaine. 2. The iudgements of God are no fit matters to sport our selues withall, whether in man or beast. When we see a naturall foole plaie the foole, or madde men in their frantike fits, this defect in them is a fearefull fruit of sinne, a matter of mourning, and not of laughter: they that keepe fooles onely to solace themselues by their follie, haue no warrant so to doe: of all the pleasures lawfull or vnlawfull, that Salomon tried his heart withall, we read of no such; it is no lawfull recreation: but for other better ends it is fit such poore creatures should be kept. And for that most generall iudgement of God, the enmitie of the creatures, the principall vse we ought to make thereof, is the acknowledging of that fearefull brand of mans sinne deeply imprinted in the poore creatures; the serious consideration whereof, duly applied, must needes rather breake then delight a mans heart. Yet euen of this enmitie and pursuit of some kinds of the creatures, there may be another lawfull vse by way of recreation, delight, and exercise, as especially in hunting, hauking, and such like disports, vsed with moderation, and without needlesse tormenting of silly beasts. But none that hath either Christianitie, or naturall affections, can take delight in the cruell murthering, or painfull tormenting of any dumb creature. Alas, sinnefull man, hast thou not brought euill enough vpon the innocent creature, without such reioycing and triumphing ouer that bondage which thy impietie hath imposed vpon those creatures, which in their kind obey and serue the Creator farre better then thou? God setteth his good creature before thee, that in it thou mightest behold his loue, mercie, prouidence, and power towards thee, and not that thou shouldest shew cruelties, and hard-heartednes vnto it. A note of a good man is to be mercifull to his beast: but this practise is one of the cruell mercies of the wicked: how can such recreation stand with the feare of God? how is such reioysing mingled with trembling?

Throwing at cocks an inhumane sport.

Secondly, Neither may we plaie with sin: for that is no indifferent thing neither. As when we see a man giuen ouer to drunkennes, this spectacle is indeed no matter of laughter or merriment, but of sorrow & lamentation, that Gods image should be so foully defaced. Neither must the feare of God euer be laid aside, especially in our recreations, wherein we are so soone ouertaken. Salomon maketh it a note of a foole, that is, a wicked man, *to make a pastime of sinne:* and againe, he casteth *firebrands, arrowes, and deadly things, and saith, am I not in sport?*

It is no safe medling with edge tooles.

Prov. 26. 18.

2. Loue. 1 2 The second rule of loue is neglected, 1. when any of our recreations tend to the hurt of man: as to purchase thereby his mony to his impouerishment or hinderance, as many winne more in short time, then they could in much longer time earne in their honest calling. 2. When by

our recreations, we loose our patience, meekneſſe, and loue, and rage, and ſcorne, and quarrell with them that therein croſſe vs: nay with the ſacred name of God himſelfe, or with the vaine name of lucke or fortune; as gameſters are neuer ſo zealous in Gods matters, as in their own gaine.

3. Sobrietie.

Thirdly, they are not vſed in ſobrietie; 1. when men make a calling of their recreation, and haue no other, or no ſuch hold to maintaine them. 2. when men ſo powre out their hearts to pleaſure, as that they hinder better duties in the calling publicke or priuate; for recreations ſhould fit vs to duties: and here eſpecially is reprooued that ordinarie vice whereby men ſhew themſelues louers of pleaſures more then of God, namely, when for their pleaſure or recreation men omit the duties of the Sabbath; yea further, when men ſit at plaie day and night, longer then they would willingly for much mony be bound to any good thing; whereby they waſt their ſubſtance, neglect their callings, looſe their good names, and go vnder the names of gameſters, dicers, &c. in the meane time who is at home to guid and order, to pray, and teach the family: oh this is a ſtrange voice to a gameſter.

1

2

A good heart prizeth the word aboue the gold of Ophir, and no treaſure is comparable to it. Prov. 3. 17.

Thus we ſee how men faile in theſe particulars, to which many more might be added, whereby they draw much ſinne vpon themſelues in the vſe of their moſt lawfull liberties.

Now therefore ſhall it not be amiſſe to adde a fewe generall rules or counſels, by the obſeruation of which, a heart deſirous to pleaſe God in all things ſhall be able to auoide all theſe wandrings, and turne it ſelfe to the comfortable vſe of all theſe things, wherein Satan hideth ſo many ſnares. As, 1. Labour for a pure eie, and all the bodie ſhall be bright and lightſome; ſuch an eie as may ſee Ieſus Chriſt with his merits; for till then, outward things cannot but be much and great in our eyes. 2. When once thou ſeeſt Chriſt and his merits, ſet thy affections on nothing elſe, loue nothing, meruaile at nothing, deſire nothing, but either Chriſt, or for Chriſt: nothing that is outward muſt be deſired for it ſelfe, neither vſed but ſo farre as it maketh to the chiefe marke: yea and more or leſſe receiued or refuſed, as each of them are more or leſſe valuable to this purpoſe. Much leſſe maiſt thou reſt in any thing, which thou canſt ſee here belowe where thou art but a ſtranger; for the things thou canſt ſee are but as ſhadows to the things thou ſeeſt not, but oughteſt moſt to affect; and ſometimes they appeare to be the things they are not, and vaniſh away with the vſe, and haſten vnto nothing. Now what follie were it to ſet them vp or equall them, and much more to preferre them before Chriſt, as if they were things that could make a man happie or vnhappie? whereas they are in themſelues neither good nor euill, but ſo farre as they lead

Rules of direction for the vſe of al things. A man will neuer giue ouer earthly pleaſures till he ſee better.

1

2

306 vnto or from Christ. And what more proper cause can we giue, why men so corrupt themselues in outward things, then this, that they make there a stoppe and resting place, whence they should make a steppe to climbe
3 further towards heauen. 3. Iudge thy selfe and others not by abundance of outward things, no not if thou couldest passe Midas or Cræsus in wealth; for thou art hereby but more bound, laden, and entangled, but by thine or their portion in Christ: that man hath gotten abundantly, that with his content in Christ, can manfully despise these outward things: he wanteth nothing that wanteth not faith: for what can he want who possesseth Christ, in whom is all things? thinke then with thy selfe; Is Christ mine, or I his? then I shall be prouided for sufficiently, for he shall not want to whom Christ hath promised that nothing shall be wanting: hee cannot hunger and thirst, who hath once tasted of this bread & water of life: he can neuer be found naked, who hath put on Iesus Christ: he can want no pleasure, who possesseth him at whose right hand are pleasures for euermore. I will therefore make Christ my foode, my raiment, my riches, my recreation, and reioyce that my lines are fallen so well: as for other things if I can haue them with him, and vse them for him, so it is: but if not, all shall goe before the pearle, naked Christ is wealth enough.

Vse. 2. A second vse of this doctrine, that *all things are pure to the pure*, is to take notice what a priuiledge beleeuers haue obtained by Christ, that to them all things beeing pure, they may without scruple of conscience vse their libertie in any indifferent thing, so it be vsed aright: because that lawe of commandements which stood in ordinances is abrogated through the flesh of Christ, that bondage which beleeuers were put vnder before Christs appearing, lasteth now no longer *seeing faith is come*, the impotent and beggerly *rudiments are vanished, and taken out of the way*: the hand-writing by which they subscribed to their owne guiltinesse and condemnation, and that so often as they vsed the ceremonies of the lawe, is *fastened vnto the crosse*. Nay more, sinne which robbed vs of all, is spoyled, the powers and principallities to which our sinne deliuered vs are vanquished, Sathan, hell, death, deuills, and all hostilitie are gloriously led captiue, and triumphed ouer, that we might see our full victorie, by our captaine and head of our profession: who hauing thus set vs into the freedome of sonnes, and thereby giuen vs prerogatiue to all the priuiledges of heauen it selfe, which are constant and not fading; can he grudge vs, and not giue vs much more right to the creatures which are but corruptible. Oh how should this vrge vs to labour for the pretious gift of faith, which as a chiefe instrument sealeth vp to the soule possessing it, all the former priuiledges of the Saints: it bring-

Eph. 2. 15.
Gal. 2. 15.
Coloss. 2. 14.

geth

geth with boldnes into the preſence of God, it reacheth Chriſt in whom the Father is well pleaſed, it reſtoreth our right in the moſt common benefits, euen to the ayre which we breath in, it maketh prayers to bee heard, the word to be profitable; almes and workes of mercie to be comfortable: whereas without it a curſe followeth, the vſe of all bleſſings, all ſeruices are reiected, thy prayers are abhominable who turneſt thy eare from hearing the lawe; thy hearing and reading the word, is the reading and hearing of the ſentence of thy owne condemnation: thou giueſt almes of that which is none of thine owne; all thy paines and labour is but to get thee to hel. ô therfore ſeeing ſuch are the prerogatiues of a beleeuer; get faith into thy ſoule, which is the onely purchaſe of them: with great ſummes of money theſe freedoms cannot be obtained, only the beleeuer is free borne. Which if it be ſo, what a woſull thing is it, that ſo fewe prize theſe priuiledges as they ought; ſo fewe care for the gift of faith offered in the preaching of the word, by which alone they can become pure to the creatures, and the creatures vnto them; yea they pure to all things, and all things vnto them: by woefull experience we finde the truth of that of the Apoſtle, *all men haue not faith*; nay it is a gift, and giuen but to a verie fewe: for there are but a fewe freemen in a corporation in compariſon of the reſt: and yet fewer benchers then freemen, as the Saints are; a fewe counſellers in a ſtate, as beleeuers are; and yet better were it to be no man then no beleeuer. And in the ſecond place, when by much labour and meanes, we haue obtained theſe freedomes, we muſt be as carefull to maintaine them: for otherwiſe we looſe moſt pretious things purchaſed with the pretious blood of the Sonne of God: the commandement is to ſtand *faſt in the libertie* in which Chriſt hath ſet vs free: we muſt ſuffer no cauiller to infringe our charter, nor bind vs where Chriſt hath looſed vs. If the Lord haue pronounced *all things*, that is, *indifferent*, *pure* & free *to the pure* beleeuer, let a Popiſh ſpirit come & boaſt of his vowe of voluntarie pouertie, of ſingle life, of abſtinence from fleſh, &c. we haue learned otherwiſe from this Scripture, that not onely all eſtates, bondage or libertie, riches or pouertie, marriage or ſingle life, are alike vnto God: but alſo that all creatures are ſanctified to the ſanctified receiuer; and conſequently that all their vowes, beſides that they are out of the power of him that voweth, doe nothing elſe but reuoke and aboliſh Chriſtian libertie. And laſtly, we are to teſtifie our thankefulnes for ſuch liberties purchaſed; eſpecially by abhorring the wickedneſſe of Poperie, which bringeth vpon men a more deteſtable bondage then that of Egypt: 1. by binding them to ſeeke for righteouſnes, and iuſtification before God by the workes of the lawe. 2. by impoſing a maſſe of traditionarie precepts and commandements of men: which by, 1. they ſteale

A wonder that to men ſo pure as they by their poſitions would be, ſo many ſorts of creatures ſhould be impure, as meats, mariage, daies, &c.

308 away this dearely purchased libertie. 2. hold the Church vnder rudiments now after that faith is come. 3. robbe Christ of his honour by lessening his benefits, and darkening his grace. 4. set themselues in the roome of Christ, in making lawes to bind the conscience vpon paine of damnation, although God is the Lord of it. Thus much of the former branch of this 15. verse.

But vnto them that are defiled and vnbeleeuing, is nothing pure, but euen their mindes and consciences are defiled.]

This opposition sheweth the truth of the exposition of the former words: for as by the pure were meant the regenerate and beleeuers; so by the impure person the Apostle affirmeth that he meaneth the vnregenerate and vnbeleeuer, who wanting faith whereby he might partake with Christ and all his benefits, whose righteousnesse and innocencie is the onely lauer of the Church, by which also he might haue his heart within him purified in part, and his outward conuersation cleansed from dead workes wherein he walketh: he is no better then a leper in Gods eyes, ouerspread with naturall corruption, and outwardly spotted and speckled like the leopard, and in regard of the whole man like a blackeamoore who cannot change his hewe: for such an impuritie is here ascribed to the vnbeleeuer, as not onely outwardly runneth vpon him; but such a one as hath taken and corrupted both the inferiour and the most supreame and excellent faculties of his soule, euen his *minde*, and his *conscience*. By the *minde* is meant the whole vnderstanding part of the soule; which beeing the eie of the soule carrieth with it *reason*, *iudgement*, and *election*. The pollution of which is to be taken vp with darkenes and blindnes, 1. Cor. 2. 14. to be filled with *vanitie*, Eph. 4. 17. with *fleshlinesse*, Colos. 2. 18. in so much as all the naturall wisedome of man is *fleshlie* and *deuillish*. By conscience is meant that facultie of the soule, which by applying particular things iudged of and done, doth determine them either with or against them: which depending vpon the former, must necessarily be ledde into the errors of it, no otherwise then one blind man is ledde by an other into a ditch. The pollution of it is, when it is either *idle* or *ill occupied*; the former, when it is sleepie, sensles, or seared, doing nothing at all, neither accusing, nor excusing: the latter, when it doth both these, but neither of them as it ought; but accuseth where it should excuse, and excuse where it ought to accuse. Now both these being thus polluted, let the vnbeleeuer turne himselfe to any thing in generall without himselfe (as all things in generall fall vnder the vnderstanding) or turne him to any particular thought, word, action, concerning himselfe (which onely the conscience hath to doe with) in all these he is polluted, so as nothing to him can be pure. So as we must here

Iam. 3. 15.

con-

conceiue of an abſolute impuritie aſcribed to the vnbeleeuer (which is the onely difference in the oppoſition) for whereas puritie was in the former branch attributed to the beleeuer in ſome reſpect onely: for 1. the beſt are encombred with originall ſinne. 2. but in part, and not fully regenerate. 3. ouertaken not ſeldome with actuall tranſgreſſion, which may and doth make them ſtill crie out with Dauid, *Lord create a cleane heart within me.* This impuritie is abſolutely, and without any reſtraint aſcribed to vnbeleeuers and vnconuerted men. And in this branch alſo the Apoſtle bendeth himſelfe againſt the error of the Iewiſh teachers: who were verie ſtrict and curious leaſt they ſhould be outwardly by this or that meate, day, garment, or otherwiſe be defiled: for he would haue them conceiue that he ſpake of no ſuch thing: neither were theſe the ſubiects wherein their impuritie did ſo much conſiſt: but in ſuch a thing as ſtucke nearer them then any outward thing, yea, then their verie skinnes, euen in vnbeleefe, and conſequently in ſuch a power of ſinne in their hearts as made all things, though in their nature and inſtitution neuer ſo good, yet vnto them, and in their vſe, no otherwiſe vncleane, then a fuſtie veſſell corrupteth the ſweeteſt wines that can be powred into it. And therefore would he haue theſe ceremonie-maſters to turne their eyes into themſelues, and looke into their inſide, and then they ſhall ſee themſelues booteleſly to employ al their paines in keeping themſelues from outward pollution, ſo long as they carrie that within them, which defileth euery thing they meddle withall. Whence wee learne ſundrie inſtructions.

Doct. 1. We haue here a good argument of the diuinitie of Scripture, in that it can, and doth (as God himſelfe) enter vpon, and iudge the thoughts of men: and of men themſelues (not as men) from things without, but from things within, euen according to their cleannes, or vncleanes before God. From this argument the Apoſtle prooueth the ſame thing, Hebr. 4. 12. the word of God *is liuely, and mightie in operation*, and deuideth, and cutteth a ſunder *the ſoule and ſpirit*: that is, it worketh not only vpon the inferiour faculties which are leſſe pure, but vpon the pureſt and moſt ſupreame part of the ſoule called the ſpirit, and the minde; and by Paul, *the ſpirit of the minde*: for nothing is ſo ſecret in the ſoule, but it lyeth vnder the ſtroke of the word, which pearceth as farre as the eye of the author of it, to whom all things are naked and open, verſ. 13. No Anotomiſt can by cutting vp one part of the bodie after another, ſo manifeſtly diſcouer to the eye the ſeuerall parts of man, as doth the word and the ſpirit therein diſcouer and reproue the moſt inward thoughts: ſuch a light carrieth with it, as chaſeth away the darkneſſe of the ſoule, letteth a *ſimple man ſee the ſecrets of his heart laid open*,

Diuinitie of Scripture proued by diſcouering the inward thoughts of wicked men.

Eph. 4. 23.

1. Cor. 14. 25.

310 *pen*, bringeth him to the ſight of his ſinne, and to breake out into the acknowledgement and confeſſion of the truth, ſaying, *God is there indeed.* Now nothing but the word can tell a man his thoughts, nothing elſe can pronounce ſentence according to that which is in the heart: and therefore cannot but come out from God, whoſe only priuiledge it is, to ſearch the hearts which he hath made.

Vſe. 1. Let Miniſters gird this ſharp ſword vpon their thigh, and ſtrike downe the high thoughts of men; ſpeaking rather to the conſcience, then to the eares of men: for elſe the word which is ſpirituall, and moſt directly worketh vpon the heart and ſpirit, looſeth in his hand the proper worke, and powerfull vſe of it. This alone is that two edged
Rev. 1. 16. ſword in the mouth of Chriſt, whereby he gets the victorie: as Dauid ſaid of Goliahs, ſo more truely may we ſay of this, *there is no ſword to this:* Philoſophy, Poetrie, and profane things are too blunt to peirce the ſpirit, too weake to conuert ſoules; too dull to giue ſinne and corruption deadly blowes, or deaths wounds. Whoſoeuer would turne men from their wicked way, and from the euill of their inuentions, muſt
Ier. 23. 21. *ſtand in Gods counſell, and declare his words to his people.* And the note of a true Leuite, is to haue *the law of truth vnder his lips*, Malac. 2. 6.

2. Labour in hearing the word, to find it thus diuinely and powerfully working in thy heart, finde thy ſoule ſtricken with the ſence of death eternall, find it the ſacrificing knife to cut the throate of thy ſinnes, and luſtfull affections; find it to ſhake and aſtoniſh thy ſoule, for this
Abac. 3. 16. is the onely way for thee *to finde reſt in the day of trouble:* if it ſlay not thy ſinnes, it ſlayeth thy ſelfe inſenſibly, for it neuer returneth in vaine.

3. Be patient to ſuffer thy hypocriſie, vncleannes, yea thy moſt cloſe and inward ſinnes to be diſcouered in the Miniſtery: and when thou
Prou. 20. 27. ſeeſt this *light of the Lord ſearching out all the bowells of thy belly*, ſay of it, *ſurely God is in it:* for although I find not this preſence by thunder, lightning, earthquake, as in the mount, yet by a ſtill voice the Lord commeth, and ſpeaketh to my ſoule: no voice but his can caſt downe ſuch ſtrong holds as I ſee ſhaken within mee; none but he can bind my conſcience, none but he can ſummon my thoughts, none elſe but he that made it, can worke my flintie heart like waxe. The woman at the well conceiued nothing aboue ordinarie of Chriſt, till he came neere her, and told her of her ſecret vncleane courſe; then could ſhe acknowledge him a Prophet, then could ſhe aske her neighbours, *Is not he the Meſſias that hath told mee all that euer I did?* euen ſo is it not the Lord Ieſus that in his word telleth thee of all thy waies? come thy ſelfe, call thy neighbours with thee to learne where ſuch inſtruction is to be had. When

Chriſt

Chriſt told *Nathaniel*, that he ſaw him vnder the figge tree, where he thought he had not: then could he ſay, *ſurely thou art the ſonne of God, the King of Iſrael*; euen ſo when thou findeſt the word diſcouering that in thee, which thou thoughteſt was hid from euery eye; thou maiſt ſay, truely this is the word of the Sonne of God, herein it reſembleth him, it findeth me out of my figge leaues, and calleth mee out of my buſhes where I had hid my ſelfe. Thou maiſt be bold to affirme; *ſurely he is a Prophet of the God of Iſrael, that can diſcouer the ſecrets of the King of Syria, and the words which he ſpeaketh in his priuie chamber:* and as truely, this is a man of God, that can tell me the thoughts and counſells which I take in the moſt priuie chamber of my ſoule: yea in the ſecret and moſt retyred cloſet of my heart. Many not acquainted with this leſſon, ſtorme and rage at the word when it pricketh them, and thinke that the Preacher is informed, and beginne to ſuſpect ſome intelligencers: the truth is, we haue an intellengencer, euen a ſpirit which goeth after Gehezi, and ſtayeth by Ananias and Saphirah till their moſt ſecret conveyances be diſcouered and reuenged, to whom day and darknes are alike; and for ſuch let them in time beware to ſpurne againſt prevailing truth, leaſt one day teach them to their coſt, what it is to deſpiſe ſuch a word as this is.

2.king.6.9.

4. Iudge of thy ſelfe and actions as this word doth, that is, not according to thy ſhew in the world, but according to thy purenes, or vncleannes before God, to whom a *poore man in his vprightneſſe is better then a froward perſon be he neuer ſo rich, yea a poore wiſe child more accepted, then an old fooliſh King*. This is the trueſt touchſtone whence thou maiſt iudge certenly of thy eſtate, and not be deceiued. If this word reprooue, or approoue any of thy waies, or thy whole courſe: thou maiſt ſafely pronounce of it, Lord if I be deceiued in this, thou and thy word hath deceiued me: and if by thy word I erre, I erre willingly, for I know that this is according to Gods iudgement, *and that is according to truth*, Rom. 2. 2

Doctr. 2. We learne further, what is the eſtate of a man vnregenerate, whom the Apoſtle ſetteth out thus. 1. He is one that is *vncleane:* 2. an *vnbeleeuer:* 3. one to whom *nothing is pure:* 4. his *minde:* 5. his *conſcience is polluted:* in all which reſpects, he is a moſt odious perſon in whom is nothing but *filthineſſe of fleſh and ſpirit*, the which th pure eyes of the Lord cannot abide. All which will more eaſily appeare, if we conſider, that by our fall we were not only depriued of that grace and goodnes which was ſet in our nature; but there ſucceeded a foule and monſtrous prauitie, and euill, oppoſed directly to the former good, and that through the whole frame of the ſoule. The minde which as a

The miſerable eſtate of a wicked man.

2. Cor 7. 1. μολυσμος σαρκὸς καὶ πνεύματος.

312 pure eye was able ſtrongly to behold the brightneſſe of God, and the things of God, is now not only deſtitute of that light of vnderſtanding, and reaſon; but is couered and vailed with a black darknes of ignorance, that the light of the glorious Goſpel of Chriſt which is the image of God, though in it ſelfe neuer ſo cleare, yet cannot ſhine out vnto them.

2. Cor 4.4. 1. Cor. 2.14.

The will which was moſt conformable to Gods will, is not only ſpoiled and robbed of the rectitude, and freedome it had to good; but is become rebellious, and reſiſting the will of God: Matth. 23. 37. how often would I haue gathered thee, *but thou wouldeſt not:* Ioh. 5. 40. *yee will not come vnto mee that yee may liue:* yea and is *a ſeruant of ſinne*, Rom. 7.14. the inferiour parts called the *fleſh*, are not onely ſpoiled of that conformitie which all the affections, and appetite had with the law, but reſiſt with hoſtillitie, and enmitie againſt God, yea and cannot *be ſubiect to the* law of God. Thus euery way the wickednes of man is great, & *all the imaginations of the thoughts of his heart are only euill continually:* neither can be other, ſeeing whatſoeuer riſeth *of fleſh*, is no better then fleſh.

Rom. 8.7.

Gen. 6.5.

A more full deſcription of mans naturall eſtate ſee in cap 3.3.

Vſe. 1. Hence we ſee in part the corruption of our nature, and in it the reproach of our firſt ſinne, and fruit of our firſt tranſgreſſion: whereby we might learne to be aſhamed of our filthines which is thus ſeated, and reſteth not onely in the inferiour parts and powers of the ſoule, or as Papiſts ſpeak, in the fleſh and *ſenſual* part, but euen in the *reaſonable* & moſt excellent part of the ſoule, which is the minde and conſcience. This very cõſideration ſhould be as a hammer to beat down proud thoughts, which riſe vpon the gazing of outward things and reſpects, on which ſo many beare themſelues: who doubtles would quickly ſtrike ſaile, if they could turne their eie a little to ſee themſelues by nature and naturall courſes the children of wrath, enemies of righteouſneſſe, haters, and hated of God. Many a man bleſſeth himſelfe in that he keepeth his bodie cleane from vnlawfull filthineſſe, his hands pure from open iniuſtice, his words free from iniuring men: and thus content themſelues with a ciuill righteouſneſſe, which is to glorie in the fleſh. But could they looke vnpartially into their ſoules, they ſhould finde a filthie ſinke and puddle ſteaming out noyſome and graceles parts into the whole behauiour, all which thruſt them vnder the regiment of death. Yea euen the beſt of men regenerate finde this lawe of euill with them, which miniſtreth ſmal ioy to ſome parts of their liues, when they ſee the ſeedes of all ſinne in themſelues, and theſe ſeedes to riſe vp into the blade and eare ſometime, before they attend to cut them downe, or weede them vp; and when they finde themſelues as readie to yeeld an haruеſt of iniquitie as o-

thers, if the good husbandman ſhould not ſtill be pruning and dreſſing them. 313

2. As man could proceede from an habite of good to the priuation of it, ſo can he not of himſelfe go backe from this priuation to the habit, ſeeing no freedome at all is left in any facultie of his ſoule to ſpirituall good. Is the mind and conſcience, and all things impure to the vnbeleeuer, and hath his will any more priuiledge then the other? how erronious then is that doctrine of the Church of Rome, and the ſchoolemen, who teach that mans free will to good is not altogether loſt, but much weakened in ſpirituall motions; that it can diſpoſe and prepare it ſelfe to grace; and that it coworketh with the grace of God in the verie firſt beginnings of grace? Whereas the Scripture teacheth, that man is ſo farre from his owne helpe in his recouerie, that he reſiſteth it, and fighteth againſt it till the Lord mightily ſubdue him, as he did Paul on his way to Damaſcus. The firſt degree or preparation to the cure, is the knowledge of the diſeaſe, but the naturall man will not be brought to acknowledge and confeſſe his eſtate: Pſal. 14. 3. there is *no man that vnderſtandeth his way:* our Apoſtle hath elſewhere alſo ruled this caſe, 2. Cor. 3. 5. *we are not ſufficient of our ſelues to thinke a thought*, and therefore much leſſe to will: Philip. 2. 13. *It is God that worketh in vs both* to will *and to doe:* where we are not ſaid to will actiuely, but acted, that is, ſo farre as God maketh vs to will good. Let our pouertie then be hence acknowledged, Gods glorie magnified, Chriſts merit amplified, in which alone we recouer all our wants, and are raiſed out of our graues of death.

3. Hence we ſee the neceſſitie of regeneration in euerie part: Eph. 4. 22. 23. be renewed in the *ſpirit of your minds:* confeſſe then and crie out with the leper, *I am vncleane, I am vncleane:* and ſeeing if Chriſt waſh thee not thou haſt no part in him, pray with Peter, waſh me Lord, not my feete onely, but my hands, and head, yea my whole bodie, and my whole ſoule, my whole man. The Apoſtle prayed that not onely the inferiour faculties of the Theſſalonians, as the affections, and appetite which are the feete of the ſoule might be waſhed, but vſeth this forme, *The God of peace ſanctifie you wholly.* Lev. 13. 45. 1. Theſſ. 1. 23.

4. If the wicked man be thus vncleane, then hate his companie, the vile perſon is to be contemned, come not neere him, touch him and thou wilt be defiled, he is filthie within and without, and with the leper muſt be thruſt out of the campe for feare of infection. Lev. 13. 14.

Doctr. 3. Before this naturall vncleanenes be purged, euerie thing is vncleane vnto a man: the vnbeleeuer tainteth euerie thing that he toucheth; nothing within him, nothing without him, which is not pollu- Before naturall vncleannes be purged euery thing is vnclean to a man.

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ted, although not in his owne nature, yet vnto him and in his vse. Let a naturall man turne him to any action, word, or thought, all of them not excepting the best, are against God, because they proceede from vncleane mindes and consciences. 1. His actions *spirituall*, euen his best seruices, as praying, hearing, reading, receiuing of Sacraments, almes, all these beeing the sacrifices *of the wicked are abhomination* vnto the Lord, who first looketh to the person, and then the gift, who if he turne his eare from hearing the lawe, euen his *prayer* is abhominable; if he choose his owne wayes, let him kill a bullocke for sacrifice, it is all one as if slewe a man; if he be a *polluted person that toucheth* any of these holy things, *shall they not be vncleane?* yes surely, the most diuine ordinances are turned to him to sinne: for the Lord first requireth pure parts, and then pure actions, Ezech. 36. 26. 2. His *ciuill* actions, his honest dealing in the world, his buying, selling, giuing, lending, his labour, care, yea all the duties of his calling, are in and to him no better then sinnes. 3. His naturall actions, as eating, drinking, sleeping, recreation, physicke, all are vncleane vnto him. 4. All Gods creatures and humane ordinances, as meate, drinke, cloath, goods, lands, buildings, mariage, single estate, in a word, the *whole way of the wicked is abhomination to the Lord*, Prou. 15. 9. All these are witnesses of his sinne and filthinesse, all of them are enlargers of his woe and damnation, because he wanteth faith to lay hold on the Lord Iesus, whereby the iust doe liue, haue their heart purified, and so are made Lords ouer the creatures.

Prou. 15 8.

Prou. 28. 9. Isa. 66. 3.

Agg. 2. 14, 15.

Vse. 1. Seeing no man can with good conscience goe about any thing while he is in his sinne and vncleannes, let it moue euerie man to beware especially that he approach not neere the courts of God, nor compasse the altar without *washing his hands in innocencie.* The Ministers may not take the word into profane mouthes and hands, themselues hating reformation. The brasen lauer must put them in minde of their dutie, which was set betweene the tabernacle and the altar, that the Priests might wash their hands and feete whensoeuer they came before the Lord: and the Lord will be sanctified in all that come neare him: people must not bring oblations with hands full of blood; the Lord is soone wearie of such sacrifices, Isai. 1. An earthly king accepteth of no seruice tendred by a traytor: and both ministers and people must learne to renew their repentance, before they attempt any religious duties, whether publike or priuate.

Exod. 30. 18.

7. maine differences betweene the godly and the wicked: in

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2. Let this doctrine moue vs to discerne aright betweene the estate of the beleeuer and vnbeleeuer, that the wretchednesse of the one may breake our hearts for our sinnes, and the happinesse of the other may hearten vs in euerie good dutie. The difference is eminent. For, 1.

whereas the thoughts of the godly are for moſt part tending to God, to heauen and the things of heauen, and their hearts are ſtill inditing good matter, wherein the greateſt part of their ſoundeſt ioy and comfort is placed: the thoughts of the wicked are earthly, lewde, and vngodly, often accuſing themſelues, and making away to the moſt iuſt ſentence of the almightie. True it is, that the godly *iudge themſelues worthie to be deſtroyed for their iniquitie*, but yet they ſee great light in that darkeneſſe, which the wicked neuer behold, but are reſerued in horror vnto the darkneſſe of the great day. 2. The ſpeeches of the godly tend to the praiſe of God, for the heart enditing a good matter, the tongue will be *ſpeaking of the praiſes of this King*, Pſal. 45. 1. their talke tendeth to edification, and miniſtreth grace to the hearer, their tongues ſpeake of matters *graue and high*, matters of Gods kingdome of grace here, and of glorie hereafter: the ſpeeches of the wicked are either to magnifie themſelues, or proude, or earthly, or rotten and vnſauourie: for the ſtreames can be no ſweeter then the fountaines whence they iſſue. 3. Whereas the workes of the godly are wayes which God hath ordained that they ſhould walke in vnto the ende of their faith, which is their ſaluation: the workes of vnbeleuers are crooked paths tending vnto, yea the cauſes of their deſtructiō. 4. Whereas all the miſeries of the godly are ſignes and fruits of Gods loue, working to their beſt, and out of which the Lord giueth them a ſure and ſeaſonable deliuerance: the calamities of the wicked, are not onely euident ſignes of Gods wrath, and malediction; but the beginnings of eternall pnniſhment, the firſt fruits of there deſtruction, and the downfalls to hell it ſelfe out of which is no redemption. 5. Whereas the godly haue the promiſes of this life and that to come, and walke in the ſtrength of them cheereſully, and their hope ſhall neuer confound them: the vngodly mans falſe application of promiſes are but a falſe fire; they may ſcramble and pull the promiſes vnto them, but the childrens bread belongeth not to ſuch dogges: God hath promiſed nothing to ſuch, but threatned againſt them all the plagues written in his booke, which ſhall ſurely ouertake them. 6. Whereas the life of the godly is a meane to bleſſednes, and an encreaſer both of their grace, and glorie, that they may ſee their ſaluation daily nearer them then when they firſt beleeued: all the life of the wicked on the contrarie is accurſed and an heaping vp of ſinne, and plagues. If they pray, their prayer is turned to ſinne. If they heare or read, they receiue or pronounce the ſentence of death againſt themſelues. If they receiue the Sacraments, the deuil entreth into them as he did into Iudas. If they giue almes they giue that which is none of their owne. If they enioy proſperitie they are liſted vp as the theeſe on the ladder for a more fearefull breakneck. If

3 15 Thoughts.

Ezech. 36 31.

2 Words.

3 Actions.

4 Paſſions.

5 Promiſes.

6 Life.

they

316 7 Death.

they see many daies, the last of them will be more wofull, because they haue contemned so great grace and saluation. 7. Whereas the day of death is better to the beleeuer, then the day wherein he was borne: for his bodie is cast on a sweete sleepe, and laid in a bed sanctified and sweetned by the blessed bodie of the Lord Iesus; his soule sent vp to the glorie prepared for the iust; and both of them freed from all sinne, and the wofull fruits of the offence of God, and passed as by a straite doore to a long life, euen for euer and euer: the death of the wicked is most accursed, the sentence of an angrie and seuere iudge, and an entrance or wicket to eternall woe and miserie. And thus such workes receiue such wages; such labours, such rewards; the stipend is proportionall vnto their paines, and their death not vnsutable to such a wretched life. Seeing then that faith putteth this difference, and faith cleareth the eye to let it see this difference, labour for faith, rest not till thou canst finde it in the signes of it; without this grace, *God hath no pleasure in thee, neither will accept any offering*, without this spirituall eye, thou shalt not see any such difference betweene the righteous and wicked, betweene him that serueth God, and him that serueth him not; but thou shalt still account the proud blessed, and perhappes be soone contented to sit and cast in thy lot among them. And whosoeuer thou art, that hast obteined this grace, be thankefull for it, make much of it, vse meanes to cherish, and encrease it; for hence only is thy acceptation with God, and hence onely thou knowest thy selfe, and thy seruices to be thus accepted.

Malac. 1 10.

Vers. 16. *They professe that they know God, but by workes they denie him, and are abhominable, and disobedient, and vnto euery good worke reprobate.*

The Apostle proceeding in the proofe of that which he had said, that nothing was cleane to the vnbeleeuer, whose cheife faculties were polluted, bringeth in this proofe by way of answer to a secret obiection; for some might say, But see you not that many whom you thus condemne, are men professing religion, both teachers and others; such as speake well of God, of Christ, and discourse exceeding well concerning outward righteousnes, and sanctimonie of life, and therefore they seeme not to be so iustly, or at least too rigorously taxed. Notwithstanding all which, the Apostle concludeth against them, that they were no better then he had said. For let it be granted, that both the vrgers, and practisers of such laws and traditions giuen by men, should still pretend pietie and seruice of God; and should cloke all their ceremonies, and constitutions vnder pretence of deuotion; yet herein Paul espieth only the fruit of their corruption, and that is grosse hypocrisie, apparant in the

fight and oppoſition betweene their profeſſion, and their practiſe. They *profeſſe* indeed *they knowe God*, and all their outward carriage is ſo compoſed, as if they only were the ſonnes of Abraham, skilfull in the law, ſtrict obſeruers of it in the leaſt particles thereof; that if all religion were to be meaſured by their outſide, they could not chuſe now beeing conuerted from Iudaiſme to Chriſtianitie, but goe for good Chriſtians. *But in workes they denie him:* they expreſſe no ſuch thing in their life and conuerſation, they haue only drawn a faire gloue ouer a foule hand. For looke a little nearer them, and conſider their perſons, ſo polluted they are, as that they are *abhominable*, ſuch as are worthy that both God and good men ſhould turne away from, as from things noyſome to their ſences: for ſo is the nature of the word, vſed alſo Luk. 16. 15. And looke yet further into their liues, in ſtead of ſanctimonie, you ſhall meet with *rebellion*, in ſtead of ſubiection vnto God, you ſhall diſcouer *diſobedience:* and whereas if they were the ſonnes of Abraham, as they profeſſe; they would doe the workes of Abraham. *They are reprobate to euery good worke*; which word is ſometimes taken *paſſiuely*, as 1. Cor. 9. 27. *I beate downe my bodie--leaſt I ſhould be reprobate:* Heb. 6. 8. *The ground that beareth thornes and briars, is reprobate, and neere vnto a curſe:* and ſo indeed are theſe refuſe and reiected fellowes, as ſouldiers caſſierd, or as baſe perſons, and banquerupts, are paſſed by, and not called into office, ſo theſe are reiected of God and good men. Yet it better fitteth the place, to accept the phraſe *actiuely*, and then the ſence is this, that they are ſo farre from the practiſe of pietie, that as men of corrupt minds, are ſaid to be *reprobate concerning the faith:* ſo thoſe corrupt minded men, are reprobate concerning good workes, and actions, which are the fruits of faith: that is, ſo giuen vp to ſinne, and with the Gentiles, Rom. 1. *to a reprobate minde*, that they ſeeme to haue loſt all difference and diſtinction of good and euill, and can turne their hand to nothing which is not euill. Which diſpoſition of theirs, ſeemeth to be well expounded, Ier. 4. 22. *They are wiſe to doe euill, but to doe well, they haue no knowledge.*

Εδελυκτοι.

2. Tim. 3. 8.

In the verſe three points are to be marked, and handled. 1. That there will alwaies be *Hypocrites* in the Church. 1. The *Characters* or notes of them, which in the verſe are fowre. 3. Their miſerable eſtate and *condition*, in the word *abhominable:* vnto which we will adde the vſe.

For the firſt: That there euer will be in the Church together with ſound members many hypocrites, appeareth. With Abel will be a Cain, of two men borne in the world, one is an hypocrite: with Iſaac an Iſmael: if Abraham himſelfe beget two ſonnes, one is an hypocrite: with

There will be alwaies hypocrites in the Church.

318 Iacob an Esau, making shew of purchasing the blessing as well as he: with the wheat the tares must grow to the harnest: the branne abideth with the meale till the boulting: the same net coueteth good and bad fishes, and much filth is drawne along with the fish. Iudas lurketh in Christs owne family. The purest primitiue Churches planted by the Apostles, could not long continue a pure virgin, as all the Apostles foresaw and forewarned: neither can it be but in the peace of the Church, as in a sweet and rainie season, many weeds come vp and make a great shew among the good hearbs: so many thrust themselues into the profession, bringing with them the cares and loue of the world, whom the first sonne of persecution causeth to wither, and appeare to be themselues. And although the Lord could easily & at once purge his floore of them, yet in great wisedome he suffereth them: 1. in regard of his own glorie, that his holinesse might appeare in the daily discouering of them and purging his Church; for he cannot abide that hypocrites should long goe in the tale and account of his children: but one time or other, one way or other, will be sanctified in all them that come neere him: at which time his glorie also shineth out vnto others in their iust iudgement. 2. In regard of the wicked, that they should the more stumble at the truth by reason of some hypocrites among professors. 3. In regard of the godly, that they should partly be exercised by this meanes, & partly driuen to examine what truth is in them. 4. In respect of the truth it selfe, which getteth some testimony hence, as Christ on the crosse by the very title of his enemies, affirming that he was the King of the Iewes.

Act 20.30. 1. Tim. 4. 1. 2. Tim. 3. 1. 5.

Why.

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Lev. 10. 3.

2

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4

Trie thine own soundnes.

Vse. 1. Let euerie man trie himselfe, and the soundnes of his heart; he is not a Iewe that is one without, and therefore euerie man had neede lay a good ground of his faith and religion: he beginneth wel that beginneth in the truth. The outward profession may ioyne thee to the Church indeede, which verie thing deceiueth many, who conceiue that because we haue changed the mattins into preaching, and the masse into the Lords table, therefore they cannot but be of the Church: but the time will come which shall separate those, whom now the bare profession ioyneth: when two shall be in a house, two in the field, yea two in a bed whereof the one shall be taken, and the other refused; one taken like Ruth going on to Iudah, another like Orpah going backe to Moab: when the fan shall separate wheate from chaffe, the one to the garner the other to the burning: when the sheepheard shall diuide the sheepe from the goats which now grase together, liue together, feede together, are folded together, the one to the right hand, the other to his left. Let not thy profession deceiue thee, for many hypocrites are in the bosome of the

2. Let no man be offended if in trialls many by falling away be diſcouered to be hypocrites, who haue long made a ſhewe of godlineſſe: for in this great houſe, there muſt be veſſells of diſhonour, as well as of honour. Let no man entertaine any diſlike, either of the doctrine, or the Church, becauſe ſome men turne from it: for beeing the doctrine of the Prophets and Apoſtles; if Apoſtles themſelues, yea or angels ſhould come and teach a contrarie, or a diuerſe doctrine from it, we muſt deeme them accurſed: for God is faithfull, and no vnfaithfulneſſe of man can make him otherwiſe. And for the Church that is the ſame, euen a number of beleeuers ſanctified and ſealed to eternall life, of which number they neuer were. *They went out from vs, but they were not of vs, for had they beene of vs, they would haue continued with vs*, 1. Ioh. 2. 19. For what bonds haue they broken, but ſome outward and viſible bonds, ſuch as are externall profeſſion of doctrine, externall conformitie vnto it, outward worſhip, communion in the adminiſtration of the Sacraments, whereby they were tyed onely to the members of the Church, all which are eaſily broken and diſſolued? but not any internall or inviſible bond, ſuch as is the bond of eternall election, or the bond of the ſpirit of Chriſt, whereby they ſhould haue bin firſt knit vnto the head, which is of abſolute neceſſitie to be truely vnited to the Church, for theſe knots once tyed could neuer be diſſolued. Neither let any child of God hence too much torment himſelfe with feare, leaſt he ſhould not perſeuere in the grace receiued: but if any haue receiued the *white ſtone*, and *the newe name* in it, let him knowe that the *foundation of God* remaineth ſure: let him for his part ſet his ſeale vnto it, by *departing from iniquitie:* and he that thus daily *purgeth himſelfe, ſhall bee a veſſell prepared* vnto honour, 2. Tim. 2. 19.

319 Trouble not thy ſelfe when others are proued vnſound.

Rev. 2. 17.

3. We may not looke to liue here belowe amongſt angels, but if we willingly will not be deceiued, we muſt make account of tares: for ſuch an heauen wherein dwelleth nothing but righteouſnes, cannot be looked for vpon earth. And therefore the Anabaptiſts following the Donatiſts while they will abide no tares in their fields and floares, themſelues remaine no wheate, no Church; for theſe two muſt abide together vntill the haruеſt, ſo as in the meane time where the one is not, neither is or can be the other. But we muſt looke vp and breath after that day of ſeparation, when the Lord Ieſus ſhall make good that promiſe vnto vs, Cant. 4. 8. *Thou ſhalt come with me my ſpouſe from Lebanon, and looke from the toppe of Amanah, from the top of Shenar, and Hermon, from the dennes of Lyons, and from the mountaine of Leopards:* where three promiſes are wrapped vp in one. 1. of deliuerie out of the world: Lebanon a part of it beeing put for the whole. 2. of victorie, for the Church

Looke not to finde a foile vpon earth, wherin wheat groweth without chaffe.

ſhall

320 shall be exalted as on the toppes of the higheſt hils, and ſhall diſdaineſully and tryumphantly looke downe vpon her enemies, who ſhall be put vnder her feete. 3. of ſafetie, from wicked, lyoniſh, cruel, and bloodthirſtie men; and from leopards and hypocrites, which haue as many contrary guiſes, as the leopard hath ſpots.

Foure marks in the text to know an hypocrite by.

The ſecond point are the characters of an hypocrite. The firſt of the fowre is in theſe words, *They profeſſe they knowe God.* The hypocrite is a great profeſſor of religion, and hence commeth to be anſwerable to his name, in ſeeming to be, and ſuſtaining the perſon that he is not: as a clowne or knaue on a ſtage plaieth the part of a noble, or king, but is well knowne to be the next remooue from a rogue: ſo theſe fellowes whom the Apoſtle noteth, haue often in their mouthes the name of God and of Chriſt; the title of the Chuch, and pretend great knowledge of God, and cunning in the Scriptures, and other Eccleſiaſticall writings; yea further, make a great ſhewe of faith and pietie, and if bare profeſſion would lead to heauen, theſe could not be the leaſt or laſt there. And to make this a little more plaine, an hypocrite can carrie himſelfe ſo leuell, and euen in his courſe, as no man ſhall be able outwardly to accuſe him, or impute any thing vnto him, no more then the diſciples could accuſe Iudas, when euerie man ſaid, Maſter, is it I? but none of them ſaid, maſter is it Iudas? Obſerue him in his religion, you ſhall heare him crying vnto God, and ſaying, *my God, I knowe thee*, challenging God for his God, and thruſting himſelfe vnder him as one of his people and holy ones: many ſhall crie Lord, Lord, ſaith Chriſt, and ſhall profeſſe the knowledge of him, to whom he ſhall profeſſe that he *neuer knewe them* for his. You ſhall ſee him outrunning all that is required at his hands, he will bring many oblations not of ſheepe, and ſmall beaſts, but many oxen, and not in one place as God requireth, but in many, yea in ſo many as the altars ſhall exceede the number of the cities: you ſhall ſee him cleaue to the Church, heare, pray, nay heare gladly as Herod, pray boldly as the Phariſie, and receiue often the *ſeede with ioy*, and yet be bad ground. Looke to his outward carriage, he will not faile in the practiſe of iuſt dealing; he will abſtaine from moſt ſinnes, as other men; he will cling to good mens companie; be pragmaticall and buſie in performing many ſightly duties; he will be readie to plucke out his eyes for good Miniſters (as the Galatians for Paul) and yet afterward fall quite from his doctrine. You would verily thinke him to be a ſheepe of Chriſt, and ſo himſelfe may happily take himſelfe to be the child of God, and in all this ledde by the motions of the good ſpirit of God; whereas not a fewe vncleane ſpirits breath in him. *Ob.* Alas will ſome here ſay, what am I better then ſuch a man as you ſpeake of? what am I other then an hypocrite if this man

I A forme of godlines.

Hoſ. 8. 2.

Mark. 6. 20.

may be one? I ſee my ſelfe come behind ſuch as theſe, and ſo haue loſt a great deale of paines, of hopes. *Anſ.* As Chriſt ſaid to the young man vaunting of keeping all the lawes of God from his youth, *one thing is yet wanting*, ſo it is to this man, which if thou haſt, thou as farre exceedeſt him as light doth darkenes, though thou wanteſt a great deale of his appearance: What this is, the next note ſheweth.

The ſecond note is in theſe words, *But indeede they denie him*: that is, all the religion of an hypocrite is onely an outward profeſſion ſeparated from the inward ſinceritie of the heart. All that we haue ſpoken of him is but a liueles forme of godlineſſe, in which the *power of it is denied*, 2. Tim. 3. 5. Men may be ſaid to denie a thing three wayes: 1. with the tongue. 2. with the heart; thus the Atheiſt denieth God, Pſal. 24. 1. 3. with the life or actions, which is here properlie meant. For aske the tongues and words of theſe men concerning their courſes, all wil appeare to be fiſh whole, but aske their liues, and you ſhall heare their workes (which are farre more euident witneſſes with or againſt a man, then his words) ſpeake otherwiſe. Or grant they doe many glorious workes to the eie, yet euen herein after a ſort God is denied, in that they are lame, and indeede carkaſes of good actions, without any ſoule to quicken thē; all is externall, and in ſuch workes they may be verie buſie, but ſpiritually they performe nothing. Thus Chriſt chargeth the Scribes and Phariſies with hypocriſie, in that they outwardly appeared righteous, but inwardly were like the graues full of putrifaction and rottennes. And if narrowly we examine the moſt glorious appearances of this kind of men, we ſhall out of the Scriptures more euidently ſee the light of this truth, which teach vs that there is a generation that draw neere God with their lippes, but their hearts are farre remooued from him, ſo as though he be neere their mouthes, he is farre from their raines: they can come with *ſheepe and oxen* to ſeeke the Lord, Hoſ. 5. 6. but not with faith and repentance in their hearts, and therefore *ſhall they finde him?* If God delighted in outward ſacrifices, they would giue him many a one, but that ſacrifice of an humble and contrite ſpirit, which is his delight they detaine from him. Hence is all their righteouſneſſe compared to a *morning dewe*, which maketh ſhewe as if it would water and moiſten the heart of the earth, but it onely ſtandeth a little vpon the face or cruſt of it, and the ſunne riſing, it preſently vaniſheth away. If they cleaue to the Church for a while, they do not with full purpoſe of heart cleaue vnto the Lord. If they abſtaine from euill, it is more in regard of man then of God, or their care is but to cut off the waſn boughs of ſin, but they leaue the bole & ſtumpe ſtanding, to ſtoppe the courſes of more ſhameſull and groſſe ſinnes, but not to damme vp the fountaine. If they doe any good, they

2

A denying of the power of it.

Non ſolum in falſis verbis, ſed in ſimulatis operibus mendacium eſt. Item. Chriſtianum ſe dicere & opera Chriſti non facere mendacium eſt. Ambr. ſerm. à dominica de Abrah.

Ier. 12.

are

322 are drawne to it not for the loue of God directly, but for some wordly respect; and the ende is rather feare, fauour, praise of men, then the glorie of God, as Ananias. If they humble themselues before God, it is for *corne and oyle*. If they howle vpon the beds of their sorrowes, it is for their sickenes, and not for their sinne, affecting deliuerance but not repentance. If they worship, yet wish they there were no God to worshippe, as Herod pretended to worship Christ, but intended to kill him. If they thrust themselues into the companie of good men, it is not to better themselues, but to credit their actions: they can desire them to pray for them, as Pharaoh, Simon Magus, but cannot pray for themselues. If they professe religion, it is not for religions sake, but some other thing accompanying it; *Ephraim is as an heifer that delighteth to thresh*, because treading out the corne, the oxe must not be musled, but eate at his pleasure, but could not away *with plowing*, the yoke was too heauie, and the commoditie too light: so some outward commoditie prouoketh the hypocrite to professe religion, but he cannot abide to plowe vp his heart. Iudas will carrie Christs bagge till he can gaine more by him. Thus turne the hypocrite any way, he will be found swan-like, which of all foules hath the whitest feathers, but the blackest flesh vnder them; except wee shall fitlier compare them (with Christ) to the foxe, who hath this qualitie, that his skinne is better then his flesh: a shewe he hath of godlines, but wanteth the power; he hath a name that he liueth, but is indeede dead: seeing the whole life of religion consisteth in inward renouation of heart and sanctimonie of life, both which is wanting vnto him whose sinne lyeth vnder a cloake, and liueth in his soule as in a closet, from which the hypocrite will not be parted.

Hose. 10. 11.

3. The third note or character, is in a further degree of the sinne, in that they are said, *rebellious* to Gods commandement, and *disobedient* to the doctrine of God. The word giueth vs to discouer two vices in these titular Christians: 1. infidelitie, 2. rebellion, or in one word, the want of the obedience of faith. True it is they make a great shew of *faith*, but the Apostle distinguisheth of faith; one kind is *fained*, another is *vnfained*: the former may be ioyned with much knowledge, much talke of pietie, but neuer with a pure heart and good conscience, as the latter. Now this vnfained faith beeing the mother and mistresse of vnfained obedience, and the onely roote whence this fruit can budde and blossome, whosoeuer are destitute of the former, cannot but be barren of the latter: what are the fruits of vnbeleefe, see Act. 17. 5. 2. Thess. 3. 2. Heb. 3. 12. And although hypocrites, which taking on them the names of Christians, make a great shew of holinesse in externall seruice, in some ceremonies or wilworship, that a man would meruaile that the Scripture

ἀπιστίας. Disobedience.

1. Tim. 1. 5.

should

ſhould aſcribe rebellion vnto them; yet looking nearer vnto their ſeruice, it will appeare no better. For in all that obedience of theirs, which they make ſuch account of, they depart from the word, if not in whole, yet in ſome part, yea in ſuch a part as maketh it rebellion (which cannot properly be ſaid of the imperfect obedience of Gods children, whoſe beſt actions cannot abide the triall of the law) for beſides that the beſt of their obedience is wanting in that which the word requireth, not beeing fruits of faith, whereby only they become acceptable; euen in doing that which God commandeth, they become rebellious, and that either by adding ſomething of their owne; as Iehu whoſe fact (though commanded, and much commended yet) was ſuch a rebellion as cauſed the Lord not many yeares after to *viſit all the blood of Iizreel vpon his houſe*, yea made the *whole kingdome of Iſrael to ceaſe*. Or elſe by detracting ſomething from the word, to which yet they ſeeme to giue abſolute obedience: as Saul, who although he obeyed the word, and made his boaſt of doing the commandement, yet becauſe he did not all the word, is charged of rebellion, 1. Sam. 15. 13. This conſideration meeteth with the excuſes of ſuch whited toomes, who ſcorne to be called rebells, becauſe they heare the word, and yeeld ſomething vnto it: they belong to God, and will ſerue him ſo neere as he giueth them leaue, but yet ſome luſts may not be left, ſome ſweet morſell ſhall be held vnder the tongue, and they cannot endure ſuch a continuall martyrdome as mortification is: But thoſe (we ſee) are not onely rebellious who ſtand out, and openly belch out blaſphemies againſt God and his word; ſuch as ſay, we will not haue this man to rule ouer vs: come let vs caſt away his cords from vs, the word of the Lord ſpoken by thee Ieremie we will not doe: but thoſe alſo who ſecretly in their courſe depart from the word, with pretence of obedience, ſuch as take the word into their mouthes, *but hate to be reformed*.

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Hoſe. 1. 4.

Pſal. 50. 17.

The fourth character of an hypocrite, is yet in a further degree of the ſinne, and goeth neere the detection of him: when after long cuſtome in ſinne, and cracking his conſcience checking him, he becomes as a crazie pitcher which is vnfit to hold water; ſo is he reprobate to euery good dutie: now can he doe nothing but ruſh into ſinne thick and threefold, and dowſe himſelfe ouer head and eares in impietie. And how can he be other? for faith he neuer had any; and if any zeale remaine, it putteth him forward to ſinne, at leaſt that which cannot pleaſe God; his corrupt conſcience hath ſo long accuſed him, and borne him harmeleſſe, in the outward ceremonie and formall worſhip, that it is either brawnie and ſenceleſſe, and ſo workeles; or if it ſet it ſelfe on worke, it is ſtill to make him more reprobate to good duties: as wearie to heare

4 Strangenes to the whole life of God, and vnfitnes to make a veſſel of mercie of.

324 the word; ashamed to pray, confounded and sometimes condemned in himselfe for his present waies: and iustly, for although he seemed sometimes to shine among the starres, yet his present courses suite not with such practises, as he had better neuer to haue bin acquainted with, then euer to haue growen weary of. Which alas, we know to be the case not of a few, who seeme to haue receiued the sentence which passed against the figge tree, presenting Christ with leaues, but not with fruite, *neuer more fruite growe on thee: for how soone are they withered?* Nay more, it is to be feared, that many who now stand not in the last ranks of professors, if times should serue, would play but an *Hazaels* part: or stand at open defiance of the truth, if once the chaffie profession should be blowen away: no man euer saw the change and alteration of religion, but he saw also this truth verified.

2. king. 8. 12.

The miserable condition of the hypocrite.

The third point in the words, is the miserable condition of the hypocrite; He is an *abhominable* person. Where note, that men of corrupt mindes, taking vpon them the names of Christians, and doing the works of Atheists, are worthely abhorred of God; and if they could be discerned, ought to be an eyesore to men, who should not with patience behold them. They are abhominable to God, which appeareth both 1. in their persons, 2. their actions, 3. their punishment. For their persons, they are but halfe Christians, neither hote nor cold, and therefore the Lord cannot digest them, compared to *cakes but halfe bakte*, Hose. 7. 10. *and not turned* on the other side: *below they are hote*, that is, either in their owne superstitions, or in smaller trifling matters, or else in forme and outward appearance, they seeme so zealous, as though the zeale of Gods house would consume them; but *aboue*, in matter of spirit and truth, in the inner man, in the soule and heart remaine vnbaked, impenitent, vnturned, the fire of the spirit hath not once touched them, and so they remaine a mixt lump still, neither hote nor cold: Seeing therfore they are such as *withdraw their best part from God*, the soule of God can take no pleasure in them. Their actions, although neuer so good in themselues, neuer so specious vnto others, neuer so behoofull to the societie where they liue, yet are *abhominable vnto God:* yea in their most deuout seruices, they doe nothing but (as Ephraim) compasse the Lord with lyes, and deceit, Hose. 11. 12. Their punishment sheweth them to be euery way abhorred of God; for as men deale with things they hate, so the Lord 1. casteth them out of his sight: Iob. 13. 16. *The hypocrite shall not come before him:* the workers of lies shall not enter within the walls of that holy Citie: yea sometimes they are cast out of his presence, as Caine was, euen out of the visible Church, as they are euer out of the inuisible, to shew that they shall neuer be endured

Luk. 15. 15.

hereafter.

hereafter. 2. Deſtroieth them: for their deſtruction from the Lord ſleepeth not, but ſhall ſurpriſe them; perhaps while they are in the bodie, as Ananias and Saphirah, but certenly hereafter: and the damnation of ſuch is no ordinarie damnation, but a more *ample and abundant iudgement* is reſerued for them then others: and it is worthy obſeruation, that when the holy Ghoſt would rouſe vp the ſlouthfull ſeruant, he threatneth him his portion with hypocrites, Matth. 24.51. and for both together it is ſaid, Matth. 13.41. that the Angels *ſhall gather out of Chriſts* kingdome all that offend, *and caſt them into a furnace:* Ioh. 15.6. thoſe that *abide not* in Chriſt, though they cleaue a long time to the viſible Church; yet are ſeperated from the true inuiſible Church, *and caſt out like withered branches:* and men gather them, *and caſt them into the fire:* how ſhall then ſuch abhominable perſons in Gods eyes, *auoid the damnation of hell?* it is almoſt an impoſſible thing for ſuch a viperous brood of profeſſed hypocrites euer to be ſaued. 3.25.

Matth. 23.14. χριμα περισσοτερον.

Matth. 23.33.

And ought not ſuch perſons alſo to be an abhomination to good men, in whoſe eyes euery vile perſon ought to be contemned? yes ſurely, could we diſcerne them, or God diſcouering them, we ſhould be affected towards them as Eliſha was towards Iehoram, who in his ſtraitneſſe could ſeek to Gods Prophet, and otherwiſe to Baal: *as the Lord of hoſtes liueth, were it not that I regard the preſence of Iehoſaphat, I would not haue looked towards thee, nor ſeene thee.*

2. king. 3.14.

Vſe. 1. If theſe be the notes, and this the eſtate of an hypocrite, then muſt it needs be very hard to know who is an hypocrite, becauſe it is a lurking ſinne, and ſo masked as there is litle, yea often no outward difference betweene the ſound, and vnſound; and conſequently it cannot but be verie dangerous, to lay this imputation vpon any man till the time, leaſt we iudge our brethren raſhly, and condemne the iuſt, which is as odious a ſinne as the iuſtifying of the wicked. And this is rather to be noted, becauſe it is become ſo rife a practiſe to range euery profeſſor vnder this title, and marke him with this blacke cole of hypocriſie. But as it is true that an hypocrite muſt be a profeſſor, ſo is it falſe that euery profeſſor muſt be an hypocrite. And as for all other notes here obſerued or elſewhere in Scripture, they are ſuch as whereby the owne heart of a man, and his owne ſpirit within himſelfe may iudge of himſelfe, rather then the heart or eye of another man. Many are ſo like vnto the deuill, that they make no bones of accuſing the godly (as Satan did Iob) of hypocriſie, beeing led by that ſame ſpirit which is an accuſer of the brethren; but not by the ſpirit of God, which is the ſpirit of loue, which thinketh no euill, but hopeth all things, euen the beſt of the worſt: *which is not iudging*, neither dare it enter into the counſell of God, nor

Thou canſt hardly know an other to be an hypocrite.

326 iudge the perſon *of another mans ſeruant*, who ſtandeth or falleth to his owne Lord: which is ſo farre from carping at, or miſconſtruing things well done in appearance, as that maketh the beſt, and giueth moſt fauourable conſtruction of things and actions, which are in appearance euill; as well knowing that the ſearching of the heart belongeth to the maker of it; and that no man can know with what intention, vpon what grounds or cauſes this or that is done by another. And much leſſe yet doth that ſpirit of Chriſt, which vſeth not to *quench ſmoaking flaxe*, but cheriſheth euen good ſhewes, as in the young man, diſcourage better proceedings, by deeming thoſe who exerciſe themſelues moſt diligently in the courſes preſcribed by the word, the moſt worthy to be abhorred of God and man. And yet where can a man goe, but he ſhall meete with the ſpirit that beareth rule in the word, which conceiueth not, ſpeaketh not ſo bitterly againſt whooremongers, theeues, drunkards, &c. as againſt many ſound hearted profeſſors of Chriſt, and of his truth? thus with the wicked Iewes, preferring Barrabas before Chriſt himſelfe. Oh that men knew what they did, and then would they not thus crucifie the Lord of glorie in his ſeruants, who will fearefully reuenge ſuch indignitie done againſt them. When Dauid ſent his ſeruants to Hanun to viſit him, and he euill entreated them, vſing them as ſpies, and not as viſitors ſent from a freind, how hotly doth Dauid proſecute the reuenge of their wrongs? he deſtroied ſeauen hundred charrets, and ſlew fortie thouſand horſemen beſide the forte, inſomuch as he forced other Kings to make peace with him: how much more will the Lord, more powerfull, more tender ouer his ſeruants, reuenge their abuſe, both in a better ſeruice employed, and in higher degree diſgraced?

2. king. 10.

Looke well that thy ſelfe be none.

2. Let euery one lay theſe notes to his owne heart, and eſpecially beware that his workes giue not the lie to his words and profeſſion: for which purpoſe let euery of vs be carefull to approoue our ſinceritie to God, our profeſſion to men, and both of them to our ſelues, by yoking anſwerable practiſe to our profeſſion; not diſioining the things which the Lord would haue coupled, nor admitting diſcord, and iarre in things whereof the one ſhould be as the true expoſition of the other. Let vs then looke a little nearer the matter, and ſee by the cleare ſunſhine of the word, whether they onely be hypocrits, who are only ſo reputed; or whether our ſelues haue not the beames which were worth the caſting out: and not to range into all particulars, let euery man ſearch his owne heart in this one point, whether whileſt he profeſſeth to know God, he denie him not in his workes. To helpe vs forward in this triall, we muſt conceiue that improperly the Scripture applieth this name, not to ſuch as by infirmitie ſlip into it: for the beſt actions of the beſt ſmell of it (as Mr.

Bradford

Bradford confeſſeth of himſelfe) but to counterfeit and ſembling profeſſors, who with Ieroboams wife, *profeſſe themſelues to be other then they are*: imitating and reſembling *ſtage players*, to whom properly the name belongeth. To follow then the reſemblance a litle: 1. Doe we not ſee baſe fellowes plaie, and act the Kings part, and take on them as though they were ſo indeed, for an howre or two, and yet are glad to hang themſelues vpon the ſleeue of ſome noble or meaner man for protection? euen ſo a number of Chriſtians by profeſſion in the ſight of all men, as vpon a ſtage ſeeme to be Kings ouer their luſts, and commanders ouer their ſinneſull affections; whereas indeed they are but veſſells and ſeruants to ſome one ſinne or other. Secondly, as on the ſtage, beggarly and meane fellowes beare themſelues as nobles or rich ſtates; or act Midas or Cræſus part, whereas they are ſcarce able to paie for the roome they plaie in, till they haue gathered it: euen ſo many profeſſors ſeeme to be rich in graces, encreaſed with goods, and ſtand need of nothing; and yet indeed like the Angel of the Church of Laodicia are wretched, miſerable, poore, blind, and naked. Thirdly, as on the ſtage, cowardly fellowes take vp armes, as though they were captaines of great valour; and ſeeme to fight one with another, and yet doe but dally; euen ſo many profeſſors ſeeme to be captaines, and fight with much ruſling againſt ſin and vngodly courſes; yet indeed they are but in ieſt, ſinne need not feare to receiue a deaths wound from them; it is ſafe inough in the houſe of a friend. Fourthly, as on the ſtage, very varlots and ſhifters plaie the parts, and ſuſtaine for the time the perſons and names of honeſt men; euen ſo many profeſſors ſeeme to be honeſt, yea religious men, but are indeed voluptuous, giuen vp to the vncleane luſts of their hearts, haunters of tauarnes or whorehouſes, and though they ioyne in publike to good exerciſes, yet cold inough is their loue vnto them; oh how tedious is one howre ſpent in Gods ſeruice, in compariſon of a whole day, yea and put the night to it, conſumed in any one ſinneful paſtime or pleaſure? and though they ſeeme freindly to the freinds of religion, entertaining them as Ioab did Amaſa, ſaluting them as brethren to their face; yet their hearts are not with them, but are deuiſing with one floute or other behind their backs to diſmiſſe them: and for the enemies of religion whom they would ſeeme to hate, they are moſt freindly vnto them, their hearts, their hands, their perſons goe with them; if they call them to be agents or abetters in any vngodly practiſes, as wicked Ahab did good Iehoſhaphat, their anſwer is readie, *I am as thou art, my people as thy people, my horſes as thy horſes*: I and mine are yours to command in any ſuch ſeruices of ſinne. But to leaue the reſemblance and come to a more ſpeciall application of this examination. 1. There is neuer a one who

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How fitly the hypocrite reſembleth the ſtageplayer, from whom he hath his name.

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4

Trials of ſuch as profeſſe they know God but doe not.

1

328 who professeth not that the *eyes of God are pure*, beholding all things, trying the hearts and raines: we all professe that his waies are iust, that he cannot abide to behold iniquitie, neither can doe otherwise then punish sinne whersoeuer he findeth it: and yet in our practise we renounce all this profession, for we can sinne in the darke, as if the darknes, and the day were not both alike vnto him: if we can auoid mans eye we are cocksure. Nay we liue profanely in his sight, and against his iustice we flatter
2 our selues with promises of peace. 2. We professe that God is *our Father*, and therein acknowledge not onely his general prouidence ouer all things, disposing, nourishing, and preseruing all liuing creatures; but his particular prouidence towards our selues: But yet indeed we denie him so to be; for euery man spendeth out himselfe in shifting and shuffling for himselfe, as if he had no father in heauen to care for him, which is the practise of a meere worldling. Others depend not on him for their maintenance, but leane on the broken reed of their owne labour, wit, cunning, diligence: many moe vpon vnlawfull, and indirect means of gaine, by extortion, vsurie, deceite, false waights, and measures. Others when the least iniurie is offered them, murmur for the present, and laie vp for time to come reuenge, and mallice, as though there were no God to order their matters, or to commit vengeance vnto. Thus God is professed a father, *but where is his honour?* Others will haue God their Father, but cannot abide his children: others professe they feare him as a Father, but come to their deeds, they feare man much more then God: for let a man threaten, especially hauing power, they quake and crouch; but let God threaten, they bristle as if they would bid him battell.

3 3. We professe that *God is faithfull*, true of his word, and his word the truth it selfe; and yet hardly are we brought to beleeue God on his word, or further then we see him: his promises stay not our hearts, but when we haue him in our hands: his threatnings terrifie vs not, but when we haue them in our eyes: the Pastor may pipe, but people follow no dance: let such call backe what they haue said, as hauing said too much, except they would beleeue more.

4 4. We professe in word that God *is onely wise*, that his word is our wisedome, and the onely rule of all his worship and our waies: yet how many stand vpon old customes, examples of men, naturall reason, humane lawes, and those of restraint or tolleration in matters directly against the word? and many haue better waies of their owne, then any we can teach them.

Trials of such as professe duties to God so knowne but indeede denie them.

And as we professe these things of God; so we professe as much in word of our selues, wherein the generall practise of men is not so answe-

rable.

rable. For 1.who doth not profeſſe of himſelfe,that he loueth God with all his heart,and it were pitie elſe that he ſhould liue? and yet indeed the moſt deſire no communion, nor fellowſhip with him in his word and ſacraments, nor in their owne prayers: thinke not of him; ſpeake not of him but in others: the moſt meaſure their loue by their priuate gaine, ſo long they loue him as they gaine by him, like the Scribe that would follow Chriſt euery where till he heard that Chriſt had not where to hide his head, then we heare no more of him, Matth. 8. 2. We all profeſſe, euen by our comming to the word, as the people to Moſes, *ſpeake thou to vs from God, and we will doe whatſoeuer the Lord commandeth vs by thee:* and ſo profeſſe ſubiection to Chriſt as to our Lord: but with the Scribes,many of *vs ſay and doe not:* or like the younger brother who ſaid to his father, *he would goe worke in the* vineyard,*but did not.* And many of vs may fitly heare that ſharp rebuke of Chriſt, *Why call yee me Maſter*, why profeſſe you your ſelues Chriſtians, *and doe not the things that I ſpeake*? doe any ſeruants ſo deale with their maſter, and not be turned out of doores? 3. Who profeſſeth not that he ſerueth God,and (he hopeth) acceptable inough? he commeth to Church, he heareth what is ſaid, he receiueth the Sacraments, and prayeth with the congregation. But follow this man home, doth he and his houſe ſerue the Lord? doth he read, inſtruct, pray there? hath he a little Church in his houſe?oh no, he hopeth God will beare with him,he is not booklearned, or he hath a calling,he can find no time,nor ability for ſuch matters: now haue we found the man we ſought for,no practiſe of pietie at home,none abroad:no ſubſtance of religion at home, it is but a ſhadow abroad. 4. Laſtly we all wil boldly ſay with Peter,we will neuer denie Chriſt,no we will die with him rather: and yet we will part from nothing for him; we will not leaue our luſts for him, much leſſe our liues: and as we will doe nothing for him,ſo we will ſuffer as little,ſcarſe a word of reproach for his ſake,much leſſe a blow,& leaſt of all the ſtroke of death; and conſequently ſeeing we cannot denie our ſelues for him, we cannot but denie him, whatſoeuer we boldly vtter to the contrarie.

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Thus might we examine euerie particular through the commandements, and in euerie branch of them diſcouer in our ſelues ſuch manifeſt fruits of hypocriſie as theſe be: in which regard, let vs challenge our deceitfull hearts, and ſift them well, and we cannot but finde ſeaven abhominations in them,euery one making vs more odious to God then other. *Obiect.* But I hope I am no ſuch man, I cannot by theſe notes diſcerne my ſelfe to be an hypocrite. *Anſw.* Yet maiſt thou be one, and receiue thy portion with them. For there be two ſorts of hypocrites. 1. ſuch as knowe themſelues ſo to be,they knowe they diſſemble in the things they

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Two sorts of hypocrites.

speake and doe, such were the Pharisies who did all things *to be seene of men*, these haue a cloud of witnesses against them: for besides God, their owne words shall be their iudges, their workes shall accuse them, and their hearts and consciences shall be as a thousand witnesses against thē. 2. others knowe not themselues to be hypocrites, but thinke themselues sound enough, as that Pharisie, Luk. 18. who thanked God, that he was not as other men: and Simon Magus, Act. 8. who beleeued Phillips words, was baptized, wondred at the things done by the Apostles, and yet had no part nor portion in them, because his heart was not right with God, and yet he thought that he had. And so is it with many, who think that because their consciences sleepe, or are brawned with some raigning sinne, that they are sound, when they shall one day finde the Lord greater then their consciences, with whom such righteousnes as exceedeth not the righteousnesse of the Scribes and Pharisies will not goe for paiment. It behoueth vs then to take vp the Apostles counsell, *Take heed brethren least there be at any time in any of you an euill heart of vnbeleefe, causing you to depart* (while yee seeme to approach vnto him) *from the liuing God:* and on the contrarie, to labour to expresse the power of godlinesse daily, that in the last of our daies we may reape the sweete fruite of it, when we shall be glad that we haue had no part with hypocrites. Thus by Gods blessing are we come to the ende of the first Chapter, to him be praise for euer, Amen.

CHAP. II.

BVt speake thou the things which become wholesome doctrine,
2 That the elder men be sober, honest, discreete, sound in the faith, in loue, and in patience:

THe Apostle hauing described the dutie of a faithfull Pastor in the former Chapter, and exhibited a vewe of such as the Lord calleth and approoueth, who must be men both of singular integritie for their life, and of skilfulnesse and abilitie to teach: he now applyeth all that speech to Titus, & exhorteth him to the exercise of his talents receiued to his masters best aduantage. And first, he generally instructeth him what himselfe must teach; namly, *wholesome doctrine*. And secondly, how he should particularly apply himselfe and his doctrine to all sorts of men: who are distinguished, 1. by the sexe, men and women. 2. by the age, old and young. 3. by their condition, some beeing masters, and some seruants, the meanest of which must not be contemned: but euerie man and woman of what age and

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calling ſoeuer they be, although their condition be neuer ſo ſeruile, muſt haue their portion in this wholeſome doctrine: from the 2. to the 11. v. Thirdly, he followeth ſome notable reaſons why this holy and wholeſome doctrine muſt be taught and learned, ſpoken and heard: from the 11. verſe to the ende of this Chapter. Firſt, for Titus his owne dutie, it is laid downe by way of oppoſition, and knit to the former matter, and Chapter, by the coniunction, *But*, teach thou. As if he had ſaid, although the falſe teachers whom I haue deſcribed dote vpon dreames, and feede their hearers with fancyes, and doctrines of men, to the corrupting and poiſoning of ſoules, and turning men away from the truth; thou muſt be vtterly vnlike them in thy preaching: they ſpeake pleaſing things, but thou muſt ſpeake profitable: they by deſpiſing the ſimplicitie of the Goſpel, fall not onely into dangerous errors which they broach, but into looſe and idle diſcourſes, which bring *diſeaſes* vpon the ſoule: But thou on the contrarie muſt plainly, and familiarly diſcouer vnto all eſtates of men and women their eſtates and duties, that thereby they may be brought to ſoundnes: they cannot but ſpeake and teach as they are: but let them trifle as they will, and liue as they liſt, thou haſt betaken thee to another ſeruice then that of men, and muſt carie thy miniſterie as becommeth a ſound teacher of the truth, which is according to godlines. Teaching vs that,

1. Tim. 6. 4. νόσων περὶ ζητήσεις καὶ λογομαχίας.

Doctr. No Chriſtian Miniſter, nor man, muſt be ſo ſhaken at the vngodly courſes of others in their ranke; as that they either giue ouer, or giue backe from their vprightnes in their duties: for Titus although he might ſeeme to be cryed downe, by the generall voice of falſe and pompous teachers, yet muſt he not bee ſilent; and though he might be troubled and oppoſed, yet muſt he not be timorous or ſluggiſh: and though his doctrine were not receiued nor obeyed, yet he muſt not bee wearie of tendring and teaching it; yea be it that the world would rather applaud mockers and time ſeruers; yet muſt not he diſcontentedly with Ionas turne another way, but looke vnto his owne dutie in ſeruing God, his Church, and mens ſaluations: let others ſtand or fall to their owne maſters, it is ſafe for euerie man ſo to lay his counters, as that his Maſter may finde him doing, yea welldoing. The like precept receiueth Timothie, *euill men and deceiuers waxe worſe and worſe, deceiuing and beeing deceiued, but continue thou:* and cap. 4. 5. many ſhall *turne away their eares*, and be *giuen to fables*, but *watch thou:* and what a good proficient Timothie was herein, the ſame Apoſtle ſheweth, Philip. 2. 20. for when all *ſought theis owne*, yet then he as *a ſonne with the father*, ſerued with Paul in the Goſpel. 2. It is no ſlender commendation which a man ſhall receiue from the mouth of God, if with the Miniſter of the

No example of man muſt turne vs out of our godly courſe.

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2. Tim. 3. 13.

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Church

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Rev. 2. 13.

Church of Pergamus, he ſhall beare the name and word of God, euen *there where Satan hath his throne*: and then, when *Antipas that faithfull witnes was ſlaine*. 3. The Lord for this end permitteth many generall defections and corruptions; not to this purpoſe, that the godly ſhould ſhrinke, but to trie them, whether if they ſee themſelues alone with Elias, and euen their liues ſought alſo, they will ſtand in their vprightnes: whether when all Iſrael goe after the gods of their fathers, they and their houſes with Ioſuah will ſerue the Lord: and whether thoſe that profeſſe the Lord, wll walke by rule or by example.

3

There muſt be differences of iudgement amongſt men.

Vſe. 1. Let none that profeſſeth Chriſt, take offence at the differences of iudgement or practiſes amongſt men in the world, whether in the Miniſters, or other men. The truth was neuer but one, although there was euer difference in the preaching of it. Some Prophets were ſmooth and ſweet tongued: ſome Apoſtles ſo ſtiling themſelues, were much in ſpeech, but not ſo much in power: ſome Miniſters muſt haue their portions here, muſt haue pompe, eaſe, wealth and applauſe; and this makes them *marchants* of the word, and ſpeake to their owne endes and drifts. Others there are whoſe portion the Lord is, vnto whom they would approoue their hearts, and therefore in ſinceritie, and as of God in the ſight of God they will ſpeake. The former may be many, and mightily backed with the grace of great ones, and perhaps but one Titus to withſtand them all: yet if there be but one Micah, one Titus, he muſt hold him to wholeſome doctrine, to Gods truth againſt 400. yea, 4000. of them. There is alſo as great difference in their ſufferings: the former, if they ſhould worthily ſuffer as euill doers, they ſhall not want mediators, and moderators: the latter, in ſuffering for well doing, are in their iuſt defence like Paul, who in his anſwering *had no man to aſſiſt him, but all forſooke him*. Here now is a triall, which will cauſe 70. diſciples to fall off from Chriſt at one clappe; nay which may occaſion the mouing of Chriſts queſtion to the twelue; to thoſe who are ſound Chriſtians but ſhaking, *will yee alſo goe away*? But we muſt be wiſe of heart, to enquire where the wholeſome word is, *and whither elſe ſhould we goe*?

2. Cor. 2. 17. καπηλεύοντες τὸν λόγον.

2. Tim. 4. 16.

In theſe differences it is ſafe to looke directly to the word.

2. In the differences of mens courſes we muſt looke directly to the word, which though it preſcribe ſtraight wayes to heauen, and thoſe beaten with the feete but of a fewe, and thoſe fewe by the moſt accounted ſingular and vnwiſe, yet is it good to *marke what God ſpeaketh*: what if we be as *ſignes and wonders*, yea as *gazing ſtocks* to men? what if the wicked wonder, and ſpeake euill of vs, becauſe we runne not to the exceſſe of riot with them? yet muſt we *beware* that we be not *plucked away with the error of the wicked, and fall from our owne ſtedfaſtnes*. Excellent is that exhortation, Iſai. 8. 12. *Say not a confederacie to all them to whome*

Iſa. 8. 18.

2. Pet. 3.

this people ſay a confederacie: but ſanctifie the Lord in your hearts, and let his feare be your dread: ſo in thy calling, let all thy trade vſe deceit and falſhood in word and action, but let them not be a rule for thee, for thou muſt walke to heauen by other direction.

Wholeſome doctrine] 1. In regard of the *matter:* 2. of the *worke*, or effect: the former, when it is ſound in it ſelfe. Then is it ſo, 1. when it propoundeth things neceſſarie to be beleeued or done. 2. proportionall to the analogie of faith, Rom. 12. 6. 3. agreeable both with other places and texts collated, as alſo with the antecedents, and conſequents of the ſame place. 4. when it wholly leadeth vnto Chriſt; the law beeing a *ſchoolemaſter* to him, Gal. 3. and the Goſpel teaching nothing elſe, 1. Cor. 2. 2. Secondly, that is wholeſome doctrine in regard of the worke or effect, which maketh the ſoules of men ſound and thriuing: for it is a borrowed ſpeach from the food, or phyſicke of the bodie to the ſoule, which is the word of God here called againe *doctrine:* and elſewhere the *food* and *bread* of life; and Miniſters *Paſtors* and *feeders*. Now this doctrine worketh mens ſoules to ſoundneſſe two wayes. 1. by drawing vs out of our ſpirituall diſeaſes, not onely inward, as of ignorance, error, hypocriſie, &c. but outward alſo, as thoſe maine ſinnes reckoned vp, 1. Tim. 1. 9. 10. and ſaid to be *contrarie to wholeſome doctrine*. This it effecteth, 1. by ſhewing the danger of our diſeaſe. 2. by applying the remedie. 2. by keeping vs in good plight and health, not onely free from thoſe former diſeaſes, but ſtrong and freſh to the duties of pietie and righteouſneſſe, euen as the bodie is kept ſound without onſet of diſeaſes by wholeſome nouriſhment.

Doctr. The ſcope of euery Miniſter in his teaching, muſt be to feed the people of God with wholeſome doctrine, ſuch as may bring the ſoules of men to health and ſoundnes. For 1. if the common talke of Chriſtians muſt be edifying, miniſtring grace, bring ſweetnes to the ſoule, and health to the bones: if it be required of euery righteous man, that his lips ſhould feed many: nay more, if the law of grace muſt ſit vnder the lips of euery vertuous woman, much more muſt the Miniſters, whoſe office in peculiar bindeth him to be a Paſtor or feeder, and that according to Gods owne heart, he hauing for this purpoſe receiued his calling, gifts, and approbation of God. 2. Otherwiſe he peruerteth the whole courſe of his life and calling, and is no better then thoſe falſe Apoſtles, who turning themſelues from ſound teaching to vnfruitfull diſcourſes, called *vaine iangling*, are ſaid to *roue*, and erre from the right aime, like vnskilfull darters or ſhooters. Now what a fearefull thing is it for a man to wander all his life long, from that ſtation and ſeruice in which the Lord hath ſet him? *Queſt.* But how ſhall any Miniſter attaine

Miniſters muſt feede Gods people with wholſome doctrine. Reaſons.

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Prou. 16 24. Prou. 31. 26.

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1. Tim. 1 6. ἀστοχεῖν

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this end of his calling? *Answ.* Hereunto two things are required: 1. abilitie, 2. affection: both which prouoke diligence, and faithfull abilitie, 1. of learning, 2. of iudgement. For the former: he must be able to feed with wholesome doctrine. We will not put forth our children to nurses whose brests want milke, vnlesse we would starue them; so the Lord neuer committeth his children to drie nurses, though often in iudgement he leaue, and permit them vnto spirituall famine. Seeing therefore the Preists lips should preserue knowledge, and the Pastors breasts should be like Iosephs granaries, stored with all prouision against the time of famine; let all idle, and idoll Ministers that thrust themselues in for Pastors, and can onely feed themselues, consider of their danger betimes, least too late repentance cause them to know what it is to starue the Lords people, and murther so many soules, the meanest of which the whole world cannot counteruaile. For the latter, he must be of able iudgement, and wisedome, to know the nature, and constitution of his people, the state of his flock; whether they be of weake or strong stomaks, and so whether they need milke or stronger meate. 2. He must be able like a skilfull cooke, to know how to season the food he deliuereth; he is not presently fit to be a cooke, that can put on a white apron, or conforme in a ceremonie; but as he must be a man of skill in his qualitie, so must he be a man of a good taste, and haue experience of that he prepareth for others, wisely deliuering points not onely profitable for the persons present, but things also proper to the present occasions, and be fitting occurrences. 3. He must not onely know when his prouision is well seasoned, but also when it is seasonable: like a good steward, who altereth the dyet of the house, according as the seuerall seasons seuerally furnish the market: for as euery one must haue his portion, so must he haue it in due season: a word in time to him that is wearie, is a fruit of a learned tongue, and to feed the impenitent with iudgement, is wisedome, seeing an humble soule is broken with threatning, & a secure heart is hardned with promises.

Three things must be deare to a Minister: 1. Gods glorie. 2. mans saluatiō 3. sinceritie of the truth.

But to the further furnishment of the Minister, the second thing must be added, namely the *affection* of loue. Which must looke three wayes at once; 1. to God, 2. to man. 3. to the truth. The glorie of God must be prized aboue all things, which will make him speake onely for God, and he that speaketh onely for God, cannot but be wholesomely conuersant in his word, Ioh. 7. 18. For loue of Gods glorie effecteth two things, both concurring to wholesome doctrine. 1. conceiuement of humane wisedome: 2. demonstration of the spirit, 1. Cor. 2. 4. that is, a secret power and authoritie of the spirit, going with his word, enlightning with his owne other mens vnderstandings, and heating by

his

his owne other mens affections: this made a graue Diuine of ours ſay, that euery true Miniſter hath after a ſort a fierie tongue giuen him. Secondly, this affection of loue, muſt be extended to his people: Paul loued his countrimen, and this ſtirred vp his heartie deſire, *that Iſrael might be ſaued.* The mother ſeeing her child in danger, is carefull out of her loue to prouide any cordiall or reſtoratiue that may be gotten to doe it good; the proſperitie of the child, is the ioy of the mother; ſo the profit of the people is the Paſtors *crowne of reioyſing*, 2. Cor. 3. 1. Thirdly, vnto the *truth it ſelfe*: he muſt affect to *know nothing*, and this will cauſe him to affect to deliuer nothing *but Chriſt, and him crucified*: this ſincere milke of the word, maketh Gods children to thriue and proſper, whereas the vnwholeſome milke mingled with error, or puddle water of mens deuiſes, bringeth ſickeneſſe, diſeaſes, and conſumption into their ſoules. Rom. 10. 1.

Vſe. Let all Miniſters, who haue a care of profiting their people, and ſo furthering their owne account, acquaint them with this wholeſome doctrine, fetched out of the pure fountaines of the Scriptures, and rightly deuide it vnto them, as workemen that need not be aſhamed. Alas, what vanitie is it, out of opinion of wit or reading, to ſeeke out ſtrange ſpeculations among the ſtarres, to ſearch out genealogies, peregrees, to dote about fables, to ſet himſelfe to tie hard knots onely to vntie them againe (as the dogge leaueth ſoft meat to gnaw vpon bones) to mingle the word with the leauen of traditions? what a dangerous thing is it, to heale the hurt of Gods people with ſweete words, or to handle the word either deceitfully, or deliuer it phantaſtically, with vnſeemely and rude, or affected words of humane wiſedome & eloquence? all this may puffe vp the ſoules of men for a time, as though they were wholeſomely fed, but indeed Paul ſheweth the proper worke of them, that they breed diſeaſes, and ingender ſtrife, rather then godly edifying: and when the fire commeth that ſhall trie euery mans worke, his worke ſhall burne, let him ſcape if he can, who though he teach no falſe doctrine, yet if he build haie and chaff vpon the foundation; for he hath not ſtood in Gods counſell: read the curſe denounced againſt falſe Paſtors. Ier. 23.

Secondly, hearers are hence taught ſundrie duties. As 1. to deſire only this wholeſome food, that their ſoules may be well liking; laying aſide their itching eares, which hunt after nouelties; for the Miniſterie is not appointed to beate the eare as muſicke, but to ſinke into the ſoule as the food and medicine of it, by becomming the meanes and rule of life. In populous places, are running auditories in which the moſt gape for painted phraſes, prettie wittie ſentences out of ſome Sage or other; or

4. duties belonging to hearers.

1. Deſire onely wholſome doctrine.

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some sentence of Scripture (which yet they least care for) but it must be turkist, and mishapen out of his natiue simplicitie, like cattell forsaking the greene pastures to broose vpon leaues and boughes. These nice hearers are like the daintie gentelwomen of our times, who scorning standing dishes on their tables, which are the wholesome, fit, and strengthning nourishment, set them at the low end of the table; and themselues onely glorying in their art and cookerie, feed vpon forced dishes, and cookt conceits, though the ground in comparison be not better then a bootshanke, as we vse to say; and the sauce trebling the cost of the meat it selfe. How good a sauce were hunger now to such persons, and stomaks, who in their fulnesse despise an honie combe? This Athenian hearing, is the cause of Athenian preaching, and the diseases running vpon such hearers sheweth the curse of God on them, who with contempt of the Mannah from heauen, wish the onyons, garlicke, and flesh of Egypt: these things they haue vpon their desire, and with them more then they desire, for they rot euen between their teeth.

2. To receiue it being wholsom sauourly.

2. To receiue this wholesome doctrine, as for the bodie we receiue wholsome food whatsoeuer it be, or from whomsoeuer: let it be bitter sometimes, or seeme too salt, yet if it be wholesome, hunger findeth it sauourie: no man but will striue to receiue a bitter potion to restore his bodie out of any weakenesse to soundnes; and yet who is it that will suffer an wholsome reproofe to the recouerie of soundnes to the soule? and others stand so much vpon toothsomnes of their meate, and must know their cookes so well, that before they can be resolued in these two, the plausiblenesse of the doctrine, and the friendlines of the person, their soules are well nie starued to death. Hence is it that we heare so many complaints: oh, saith one, he seeketh not the good will of his hearers, nor casteth to please them: he is of a tarte and bitter spirit; he seeketh to wound and gall, but he healeth nor suppleth not. But what preacheth he, whether any errors, or the pure doctrine of God? No, say they, we cannot except against his doctrine: True: for they neuer trouble themselues, so farre as to examine it by the word, or themselues by it. But then say I, is it the word of God thou heareſt, and the truth by thy owne confession? why dost thou then not tremble at that word? seeing euery word of God is good, pure, wholsome, though it cannot be denied but that some part of it is more seasonable at one time then at another. Others alleadge, oh he is no scholler in comparison, but a plaine man, and a nouice to such and such. But can none but the greatest clarkes deliuer wholesome doctrine, or was plaine preaching for Saint Paul alone, and such as he? surely the world is greatly altered since his time, it cannot skill of his preaching: who beeing the greatest scholler

Neuer examine a ministerie by the pompe but by the power.

of

of all the Apoſtles, was the moſt fearefull to make the leaſt ſhew of it. Well, he is truely learned that hath learned Chriſt; and can teach him to another: although the voice be ſtill and humble, yet may the Lord paſſe by in it, whē as he is not in all the boiſtrous ſermons of proud men.

Others can receiue no doctrine from ſuch a one as hath expreſſed humanitie in ſome weaknes, or want; or is not altogether to their owne liking, nor of their owne ſize. Some cannot abide to heare the ſo called Puritane: others are as farre wide on the other hand, they can get no good, nor will ſtirre out of their doores to heare him that can buckle himſelfe to the times: thus ſome hold to Paul, ſome to Apollos, ſome to Cephas, but none to Chriſt. Here is examination of the perſons of men, but not of the doctrine of God, which by both may be wholſomely, and truely taught: or if either of them ſhould erre, haue we exemption from hearing them? are we not rather to trie the ſpirits, and try all things, that we may hold our ſelues to that which is good? We deceiue our ſelues, while we looke to be taught by Angels or Saints; Gods ordinance is, that we ſhould be taught by men, ſubiect to the ſame infirmities with vs; weake men, and ſinneſull men muſt vnder God raiſe vs to ſtrength of grace; that our faith may not be aſcribed to men or meanes, but that the mightie power of God might appeare in mans infirmitie. But in one word, to remooue all the pretended cauſes of not receiuing the wholſome word; turne thine eye inward, and thou ſhalt ſee the fault in thy ſelfe: for as if a man abſtaine meale after meale from meate, and he doth not, nor cannot be perſwaded to eate wholeſome meate, it is plaine hee is a ſicke man, his ſtomake is gone, if hee hold on he is haſtening to death; ſo it is with him who refuſeth the wholeſome foode of his ſoule, ſome ſore deadly diſeaſe hath ſeaſed vpon him. If this ſood ſeeme tart or bitter, it is not corrupted, but thy taſt: thy ſpirituall ague cauſeth thee to deeme honie bitter. If thou loatheſt that meate which thou haſt ſometime liked, the meate is the ſame, but thou art not the ſame; if thou art wearie of the doctrine of mortification, which ſometimes thou affectedſt, ſuſpect thy ſelfe: the caſe is with thee as with ſome children, who for noueltie were willing to go to ſchoole, but beeing held hard, ſome growe wearie of their Maſter, and would exchange him with another; but no cooke could make this doctrine relliſh thy taſt, till it with thy ſelfe be altered.

3. Hearers muſt hold wholeſome doctrine, when they haue receiued it, 2. Tim. 3. 14. *continue in the things thou haſt receiued:* buy the truth, but ſell it not, and bind it faſt vpon their hearts. And good reaſon: for if the meate be neuer ſo wholeſome, if the ſtomacke of the ſoule keepe it not, but it ſlippe the memorie, and is not by meditation digeſted; the

3. To hold it when they haue it, and not caſt it vp.

ſoule

338 ſoule is as ſurely diſeaſed as is the bodie when no ſuſtenance will ſtay to ſtrengthen it. Many complaine that they heare many good things, but yet they ſtay not with them, but are ſoone forgotten; & hence may begin to conceiue that the meate was faultie, either not inough, but rawe, or too cold, or otherwiſe; but let them knowe aſſuredly that the fault was in their owne cold ſtomacks, which wanted zeale and loue to the truth to warme them; for we eaſily forget not the things we loue: or elſe ſome ſinne like the predominance of a bad humor hath ouercharged them, which muſt be purged by renewing repentance; which beeing done, wiſedome requireth that men doe for their ſoules, as they doe for their bodies; in which if the meate ſtay not till it be digeſted, or becauſe although it be digeſted it ſtaieth not neither; howſoeuer a man returneh to his meate againe: euen ſo repaire thou vnto thy ordinarie meales againe, heare preparedly, and thou ſhalt at leaſt renewe thy ſtrength againe: and if thou findeſt thy ſtomacke weake ſtill, looke as men of weake ſtomacks before meat prepare them with ſome warme thing, and after cloſe them vp againe with ſome preſerue or other: ſo muſt thou with prayer and reading prepare and warme thy affection before, and cloſe vp thy ſtomacke with prayer and meditation after: by the former, the ſpirit is obtained, which bringeth things to the remembrance: by the latter, things are held as a mans owne, being as ſtrong vinegar to the noſe, to hold that in which otherwiſe would be preſently caſt vp againe.

1. Pet. 2. 4. To thriue & and grow in grace by it.

4. Hearers muſt ſo deſire, receiue, and hold this wholeſome foode, as they may *growe by it*, ſhewing by their thriuing in grace, that they haue wholeſome meate: Pſal. 119. 4. *Behold I deſire thy commandements, quicken me in thy righteouſnes:* for as in the bodie, if meat when it is digeſted, ſend not vertue whereby the operation of it appeareth in all the parts, the bodie is diſeaſed, ſome obſtruction or opilation hindreth the worke of it: ſo is the ſoule obſtructed with the itching eare, couetous thoughts, hardneſſe of heart, formall worſhip, all which keepe the ſoule barren and emptie of grace, yea leane and ill looking in the eyes of God. Seeing therefore the Lord hath ſpread his table for vs, and liberally furniſhed it with ſtore of this wholeſome foode, let it appeare in our ſoules, by our ſtrength to labour in Chriſtian duties to which we are called, to ouercome the temptations vnto ſinne, to carrie the victorie in our ſtrife againſt our owne luſts: let it appeare in patient and cherefull bearing of affliction, and in the thankfull entertainment of bleſſings, eſpecially of the beſt kind. And thus by commending the Lords bountifull hoſpitallitie, and liberall prouiſion in his houſe, we ſhall adorne our profeſſion, and winne others to wiſh themſelues entertained in the ſame ſeruice with vs.

Now

Now all these things shall be happily attained of teachers and hearers, if they come to this busines thus qualified and affected. First, If they come as the elect of God, whom he will teach: 1. humbled in the sence of sinne past, and of present corruption: 2. acknowledging the errors of their iudgement and practise: and 3. praying for the illumination of the one, and the reformation of the other. Secondly, if both of them captiuate all humane wisedome to the obedience of Christ, who is the scope of all the Scripture, desiring to knowe, and make knowne nothing but Christ, and the merit of his sufferings. Thirdly, if both of them bring the loue of the Scriptures, as which onely containe all sauing knowledge; admiring Gods infinite wisedome, power, iustice, and mercie, shining out in them, euen as when the people sawe Moses doe that which all the Magicians could not doe, they with Pharaoh acknowledged that that was the finger of God: this is a truth which prevaileth against all the deceits of vaine men, as Moses rodde deuoured all the roddes of the Magicians. Lastly, if both of them teach and heare, not onely to knowe or make knowne, but with purpose to bring things deliuered into practise: of which thing many are agreed; if they could conclude of the time of their obedience as well as Dauid did, Psal. 119.60. I made hast, and delaied not to keepe thy commandements.

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Conditions required hereunto.
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Vers. 2. *That the elder men be sober, honest, discreete, sound in the faith, in loue, and in patience:*

Now the Apostle commeth to direct Titus how to apply his doctrine aptly to the seuerall sexes, ages, and conditions of men. Whence in generall is to be obserued, that

Doctr. Euerie faithfull Minister must fit and apply his doctrine to the seuerall ages, conditions, and occasions of his people, that euerie man and woman, young and olde, superiour and inferiour may knowe not only what is lawfull, but what is most expedient and beseeming our age, place, and condition of life. It is true that all vertues in generall are commanded, as all vices in generall are forbidden to all persons, of what sexe or estate soeuer: yet there be some speciall vertues, which are more shining ornaments in some age and condition then others: as in young men staidnesse and discretion, are speciall beauties; but are not (if wanting) such blemishes in their yeares, as in olde men, because of their obseruation and experience. So there be some speciall vices (though all are to striue against all) which are fouler spots and staines to some age then to other: and some to which men and women are more subiect by reason of their age or sexe: as youth to headines and rashnesse; old age to teastinesse, frowardnes, couetousnesse, &c. women to curiositie, loquacitie, &c. against all which, the man of God must in speciall furnish and arme his

Wholsome doctrine must be applied to seuerall ages and conditions of men.

340 people; instantly striuing to roote out such noysome weedes as of their owne accord appeare out of the earthie hearts of men; as also to plant the contrarie graces in their stead. Examples of this practise we meete withall euerie where in the Epistles. Paul in diuerse of his Epistles, as to the Colossians, but especially to the Ephesians, describeth in particular the duties of wiues, husbands, children, fathers, seruants, masters: see chap. 5. 22. Peter in the 2. and 3. chapters, is as large in the distinct offices of subiects, wiues, husbands, seruants: And from this practise the Apostle Iohn dissenteth not, 1. Ioh. 2. 12. where he giueth his reasons, why he writeth to fathers, to babes, to old men, and to yong men. Besides these examples, are sundrie waightie reasons to enforce the doctrine: As first, the faithfulnesse of a wise steward herein appeareth, namely, in distributing to euerie one of his Masters family, their *owne portion* of meat in due season, Luk. 12. 42. Secondly, to this purpose is the word fitted, to make euerie man readie and absolute to euerie good worke, and thus the wisedome of God is made to shine to all eyes, who can behold such a perfect rule of direction in faith and manners. Thirdly, well knewe our Apostle with other the men of God, that generall doctrines (though neuer so wholesome) little preuaile, are but cold, and touch not men to the quicke, without particular application to their seuerall necessities: till Peter come to say; *you haue crucified* the Lord of glorie, we read of no pricking of their hearts.

It is the learned tongue that can doe this.

Vse. 1. This dutie requireth also a man of vnderstanding, an Ezra, a prompt scribe, a learned tongue; not any bare reader, no nor euery preacher attaineth to this high point of wisedome; not bosome sermons, nor euery learned discourse reacheth vnto it. If he must be a learned Physitian, that must first finde out the disease, and then apply a fit remedie to the same: he must be much more learned then he, and one acquainted with more rare secrets of simples that growe from heauen, who can here minister to euerie soule according to the estate of it, which is farre more hidde then that of the bodie; as to the wearie soule a seasonable word; and to the secure heart, the iust weight of terror and threatening. Besides, who seeth not that this verie dutie requireth no flatterers, no selfe-seekers, no time seruers? but men of courage, bold through God to apply his word to all conditions of men, high as well as lowe, rich as poore, not healing the hurt of great ones with sweete words, nor respecting persons no more then the Lord himselfe doth, whose word it is; but binding euen kings in chains, and nobles in fetters, as Nathan did Dauid, *Thou art the man:* For if the word hath plainely described euerie mans dutie, then the dispensers of it must faithfully deliuer out the same.

1 Secondly, hearers must hence learne: 1. to be subiect to the doctrine

deli-

delliuered in the miniſterie, be they old or young, rich or poore, one or other, muſt yeeld obedience vnto it. For ſeeing the Scripture is furniſhed to teach all men all their duties, and the miniſterie ordained by God to diſcouer the wiſedome of God; olde men muſt not diſdaine to ſit downe at Chriſts feete; nor young men to learne how to redreſſe their waies; nor the rich to become rich in God, nor the poore to become poore in ſpirit, nor the maſter to acknowledge a maſter in heauen, nor the ſeruant to become the ſeruant of Chriſt. 2. To deſire fit inſtruction in the miniſterie, and come to vs as the people, Publicans, ſoldiers, to Iohn, *Maſter, what ſhall we doe?* See Acts 2.37. and 16.30. 3. To praie that we may deliuer fit doctrine, Eph. 6, 19. *and for me, that vtterance may be giuen to ſpeake* as I ought. No man but would deſire and call for a fit plaiſter or potion for his bodie: but when we labour againſt mens particular ſinnes directly, and ſpeake aptly to their conſciences, like vnrulie and inconſiderate patients, they fret and ſtorme, if we come any thing neere the quicke of their galled conſciences. No man but in trouble of ſpirit, or terrour of conſcience, would heare from vs words of comfort: but there is a deale of proud fleſh, which would vnremooued for euer hinder their ſound cure, which when it is conſumed, we are readie to ſupple with words as ſoft as oyle: but till then men muſt pray for wiſedome to daunce to our pipe: and as we muſt ſet our ſelues againſt the ſinnes of all ages, and callings, ſo muſt they themſelues againſt their owne ſinnes. 4. Whereas many thinke that thoſe ſinnes are leaſt to be ſtriuen againſt, which are incident to the age or ſexe: and that we lay intollerable yokes on youth, which muſt haue the ſwinge: and for olde men becauſe their age carrieth them to teaſtineſſe and frowardnes, therefore they may better be forborne; theſe may hence ſee their error: neither is this any other then to ſtrengthen the hands of ſinners, and a giuing of ſcope to natural corruption. If men indeede were ſo humbled as that they were readie to deſpaire, becauſe they cannot ouercome ſuch corruptions, then might we ſay, that no temptation hath befallen them but ſuch as goeth ouer the common nature; but otherwiſe to plead for any libertie in excuſing ſinne, is an hardening of the heart, and a backebyas to repentance.

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2 1 Col. 16. 2 Act. 11. 29

Luk. 3. 10. 11. 3c

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The elder men]

Doctr. Our Apoſtle exempteth not old men from beeing ſubiect to the doctrine of God, becauſe of their age: but rather ſendeth them firſt to ſchoole, notwithſtanding all that knowledge and experience which they might pretend, 1. Ioh. 2. 13. For Gods ſchoole is as well for olde as for young, in which men are not onely to be initiated in the principles of religion, but alſo to be lead forward vnto perfection of wiſedome: and ſeeing no man can attaine in this life vnto perfection, therefore euerie

No man in this life can come to that pillar on which he may write, Ne plus vltra.

342 Old men must first be taught their duty, why.

man is still to presse forward, and to waxe old daily learning something. And there is great reason that as old men must first be instructed by Titus, so they should be the first in learning their dutie. Seeing, First, in regard of example, for their presidence preuaileth much, and would be a great inducement to the younger, who neede all incouragements in the wayes of God: which example not beeing generall giuen by our elder men, besides that they entangle themselues in the sinnes of the younger, we cannot maruaile at the licentiousnes of our youth. Secondly, the honour of their age, yea the ornament and crowne of their yeares is, to be found in the wayes of righteousnesse: that is, in a life lead holily, and iustly, which two can neuer be found, but in a heart submitted to the word of God the rule of both. The want of this crowne maketh much olde age burdensome, dishonourable, and old men to liue euen *vndesired*, because they are not onely euerie way vnprofitable, but hurtfull and graceless; not onely old stockes fruitlesse in their age, but withered and keeping the ground barren also. Thirdly, whereas old men are delighted with relations of idle antiquities, and things formerly passed as long as they can recall, the holy Ghost recalleth them from such vnfruitfull spending their time: and sheweth them that Christ and his doctrine both of them beeing from the *beginning*, are most auncient, and consequently the knowledge and remembrance of him, is a matter best beseeming them: to haue their senses and tongues exercised herein should bee the delight of their age, to be conuersant in the holy exercises which witnesse of him, should be their chiefe busines: as old Annah went not out of the Temple, and olde Simeon waited there to see his saluation. Fourthly, their time by the course of nature cannot be long to fit themselues to heaven, and therefore they had not neede slacke any opportunitie which might hast them thither: they by reason of their time should see saluation nearer then when they first beleeued; and imitating naturall motion in grace, become more violent towards the center: they ought to haue experience of the sweetenesse of the Lords yoke, and shewe all chearefulnes in well doing while they abide in the flesh: they should forecast to leaue a sweete sent behind them of a religious carriage toward God in all the duties of pietie, and of a louing carriage towards all men.

1 Prou. 16. 31.

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1. Ioh. 2. 14.

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Old men must lay aside 1. frowardnes.

Vse. 1. This condemneth the frowardnesse of many of the elder sort, who although they neuer learned to knowe Christ, and the way of life when they were yong; yet are neither afraid nor ashamed to say that they are now too *olde to learne* him; the which speach bewraieth that as yet they neuer learned him aright, as also that they are verie farre from saluation; for whosoeuer is too olde to learne the meanes, is too olde also

to attaine the ende: beſides the extreame follie of ſuch an vngodly profeſſion: for would the oldeſt man that can be, ſent on a iourney in a way both vnknowne to him, and not eaſie to be found or held, ſo ſillily reaſon with himſelfe; I will right forward, I neuer came this way before, neither doe I knowe it; but I will neuer aske of it, for I am too olde now to learne it: and yet thus madde are olde men in the matters of God and his kingdome. Others would faine learne but not of young men, this ſtandeth not with their grauitie. But howſoeuer maturitie of yeares is not to be neglected in a miniſter, ſeeing that in the ordinarie courſe it carieth with it ripenes of iudgement; yet Gods grace in youth muſt not be deſpiſed, 1. Tim. 4. 12. *Let no man deſpiſe thy youth:* and who is commanded here to teach olde men, but Titus a young man? As for that place, 2. Tim. 3. 6. a miniſter muſt not be a young ſcholler, it is not meant of one young in yeares, but young in faith, one lately conuerted to the Chriſtian faith, and as it were a tender and young plant in Chriſtianitie.

Paul ſaith not νεον, but νεοφυτον.

2. Let this mooue our elder ſort to lay aſide the worldly wiſedome and experience, and take out that point of wiſedome to ſit downe at Chriſts feete, and be readie to be taught in the waies of God. By which meanes how might the younger be prouoked to take vp into their affection and practiſe the loue of the truth and the feare of God? how exceedingly might they helpe forward the miniſterie in all ſorts? whereas it is the greateſt ſtoppe it findeth, and the greateſt toyle we meete with to bring old men to leaue their old courſes; who are like drawn veſſels, in whom is nothing left, but lees and dregges of ignorance, looſeneſſe, ſecuritie, in which with other old courſes, they are determined euen to rot away. What a number of olde men be there, who are but children, not in yeares, but in vnderſtanding, in knowledge, in expetience of the things of God; in reſpect of which, we cannot ſay they are twiſe children, for in truth they were neuer other, they neuer came out of this their infancie and childiſhnes. The exhortation is more neceſſarie, then it is commonly taken for: when as we may meete with ſome old men and women towards 60. yeares, if not aboue, of whom one cannot tell that euer he heard of Chriſt: an other cannot tell whether Chriſt be in heauen or in earth: a third cannot be perſwaded that he is a ſinner: all which I ſpeake of my owne experience and triall; and yet theſe liue in our Chriſtian commonwealth, and perhaps vnder preaching Miniſters, in whome is farre leſſe ſence of God and religion, then in the verie heathen themſelues. Oh, but theſe you wil ſay are outcaſt people, and the vileſt of men, and they are but fewe. But what a great ſinne and ſhame is it, that any ſhould be ſo ſuffered to liue out of all ranke of Chriſtianitie, in dayes of

2. Worldly wiſdome.

344 ſuch grace and knowledge? But there are an other ſort to which multitudes and millions cleaue, that are ſcarſe one good ſteppe before the former, and theſe are ſuch as make a ſhewe of knowledge, and often frequent the meanes, and by often ſitting in this ſunne are a little outwardly coloured: but yet cannot giue a reaſon of the faith that is in them, to their owne or others comfort, no more then the former. Vrge them, they can tell you they meane well, and haue good hearts; but indeede they know not what they meane, and *without knowledge*, ſaith Salomon, *the minde is not good*: the which ignorance is ſo much the more damable, by how much it is wilfull and affected: Ioh. 15. 22. *If I had not come and ſpoken, they had had no ſinne: but now haue they no cloake for their ſinne.*

Sober,] Now the things which the elder ſort muſt learne, are not ſo much handled as named: and they are of two ſorts, the former which beſeeme them as they are old men: and theſe are three, the firſt of which is *ſobrietie*, or watchfulnes, which properly reſpecteth things without them, as meate, drinke, &c. the two latter reſpect their own perſons: the former of which is *grauitie* or honeſtie, which requireth ſeemlines in the outward habit, ſpeach, geſture, manners, and behauiour: the latter is *wiſedome*, or diſcretion, which reſtraineth the more inward concupiſcences, luſts, and deſires of the heart. The ſecond ſort of vertues are ſuch as are commended vnto them, as they are ancient Chriſtians, and theſe be three alſo; 1. ſoundnes in faith, whereby duties are acceptably performed towards God. 2. ſoundnes in loue, which looketh to all the duties of the ſecond table. 3. ſoundnes in patience, which is as ſalt to ſeaſon and preſerue both, without which they could not but quickly waxe weary of well doing. Thus ought old men to be qualified, not only as thoſe who haue attained to ripenes in yeares, but as ſuch who alſo haue ſtriuen to ſome ripenes in Chriſtianitie, expreſſed in the practiſe of theſe three vertues.

In the firſt precept of ſobrietie, older perſons are enioyned to watch againſt the immoderate vſe of meate and drinke eſpecially, and in the vſe of theſe (wine and ſtrong drinke eſpecially) to moderate themſelues within the confines, and precincts of ſobrietie. And there is great reaſon of this precept, for this age beeing full of infirmitie, a cold, and drie age, is more deſirous to ſtrengthen, warme, and moyſten it ſelfe with wine and ſtrong drinke; and without great watchfulnes eaſily ouerſhooteth it ſelfe; inſomuch as the word teacheth how ſome of the holieſt of their age, haue beene foyled and mocked hereby; the infirmitie of that age not onely beeing weake to reſiſt, but prone to betray and deliuer them vp vnto the temptation: as Lot, Noah: and this ſeemeth to be one reaſon,

why

why in the next verſe alſo the older women are forbidden to be giuen to wine. And the more cautelous ought the elder men to be herein,

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Sobrietie eſpecially commended to elder men. Why.

1. Becauſe it were a great ſhame for them that haue liued ſo long, and all this while haue not learned to vſe the creatures aright; hardly can they be reputed Chriſtians, who for Chriſt will not forgoe their luſts. 2. They ought by their example and counſell prouoke, and direct others vnto all ſobrietie; and how abſurd and wicked were it in them by their improuidence and looſeneſſe, to embolden and encourage others vnto ſinne? and beſides, expoſe, vncouer, and laie open themſelues to be derided by others farre their inferiours: with which reproach this ſinne was puniſhed, euen in Noah himſelfe. 3. They haue but a little time to watch in, and their maſter is euen at their doore, their ſunne is a ſetting, and they muſt therefore beware the more, leaſt hereby they bring their ſoules vpon a ſlumber: for as ſobrietie and watchfulnes are ioyned together, as mutuall ſupporters each of other, 1. Pet. 5. 8. ſo are drunkennes and ſleeping, 1. Theſſ. 6. 7. making the day of generall or particular iudgement come vnawares, as it doth to ſuch as are in the night. 4. They haue but a little time to doe good in, and ought to preſerue themſelues in a fitneſſe to doe good; both to gouerne their owne liues, their owne families, and other men, if they be called thereto: whereas the looſing of themſelues to this ſinne, brings forgetfulnes of all dutie, abuſe of his place, and woe vpon all that are committed to his gouernment: beſides, it openeth a doore, and is as a fruitfull ſoyle and ſeaſon to many other ſinnes: it is an euill which goeth not alone, it was accompained with inceſt, euen in Lot himſelfe. 5. They haue but a while to ſtriue againſt temptation, which becauſe the Deuil knoweth, he more mightily aſſaileth them: both which things ſeeing the Lord hath diſcouered vnto them, they ought ſo much the more to *watch vnto ſobrietie*, according to the counſell of the Apoſtle, 1. Pet. 5. 8. Oh that our old men would be perſwaded thus to number their daies, that their hearts might be applied vnto wiſedome; and mooued to beware of ſhipwracke in their hauen; and prouoked to watch but one howre longer with Chriſt, and ſo to finiſh their welfare for euer. Let them beare that ſpeach in minde, Care a while, and euer ſafe.

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Graue,] The word ſignifieth a ſeemely, modeſt, and gracious carriage, oppoſed to all lightneſſe, vanitie, or viciouſnes in geſture, ſpeach, apparrell, countenance, deeds, or conuerſation: and is a generall vertue befitting euery age, and euery vocation and condition of life: and not appropriated to any one calling or condition more then other: required in the Miniſter, 1. Tim. 3. 8. in his wife, verſ. 11. and in eue-

346 ry priuate man, 1. Tim. 2. 1. But yet the older ſort, in all eſtates, ought aboue other to carrie a conſtant comlines, and graue authoritie, yea a fatherly kind of reuerent behauiour: that the grauitie of their manners, may be ſutable to the grauitie of their yeares; yea and may adorne their age: beeing as farre from the lightneſſe of youth in their whole conuerſation, as they haue paſſed it in the number of their daies.

Elder men muſt carie a ſeemely grauitie thorough their courſe. Reaſ. Alia ætas alios mores poſtulat.

Reaſons hereof are, 1. God hath honoured them, and put dignitie vpon them, by reaſon of their yeares: giuing them in the fifth commandement the name and honour of *fathers*, for the loue, and reuerence which by their graue and worthy carriage, is due to them from their inferiours: and Leuit. 19. 32. *Thou ſhalt riſe vp before the hoarehead, and honour the perſon of the old man.* Now ſeeing God hath bound the younger to honour the elder; he hath alſo bound the older, to maintaine their honour and reuerence, by a reuerent and Chriſtian conuerſation: *for honour is vnſeemely for a foole*, Prov. 26. 1. 2. They are to inſtruct and admoniſh others of their dutie, and of their faylings; and thus ought to become *eyes to the blinde, and feete to the lame:* and the younger ſort are to *heare* and *waite*, holding *their tongue at their counſell.* Now let the aduiſe, admonition, or counſell be neuer ſo iuſt, wholſome, experienced; yet it cannot chuſe but looſe all the authoritie, and credit of it, if the conuerſation of a man be vaine, light, youthfull, or any way vnſeemely: ſo as they who faile from this precept, diſable themſelues from performance of ſo neceſſarie a dutie. 3. Too common a thing it is in our corruption, to leſſen in our hearts the due reckoning and eſtimation of the aged, who haue paſſed their prime, and (as we falſely ſay) their beſt daies; the prouerb is true, we adore the ſunne riſing, but contemne it ſetting. Hence Salomon obſerued, (as we alſo may behold) all the liuing with the ſecond child: that is, the Prince apparant, which was to raigne after his fathers deceaſe; or in great families, the heires and yong maſters, who are duly obſerued and flattered by all the ſeruants. Now if the older ſort would prouide againſt the contempt of that age, it muſt be by ſuch a ſeemely grauitie, as may daſh lightnes euen with the preſence: ſo did Iob, 29. 8. *The young men ſaw me, and hid themſelues, the aged aroſe and ſtood vp.*

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Iob 25. 15. 21.

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The which conſideration, as it teacheth how to reteine the honour and crowne of age: ſo alſo when men faile of that due regard their yeares ſeeme to call for; that they are not (as moſt old men do) to laie all the blame vpon the inſolencie of youth, as not trained to better manners: but to examine how their owne footeſteps haue beene directed: and whether they haue not let fall the crown of their age, which is the grace and grauitie of it: and in a word, wherein and how farre, they

haue

haue failed. The Heathen could ſay, that the way to Honours Temple, laie by Vertues houſe: and it is iuſt with the Lord, that with the vile ſhould be reproach, ſo as the baſe often riſe vp againſt the honourable, and children can ſcorne the aged, in whoſe words, behauiours, and actions, any vnſeemely lightneſſe hath bewrayed and diſcouered it ſelfe.

Diſcreete,] or moderate. The vertue was formerly required in the Miniſter, cap. 1. 7. and after in women, cap. 2. 4. and in young men, verſ. 6. which word, becauſe it principally intendeth a moderation of all fleſhly concupiſcences, and deſires; as alſo extendeth it ſelfe to all the parts of the life, requiring that all the affections, ſpeaches, and actions, be caried leuell, not according to the ſtrength of will, or paſſion; but according to the rule of prudence; both in forbearing that which is euill, and vnſeemely; as alſo in chuſing and practiſing that which is good and decent: therefore the older ſort eſpecially ſhould become ſingular patterns, & examples of moderation; both in the ſubduing and extinguiſhing all rebellious motions, affections, paſtimes, and perturbations; as alſo in preſeruing in them a wiſe and vigilant care, that their mindes may be kept in ſuch temper, as becommeth ſobrietie, and Chriſtianitie: and theſe not of ordinarie men, but ſuch as may bewtifie this age, which euen of it ſelfe is in part diſpoſed hereunto: as that holy man obſerued, *among the ancient is wiſedome, and in the length of daies, is vnderſtanding.*

Moderation of luſts and paſſions is a moſt ſeemely grace in an old man.

Iob 12. 12.

Reaſ. 1. Vnchaſt deſires are foule ſpottes in euerie age, but in olde age moſt of all. How monſtrous were it for olde men to watch the twilight, to haue eyes full of adulterie, to haue their mouthes filled with foule and rotten communication, to be drunke with wine vnto exceſſe? how exceeding odious were theſe things in them, aboue younger perſons? who if they ſhould fall into ſuch miſdemeanours, ſome more excuſes might be pretended? for they might be forced by headſtrength of paſſion, and perturbation, but theſe ſeeme rather to force themſelues, and ſinne of election, as ſuch who willingly leaue not ſuch ſinnes as haue almoſt left them; nay who rather ſtrengthen their mindes to ſuch luſts, as to which their bodies are broken and decaied: and thruſt themſelues vnder the power of ſuch lewde Maſters, from whome a man would haue thought, they ſhould long before haue parted as free men. 2. Olde age is an age which ought to be dedicated to the minde, meditation, counſel; ought to be taken vp with more ſeemely delights and deſires, euen ſuch as are ſpirituall and heauenly; ought to watch againſt ſuch luſts as preſſe downe, that the aged man may ſerue the Lord with more libertie and chereſulnes, and intend the ſtraightning of all reckonings betweeen

God

348 God and them, and ſo the finiſhing vp of their ſaluation with feare and trembling; for if euerie Chriſtian ought to haue his conuerſation in heauen, much more ſuch as haue one foote in the graue, and haſten vnto the earth.

Vſe. This precept iuſtly reprehendeth many of our elder ſort, whoſe bones ſeeme ſtill to poſſeſſe the ſinnes of their youth; as if they were minded not to lay downe their luſts, but in the ſame graue where themſelues meane to lie; without all care of beautifying their gray haires with this grace of diſcreete moderation; but in all their words and behauiours remaine as vaine, light, fooliſh, without ſauour of grace, as euer they were in their warmeſt blood; that euen as all the dregges are ſetled in the bottome of a veſſell, ſo their courſes are filled with teſtineſſe, haſtineſſe, and vnaduiſed frowardnes: their conuerſation blotted with baſe couetouſneſſe, as if they were to liue ouer their yeares againe, their minds no leſſe bending towards the earth then their bodies; and though they can ſcarſe goe vp and down in the world, yet for moſt part are they more drowned in wordly affaires, then when they were in their moſt conſtant eſtate. In a word, blackeamoores were they young, and now their skins are not changed, the crimſon tincture of their ſinne cannot yet be waſhed, nor they in their age breake through the ſnares wherewith Satan held them in their youth; but the ſinner of an hundreth yeare olde goeth on to puniſhment. And here let none thinke, that any dotage or paſſionate affections may be excuſed by reaſon of the age, nay rather euery ſuch breaking out is here doubled, for an olde man eſpecially ſhould be diſcreete, and the diſcretion of a man moderateth all paſſions. Let *Barzillai* be an example to all olde men, who beeing ſollicited to embrace courtly delights, he refuſeth all ſuch profers, and ſetteth his minde vpon his owne death, in his owne citie.

2. Sam. 19. 35. 37.

Sound in faith,] Now followe thoſe three vertues which are requiſite in olde men, as they are auncient Chriſtians. The firſt of which is *ſoundneſſe of faith*, in which three things are to be conſidered. 1. What ſoundnes of faith is. 2. Why it is commended in ſpeciall to olde men, ſeeing euerie Chriſtian muſt haue it. 3. The dutie which hence is to be learned.

1. Tim. 1. 5. πίστις ἀνυπόκριτος.

For the firſt: Soundneſſe of faith ſtandeth in two things. 1. when faith is ſound in the qualitie, that is, ſincere, not deceitfull, not hypocriticall. 2. when it is ſound in the degree of it, not a ſhaking reede, but growne vp from the infancie vnto ſome ſtrength and ſtature. Now vnto both theſe is required that faith be ſound, 1. in the ground of it. 2. in the obiect. 3. in the worke of it. 4. in the fruits iſſuing from it: in any of which if it faile it is vnſound, vnlaſting.

Soundnes of faith ſtandeth in 4. things.

1 Ground.

First, the *ground* of sound faith, is a sufficient measure of knowledge of the things of God reuealed in the word, in a sound and incorrupted iudgement: for so the Apostle affirmeth, Rom. 10. 14. that for the working of faith, there must be the interpreting and deliuering of doctrine out of the word, and an attentiue hearing and vnderstanding of it, whereby after a sort the sonne of man is lifted vp that we may beleeue, Ioh. 3. 14. Now euerie degree of knowledge and measure of vnderstanding, is not a sufficient ground of sound faith; but such a measure as is able to discerne betweene things that differ: for how can children in knowledge be grown men in the faith? or how can any come to that ripe age of faith here meant, but such as through long custome, haue their senses exercised to discerne both good and euill? This must be then such a knowledge as enableth a man both to maintaine the truth, and convince the gainsayers; and so hold his owne comfort by distinct, and particular, yea some depth of knowledge; without which so farre he shall be from soundnes, as that he shall be dangerously carried with euerie winde of doctrine. There is a *fulnesse of knowledge*, which the Apostle commendeth in the Romanes, and this is a notable fit ground for this soundnesse of faith. Hence it followeth, that all that implicite faith of the laie Papists, folded vp in an idle fancie without knowledge, is vnsound and vngrounded: for can any but a Papist, beleeue he knowes not what?

Heb. 5. 14.

Rom. 15. 14.

2 Obiect.

Secondly, the *obiect* of a sound faith more generall, is the whole word of God, from which faith can no more be seuered, then the beames from the sunne: but more specially the porper obiect is the couenant of grace in Christ: yea Christ himselfe, together with all his merits; and all the promises of mercie freely propounded in the Gospel; which is therefore called *the word of faith*. Hence all Popish faith is here prooued againe vnsound, because it is corrupt in the obiect: leaning it selfe in stead of the word, vpon canons, councells, traditions, vnwritten decrees: as also expecting saluation without the free couenant of grace, by the merit of workes; whereas in iustification before God, all workes, all boasting, are excluded, Rom. 3. 27. and 4. 24.

Rom. 10. 8.

3 Worke.

Thirdly, the *worke* of a sound faith is twofold. 1. *assent*. 2. *application*. The former is a certeine and firme *assent*, whereby we set a seale vnto all the promises of the Gospel, as most sure and certaine; holding euen an Angel accursed that should bring any other doctrine: and keeping *sure the profession of our hope without wauering in full assurance* of vnderstanding. For faith is no opinion or fancie, but hath in it a certaintie arising from the stedfastnes of the promise, and word of God. Hence are all such exhortations, as that, 1. Cor. 16. 13. *Stand fast in the faith*. The latter worke of faith is *application*, whereby a man not one-

Heb. 3. 14. Coloss. 2. 23.

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350 ly assenteth that all the couenant of grace is true in it selfe, but also that it is true vnto him; who therefore resteth and leaneth vpon it for his owne saluation, beeing assured so vndoubtedly at one time or other of his saluation, as if he were alreadie gathered vp among the Saints. And this hand thus laying on Christ vnto righteousnes, and applying Christ with his merits vnto ones selfe in particular to saluation, is the forme of faith, or rather faith it selfe formed, and not any workes or charitie, as Papists fondly dreame. And that this certaintie is of the nature of sound faith appeareth, because that modest, but graceles vncertaintie and doubting of the Popish doctrine, is opposed vnto faith, and made a fruit of vnbeleefe, Matth. 14. 31. *Oh thou of little faith, why doubtedst thou?* of Abraham is said, Rom. 4. that *he doubted not*, nor reasoned with himselfe, but was strengthned in faith, beeing *fully assured*. And what other reason is giuen, why the inheritance was not giuen by the law, which was impossible to be kept: but by the promises of grace, but that the promise *might be sure to all the seede*? Rom. 4. 16. Or how could our peace with God continue our comfort, or last with vs, if we had no assurance of it, but still doubted of his loue?

Let vs therefore alwaies take notice of this especiall worke of sound faith, which maketh the heart able to say with Iob, *I know my Redeemer liueth:* and with Paul, *who died for me, and gaue himselfe for mee.* Gal. 2. 20. Neither must the godly refuse to subscribe to the truth of this doctrine, because they neuer finde such constant and full assurance, which is not mooued with some doubting, and sometime exceedingly ouercast with grudgings of vnbeleefe, for by this reason they might aswell conclude that they neuer had faith: and it is no meruaile if faith and doubting be in one man, seeing they rise from two diuerse, yea contrarie principles, which cannot but be found in the best, euen spirit and flesh. If thou lookest by the eye of flesh, thou canst not but doubt of the truth of the promises, at least to thy selfe, in whom so little good appeareth: but open the eye of thy faith, which at length seeth clearely the saluation of God, chaseth away clouds of doubts and distrust, and giueth glorie vnto God. As he therefore that would deeme the orbe of the sunne to be greater then the earth, must deny his sence and yeeld to reason: so must the beleeuer renounce both sence and reason, and liue by his faith.

4 Fruits. Fourthly, the *fruits* of a sound faith are, 1. *Inward:* and these are all the parts of renewed holines in the soule, which cannot but accompany it: 2. Pet. 1. 5. 6. Ioyne with *faith vertue, &c.* for it worketh a through change in the whole man, by *purifying the heart*, inspiring a new spirituall life, raysing from dead workes, and causing to grow vp in holines

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and in the feare of God. It is as the heat in the bodie, the fountaine of life and heate, and as the roote of a tree, affording life, ſappe, and quickning of grace to all the the parts of obedience, without which it is impoſſible to pleaſe God in any thing. 2. *Outward:* ſuch as are the true loue of God and man. For as it maketh vs the ſonnes of God, ſo it cauſeth vs to carie our ſelues as children, deſirous to pleaſe our Father in all things, to performe vnto him all the parts of his worſhip publike, and priuate, to loue his word, to confeſſe his truth, though with the loſſe of our liues, to thinke of him, to ſpeake of him, to delight in his preſence and fellowſhip, and giue vp our ſelues wholly to obey him in his commandements and corrections. Againe, it maketh vs to loue Gods image in our brethren, and out of this loue iſſueth a deſire and endeauour to helpe them heauenward, and care to performe all other offices of loue towards their outward man, their perſons, their liues, their goods, their names, &c. Theſe are the bleſſed fruits of that faith which is vnfained, 1. Tim. 1. 5. which *worketh by loue*, Gal. 5. 6. And thus haue we ſhewed the firſt point, wherein the nature of ſound faith ſtandeth. 351

The ſecond point is, why ſoundnes of faith is required rather of old men, beeing a grace which euery one, young aſwell as old, muſt ſtriue vnto? *Anſw.* 1. Becauſe they haue had the vſe of the word longer, and therefore their profit ſhould be anſwerable to their meanes; neither is this aſſurance and ſoundnes of faith attained at the firſt, but ariſeth vpon a grounded knowledge, which for moſt part is not to be found in the younger ſort. Secondly, old men, which ought to be auncients in profeſſion, and ſo haue more experience of Gods waies and working, ſhould ſhew forth the power of faith vnto others: and therein become as cleare patternes and preſidents vnto them, and therefore whereas a leſſer meaſure may be accepted in the younger; yet for theſe to yeeld to doubting, to wauer in the truth, to be corrupt in iudgement, to ſticke in extremitie, or faint in affliction, is a greater ſinne and more hatefull vnto God, who more ſeuerely correcteth it in old men, who ſhould be leaders vnto others, yea although they be deare otherwiſe vnto him. Moſes himſelfe, if by doubting he ſhall diſhonour God, ſhall be barred the good land for it. Thirdly, their age and experience in all meetings, muſt haue the honour and place of ſpeach, when the younger ſort muſt either ſit ſilent, or with Elihu ſpeake in their turne when they haue done: of them the younger expect ſolution of doubts, and difficulties, counſell in caſes of conſcience, and wiſe aduiſe out of their experience. Now if they ſhould be tainted with falſe opinions and dotages, or ſhake as reeds in the doctrine of faith and truth, they cannot but become hurtfull, and vnprofitable vnto ſuch, whoſe eyes are vpon them, when they ſee

Soundnes of faith eſpecially required of old men. Why.

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352 them as inconstant in the faith, and as subiect to wauer and reele as thē-
selues, who in comparison are but newly planted. 4. Their bodies & out-
4 ward man waxeth weak, and beginneth to faile, and therefore they had
more need labour for strength and soundnes in the inner man; which is a
reason not to be neglected, as presently we shall see.

Vse. All these reasons are direct against such as plead, that their years
comming on them, they cannot conceiue, nor learne, nor remember, nor
profit in religion as they are vrged in the ministerie; their sences inward
and outward serue them not, their vigour and quicknes is gone: but it
is good for them to consider the hand of God vpon Zacharie, Luk. 1.
18. for making his age a meanes to weaken his faith, though in a farre
more difficult case. Doth not our Apostle here vrge it as a cheife argu-
ment, that because they are old, therefore they must the rather be furni-
shed with grace of knowledge, memorie, zeale, faith, loue, and patience?
and shall it goe for a good plea, that because they are old, therefore they
shall be excused, if they cannot attaine vnto these, nor greatly force af-
ter them? what a shame was it for Nicodemus beeing an auncient and
Ruler in Israel, to be ignorant in the point of regeneration, and there-
fore Christ reproued him, Ioh. 3. And that was the sinne of the He-
Heb. 5. 12. brews, when *as for their time* they ought to haue bin teachers, they were
to seek in the principles of religion; and were babes needing milke;
such is the sinne of babish old men, olde in yeares, children in vnderstan-
ding.

Doctr. The third point, is the lesson which hence we are to learne; namely,
Euery man must make vp decay of nature with soūdnes of grace. that euerie man must labour to recompence the decaie of nature, with
increase of grace; the weakenes of the bodie, with soundnesse of minde;
the failing of the outward man, with the fortifying of the inward. The
Eccles. 12. 1. wiseman wisheth timly to prepare against the inconueniences of old age,
with the remembrance of God in the youth: how much more should
olde men in the midst of their ruines and decaies, by this meanes re-
paire and fortifie themselues? And the counsell is generall, that if the
2. Cor. 4. 16. outward man perish, care must be had, that the *inward be daily re-*
newed.

Reas. 1. It is made a note of a true member of the Church, to be
more fresh, flourishing, and fruitfull in his age: when other men lan-
guish, decay, and are daily enfeebled, these trees of righteousnesse re-
ceiue new vigour and strength, not to flourish onely, but to be more
fruitfull then euer. And whereas amongst men, those that see olde and
decrepite age for want of naturall heate and moisture shriule and die a-
way; yet euen these same beeing true members of the Church, hauing
once the life of the Sonne of God breathed into their soules, are neuer

after-

afterwards deſtitute of radicall heate and moyſture: but renew their age as the eagle, and with their daies their ſtrength. For Chriſt is that Sunne of righteouſneſſe, who once riſing vpon a ſoule, is ſo farre from ſetting againe, that he is ſtill riſing euen vnto the perfect day of it; and therefore neceſſarily ſupplieth it with moyſture and heate of grace. And the promiſe is, that thoſe that *waite vpon the Lord, ſhall renew their ſtrength, they ſhall lift vp their wings, as the Eagles, they ſhall runne and not be weary, they ſhall walke and not waxe faint.* 353 Iſa. 40. 31.

Secondly, The comfort of old age dependeth hereupon, the tedious and diſeaſed daies of which, whoſoeuer would comfortably paſſe, they muſt prouide themſelues of this ſupplie. For who is it, that can ſay he hath pleaſure in thoſe daies, when for the darknes and miſerie of them, the ſunne, and the moone, and the ſtarres ſeeme to fall from heauen; vnto whom Chriſt the Sunne of righteouſneſſe hath not riſen; and vnto whoſe heart that *bright morning ſtarre* hath not diſcouered his brightnes? the leaſt beame and glims of whoſe ſauing grace, farre ſurpaſſeth the ſunne in his ſtrength. What comfort can be to him, whoſe ſtrong men that keepe the houſe, that is, whoſe armes tremble for weaknes, and whoſe thighs bow themſelues as too weake to beare the weight of the bodie; vnleſſe the Lords arme and right hand become his ſtrength, and as a ſtaffe to leane vpon? as he was to Dauid, 2. Sam. 22. 19. What ioy remaineth vnto him, whoſe age hath worne away moſt of his ſenſes; that now hath his eyes dim, as Iſaaks; that with Barzillai he cannot diſcerne between good and bad: he hath no taſt in that he eateth and drinketh, he cannot heare any more the voice of ſinging men and women? vnleſſe he hath attained the eyes of faith, to ſee God in Chriſt, and ſo with Simeon he can behold his ſaluation; vnleſſe he find relliſh and taſt in the bread of life, vnleſſe he can heare the ſweet note of Gods ſpirit conſenting with his owne, that he is Gods child, together with that ſweet harmony of a good conſcience kept before God and men in all things, which is heauenly muſick vpon earth? In a word, what ſolace or reioyſing can be to him, who hath one foote in the graue, that ſeeth death ſo neere him, daily threatning him, and no way to eſcape him; vnleſſe herein alſo the ſpirit ſuſtaine his infirmitie, by aſſuring him that Chriſt is his life, who hath bereaued that ſerpent of his ſting, poyſon, and venome; ſo as he ſhall doe him no more harme then helpe him towards his happines? 2 Rev. 2. 28.

Thirdly, why ſhould not we thus prouide againſt that rainie day, and furniſh our ſelues againſt the euill of it? ſeeing the heathen were by nature taught to prouide for themſelues ſuch props of their age, as they thought would moſt beſtead them, both for their vtilitie and delight? 3

there

354. there is no man that finding his eyes decaying, needeth to be vrged to prouide ſpectacles: nor he whoſe loynes faile him, to prepare him a ſtaffe to leane vpon: and much more ſhould grace teach euery Chriſtian, that when with Dauid, through age or otherwiſe, he findeth his fleſh fayling him, and his heart alſo, then to make the Lord his hope, and his portion for euer.

4 Fourthly, the recompence of this dutie is beyond all our thoughts: ſeeing the blindnes of the bodie is made vp by the viſion of the Lord Ieſus, and God the father appeaſed in him; bodily weakeneſſe ſupplyed by ſpirituall ſtrength, corporal death abated, yea exchanged with heauenly life: all which not onely quell the feare of death approaching, but euen whet the deſire of it: For if Simeon ſeeing Chriſt in his armes, praieth for his peaceable departure: If Moſes ſeeing the land of Canaan from the toppe of mount Nebo, could willingly ſubmit himſelfe to die: If the three famous Patriarchs, who neuer ſawe the promiſes accompliſhed to their owne perſons, but a farre off promiſed to their poſteritie, could willingly die in faith: how much more ſhall they be able to wiſh their deſolation, who by the eye of the faith ſhall behold that heauenly Canaan, and that celeſtiall Ieruſalem, of which the other were but darke ſhadowes?

Heb. 11. 13.

Vſe. This doctrine cries ſhame vpon many old men, that are as weake or weaker in ſoule then they be in bodie, farre more blind, more ſtaggering, euery way more ſenſles, more dead: they perceiue their faces and eyes looke drooping to the earth, and yet their ſpirits neuer a whit more lifted vp vnto heauen: they ſee the world forſaking them as not able to cheriſh them any longer; and yet cannot they be drawne to forſake the world: they cannot but behold the earth caſting them off it, and making a way for the next age their poſteritie; and yet they caſt care away, and neuer prouide themſelues of a continued citie. The eie of their bodie ſeeth how they are growne into yeares, and ſtriken in age; but the eye of their mindes ſee not the gray haires here and there vpon them, no more then *Ephraims did.* Euerie man can ſee and ſay they are come euen to the period of their dayes, and yet no man can ſay, they are come to the beginnings of any true grace. Thus although multitude of yeares ſhould teach wiſedome, vnderſtanding, faith, application; yet may young Elihu truely obiect, to the reproach not of a fewe; that olde age is not alwaies wiſe. Further vrging of this point, although carried further in the deliuerie, I purpoſely omit. The Lord graunt all of vs whome it concerneth to learne thus much as is ſaid.

In loue,] This ſecond vertue beſeeming the elder ſort not onely as olde men, but auncient Chriſtians, is brotherly loue, which caſteth eie

vnto

vnto all the duties of the ſecond table, as faith principally to the duties of the former; and moſt fitly ioined with faith, as being the inſeparable companion of it, and ſuch a marke as freeth it from imputation of deadneſſe or vnſoundneſſe. Which vertue is inioyned euerie Chriſtian olde or young; both becauſe it is the *newe commandement of* Chriſt: as alſo a note of a Chriſtian and true diſciple of Chriſt, Ioh. 13.35. and is beſides the bond of vpright dealing in humane ſocietie, without which men were little better then wolues or wilde beaſts. But it is here rather commended to elder men, who in this vertue, as in the former, and following graces, muſt be more *at the laſt, then at the firſt:* and in whome this grace of loue muſt be proportionable vnto their faith: for this may not be an infant, if the former be of riper age; but according to the proportion and growth of faith, muſt *loue abound.* And it muſt be obſerued, that our Apoſtle requireth not the vertue ſimply, or in remiſſe degree, or ſmall meaſure; but *ſoundneſſe in loue*, in ſuch a degree and meaſure as that age ſeemeth of it ſelfe to call for.

Ioh. 13.34. 1. Ioh. 3.23.

Rev. 2.19.

Now if we would knowe wherein the ſoundneſſe of loue conſiſteth, it is then ſound when it hath ſoundneſſe, 1. in the ground. 2. order. 3. ſeate. 4. worke. 5. durance of it.

Soundnes of loue ſtandeth in 5. things.

Firſt, the true ground of all the loue of the creature, is the loue of the Creator; all the loue of man muſt iſſue from the loue of God, and all duties of the ſecond table muſt be performed in the firſt: neither ought any creature to be loued ſo farre as it is an enemie and hateſull to God the creator: Pſal. 139. *I hate the wicked*, that is, ſo farre as wicked, namly, their practiſes, not their perſons.

1. The ground.

Secondly, it muſt be ſound in the order: which will appeare in two rules. 1. it muſt be in the greateſt meaſure where is moſt grace, and ſhew it ſelfe moſt friendly and louing to them that loue, and are the friends of God. It muſt *doe good vnto all, but eſpecially the houſhold of faith.* The Apoſtle commending the loue of the Epheſians, which for the ſoundnes of it he ſawe was praiſe worthie, he hence approoueth it, that it was *towards all Saints:* and hence the Apoſtle Iohn gathereth a note that we are tranſlated from death to life, *if we loue the brethren.* And herein we haue God himſelfe going before vs in example, who reſpected the poore widowe of Sarepta aboue all Iſrael.

2. The order.

Gal. 6.

Eph. 1.15.

Now we ſhall deſcend fitly to this dutie by theſe ſtaires. 1. by louing God ſimply for himſelfe. 2. Chriſt as man, the beloued of God, & the head of his Church. 3. the Church it ſelfe, the bodie of Chriſt receiuing of his fulnes grace for grace: and 4. the particular members muſt riſe vp higher in our affections, as the Lord hath highlier honoured them with grace, and more expreſſely renewed his image vpon them.

356 The ſecond rule for the right order of ſound loue is, that it muſt beginne at home, but may not there determine: the rule of the loue of our neighbour, Chriſt hath made the loue of our ſelues, and as we are to prouide for our owne good firſt, and that according to the wiſedome which the word teacheth; firſt ſeeking the kingdome, the pearle, the treaſure for our ſoules, and then theſe outward things for our outward man; euen ſo are we to deriue this loue in this manner vnto the ſoules and bodies of others, according as they are nearer vs, or further off in the degrees of grace and nature. And here reſpect muſt be had, 1. to thoſe of our own houſe, as to whom we are tyed either by the bond of marriage, who beeing one with vs, haue right to the ſame affection wherewith we loue our ſelues; or of neere blood, as parents, children, or of dutie, as ſeruants: he that careth not for theſe, is worſe then an infidel, and hath denied the faith. 2. He that careth for none but theſe is little better, for if loue bee found within, it will be working outwardly. As 1. to ſuch as are tyed by any bond of blood, or alliance, euen without the family. 2. to ſuch as are in a perpetuall contract of friendſhip with vs, as was betweene Dauid and Ionathan, 2. Sam. 18. 1. and Chriſt had one who aboue the reſt, was called the diſciple *whom Ieſus loued*. 3. it muſt proceed on to ſtrangers as men, and as thoſe that may be heires of the ſame grace of life with vs, yea to the poore as well as to *the rich*, Iam. 2. 8, 9. nay more, to our enemies, Matth. 5. 44. *Loue your enemies*: theſe are the degrees of ſound loue.

3. In the ſeat. Thirdly, this loue muſt be found in the *ſeate* of it, and that muſt be the heart; Rom. 12. 9. *Let loue be without diſſimulation*: it muſt not be hypocritall, from the teeth outward or fawning, but loue muſt come from a *pure heart*: 1. Ioh. 3. 18. *Let vs not loue in word and tongue, but in deede and truth.*

4. In the work. Fourthly, it muſt be found in the *worke* or action of it. 1. in preuenting the euill of the brethren, not *ſuffering men to ſinne*. 2. in procuring their good. The Apoſtle would haue experience of the naturalneſſe of the loue of the Corinths in their bountie and liberalitie towards the Saints in want. For if any haue this worlds good, and ſhutteth his compaſſion from his brothers neede, how dwelleth the loue of God in him?

2. Cor. 8. 8. Iames.

5. In the durance. Fiftly, it muſt be found in the *durance* and laſting of it, Prou. 17. 17. *A friend loueth at all times*: and here trie the ſoundneſſe by theſe notes. 1. If in a milde and iuſt reprehenſion it breaketh not off. 2. If it hold in aduerſitie, *a brother is made for aduerſitie*, ſee Act. 11. 29. 3. If it hold then when iniurie is offered, and occaſions of breaking off, by vnkindneſſe or hard meaſure: 1. Cor. 13. 5. *Loue is not prouoked to anger*, but *ſuffe-*

Charitas quæ deſeri poteſt nunquam vera fuit. Auguſt. ad Iulianum comitem.

reth

reth all things. In these two latter it resembleth Gods loue, which is both constant, and closest to a man in the day of his trouble, neither taketh it the forfeit of our daily prouocations.

Vse. By all this triall, both olde and young may see how farre they are from soundnesse in this grace, contenting themselues euen with a shadowe of it: for the most of mens loue is grounded either vpon receite or hope of benefit, or vpon flesh and fleshly respects, and is not begunne in nor for God, nor knit by the spirit of God: the least part of it is set vpon the Saints that are vpon earth excelling in vertue: it generally determineth it selfe in selfe louing, and selfe seeking, not seeking the things of others, as well as their owne; or not seeking and louing the soules of men, as well as their bodies; or respecting persons, and not embracing the poore as well as the rich; or not blessing their enemies as well as their friends: the most loue of men is a lip-loue, a semblance, a counterfeit, and fruitlesse loue, diuorsed from inward heartie affection: or else a vanishing and flitting loue, flinching in aduersitie when most neede is; and readie vpon the least occasion to be ouercome with euill, and changed into bitter hatred: this crazie loue euerie where argueth a riuen and crackt faith; such counterfeit loue is the daughter of counterfeit faith, and vnsoundnes of loue is a sure token of vnsoundnes of faith, and halting in religion.

In patience:] This third ornament of Christian old age, is fitly by the spirit of God added to the two former, as the preseruatiue of both: most requisite vnto all Christians. For seeing this vertue is nothing else, *but a willing and constant suffering of hard and painefull things, for Christianitie and honesties sake:* and further, that affliction followeth the faithfull, who studie to testifie their loue of God in the loue of man, euen as the shadow followeth the bodie: necessarily must he that would hold out in Christianitie, get this grace to beare off such calamities, as follow vpon the keeping of faith and good conscience. 2. No man can haue either of the former that wanteth this, for these three vertues are like the three graces which goe hand in hand, the former leading the latter, and this last laying hold on both the former: so as if any man would trie the soundnes of the former, he cannot better do it then by the sequele of the latter: the soundnes of faith discouereth it selfe in the soundnes of loue, and the soundnes of loue, in a sound patience: for as sound faith is louing, so sound loue is patient, *and endureth all things*, 1. Cor. 13. 3. Euery Christian must after a speciall manner resemble God herein, who is a God of patience, yea patience it selfe. 4. Euery Christian must not onely possesse his soule by it; but by *faith and patience inherit all the promises of God:* vpholding himselfe in his expecta-

Patience necessarie for euery Christian.

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Heb. 12. 12. and 10. 35.

tion, as the net is vpheld by the corke from sinking.

358 Specially commended to old men. Why.

But it is here especially commended to the practise of old men, for sundrie reasons. 1. Because they of themselues are inclined to frowardnes, waywardnes, and are hard to please: and beeing compassed with so many infirmities as they be (the age it selfe beeing a continuall disease) were they not supported by Christian patience, they might easily fall from their ground, giue place to the grudgings of murmuring against God, impatience of their weake and wearie condition, and so staine their profession, and make their liues more burthensome to themselues and others then they need: and therefore they are forewarned, that when their bodies grow impotent, their minds must not be suffered to grow impatient, but by the strength of this grace to represse such impotencie.

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2. Because beeing thus incident to many weaknesses, whereby they might disparage their age and profession, they must put on patience to heare Christian aduise, admonition, and reprehension: and not as the maner of old men is, to storme and be enraged when they are put in mind of their weaknesses.

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3. Because that age seeing it selfe broken and crazie, is very willing to enioy peace and quiet, and consequently for most part readie inough to decline the crosse and persecution for the profession, which indeed is the glorious armes of a Christian: it was therefore a very seasonable exhortation, especially in those troublesome times, to old professors, and auncient beleeuers, to prouide themselues of patience, that so they might not shrinke away in time of triall, to the preiudice of the profession of Christ.

Persecution the ancient armes of beleeuers.

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4. Because they by reason of their longer exercise and experience, which is presumed in their age, should be well seene and practised in this grace: so as in their own troubles, they should not be discomfited, but say to themselues: well, this must be no newes to me, I haue seene a number of Gods children afflicted, and I haue seene what end God hath giuen them; nay I haue not onely obserued his faithfull and seasonable deliuerance of others, but my selfe haue swumme out of many deeps: and sure I am, I shall not sinke in this: nay rather I ought to lift vp the hands of others that hang down, and strengthen their weak knees, as one able to comfort others in affliction, by the comforts *wherewith my selfe haue beene comforted of God.*

2. Cor. 4. 1.

Now for the soundnes of this grace here also vrged, it standeth especially in three things: 1. in a sure *ground*: 2. in sound *fruites*: 3. in the constant *induring of it*.

Soundnes of patience in 3. things.

1. The right ground of all sound patience, is God himselfe. And this is so, when in any affliction either immediatly from God for triall or chastisment, or more mediate by man or other creatures Gods instruments, the eye of faith turneth it selfe vpward, and causeth the afflicted

1. in the ground.

soule

soule to runne vnder the hand that smiteth; and is (as the hebrew phrase is) *silent vnto God:* Examples of both these we haue in Dauid, who conflicting with Gods owne hand in his soule and bodie, *held his tongue, and said nothing:* and the reason is rendred, *because thou didst it:* and in that great affliction brought vpon him by Shemei, he would not reuenge himselfe vpon Shemei, because the *Lord had bidden Shemei curse Dauid.* Hezekiah receiuing a heauy sentence from God, said, the *word of the Lord was good.*

359

Psal. 39. 9.

2. Sam. 16. 10.

Secondly, the sound fruits of patience are many, I will reckon fiue, which are the chiefe. 1. To entertaine crosses alike, and one kind of affliction as equally as another, not thinking it strange to fall into *diuerse temptations*, nor taking it to be in our owne power to chuse our owne rodds: for the Lord cureth not all maladies with one plaister, neither tryeth the same man alwaies with the same triall. The sundrie kinds of trialls of the Apostles, and how equally and patiently they carried themselues through them, see 2. Cor. 6. 4. 5. our Sauiours counsell aymed hereat; aduising his followers *to take vp his crosse daily:* that is, to make account of, expect, and forecast one crosse or other; and when they come, though they come euery day, nay sundry in euery day, they must be taken vp, and cherefully and Christianly borne.

2. Fruits fiue.

1

The second fruit of sound pacience, is *cheerefulnesse* in affliction: Heb. 10. 39. the Saints suffered *with ioy the spoyling of their goods:* Iames exhorteth the Saints to count it *exceeding ioy*, when they fell into sundry temptations: and how Paul tooke pleasure in *infirmities, reproaches, necessities, persecutions*, and *anguish* for Christ, see 2. Cor. 12. 10. If it be here asked, whether this be not too Stoicall a precept for Christians, who are commanded to weepe with them that weep, and take to heart publike, priuate, and personall calamities? I answer, no Christian may be senseles in affliction, neither can any affliction for the present be ioyeus but grieuous: and yet these two are not contrarie, to mourne, and yet to reioyce in affliction; because they are not both attributed to the same part, nor to the same cause: weepe we may according to the flesh, which is humbled; and reioyce at the same time in the spirit, by Gods spirit supported in affliction: Againe, weep we may for the miserie considered in it selfe, and on our selues; and yet at the same time reioyce in the sweet fruit and euent of it, both in regard of *God*, which is his glorie, and *our selues*, namely, the *quiet fruite of righteousnesse*. So the Apostles, Heb. 12. 11. and Iames 1. my brethren, *count it exceeding ioy---knowing that the trying of your faith, &c.* that is, if ye cannot reioyce in the sence of affliction, yet you may in the vse of it, because it maketh to the triall of your faith, and encrease of your graces. As the husbandman all his

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Iam. 1. 2.

360 plowing and sowing time, he hath nothing but his labour for his paines, he goeth out weeping, but carrieth with him a precious seed; his reioy-
Psal. 126. 5. sing lyeth in the fruits of his field and trauell; in that he is sure he shall bring in his sheaues with ioy: and although he soweth in teares, yet he reapeth in ioy.

3 The third fruit of sound patience, is *thankefulnesse* in affliction, 1.
Iob 1. 21. Thess. 5. 18. *In all things giue thankes.* Iobs practise is recommended in Scripture for our imitation, who blessed the Lord as well in taking away, as in giuing. We easily yeeld thankes to God for good things, and therefore we ought for afflictions, the which the Lord seeth to be good for his children, and maketh them often both see and say so much, as Dauid, Psal. 119. *It is good for me that I was afflicted, that I might learne, &c.*

4 The fourth fruit, is the expectation of Gods deliuerance: 2. Sam. 16. 12. *It may be the Lord will looke on mine affliction, and doe me good this day*; not making doubt (for neither did Dauid in generall) but constant-
Psal. 50. ly cleauing to the promise, *call vpon me in the day of trouble, and I will deliuer thee.* Prayer for deliuerance must be ioyned with this expectation of our deliuerance, not prescribing time, nor meanes, nor manner, much lesse vsing vnlawfull meanes: but reserue vnto the Lord the glory of his wisedome, in ordering the whole matter, and circumstances of our deliuerance.

5 The fifth fruit, is a totall *resignation* of a mans selfe to the will of God, and a voluntarie subiection vnto his good pleasure, who knoweth out of his wisedome what is the best, and out of his loue maketh euery present estate worke to the best to his children: example hereof we haue in Dauid, 2. Sam. 15. 26. *Behold here am I, let him doe as seemeth good in his eyes:* yea euen if he should say, *I haue no delight in thee.*

3. Durance. The third point wherein the soundnes of patience consisteth, is in the sound durance and lasting of it. And indeed not euery patience and tollerance of euill is here meant, but such as implieth a delaie, and continuance vnder some weight or burthen; nay the very word importeth so much, signifying as well perseuerance, as patience: neither is this sound patience a suffering only, but a long suffering, nor a patience, but a long
Iames 5. 7. patience, such as the *husbandman waiteth* withall vnto the haruest; such as the Prophets endured all hard measure by, such as our selues must possesse our soules by: and euery possession is of continuance; *such as maketh not hast*, yea such as must waite vntill the comming of the Lord. Iames in the place alleadged, exhorteth *to be patient till the comming of the Lord:* which is not meant of his last comming to iudgement, but of his particular executions beforehand for the deliuerie of his chosen, & the

reuenge of their wrongs vpon their enemies. 361

Vſe. All theſe notes let vs ſee the crazines of this grace in vs. It is no patience when men beare out croſſes by ſtoutnes and ſtomacke: neither by a nature not ſo ſubiect to impatience: for here is not ſilence vnto God, diſpoſing the croſſe vnto them. So when men can buckle well enough with, and ſwimme out of one kind of croſſe, which pincheth them not ſo much, but ſinke in ſome other, when they muſt chooſe their rods and ttialls, or elſe they are heartles and dead in the neaſt; here is a crannie in their patience which will ſinke their ſoules. Some againe beare out their croſſes, becauſe they are yoked and coupled to them like two ſpaniels, which muſt goe together, becauſe they cannot goe aſunder, but without all willingnes or chearefulnes, but this is farre from Chriſtian patience, and is as we ſay, patience perforce. And laſtly, when we cannot entertaine afflictions thankefully, as finding ſome goodnes and ſweetnes in them; when deliuerance is not expected from God, as by ſuch who haue title in his promiſe; when we deſire to be at our owne hands, and will not ſtay his leiſure, but haſtily like infidels runne vnto indirect meanes, and ſometime to Sathan himſelfe, in ſorcerers & witches; when we are ſo tugged with afflictions, as we hold not out, but are readie to giue vp all; here is all vnſound, here men may not onely ſuſpect, but conclude from vnſound patience, vnſoundnes of loue, of faith, and conſequently the want of the truth in all their profeſſion of religion.

Verſ. 3. *The elder women likewiſe that they be in ſuch behauiour as becommeth holyneſſe, not falſe accuſers, not giuen to much wine, but teachers of holy things.*

Our Apoſtle hauing taught how and what doctrine ſhould be applyed to old men, he proceedeth now to make olde women matchable vnto them, and therefore he beginneth with the word *likewiſe*, which ὡσαύτως. ſheweth that the ſame vertues as formerly haue beene mentioned, are to be vrged vpon old age of both ſexes: and who can denie ſobrietie, wiſdome, grauitie, ſoundneſſe in faith, loue, and patience, to be as neceſſarie for auncient women as men; whether we conſider the ſame inconueniences of the ſame olde age lying vpon them, or the impotencie of their ſexe in vndergoing them, which yet maketh the want of theſe vertues farre more miſerable then in the other. And then he addeth ſome further duties fitted to their eſtate, which he doth 1. by preſcribing ſuch vertues as are ſeemely for their yeares: and 2. by prohibiting ſuch vices as in all ages are wicked, but in theirs moſt vnſeemely and ſcandalous. The duties are two. 1. an *holy behauiour* in themſelues, in the firſt words of the verſe. 2. a drawing on of others vnto holineſſe and honeſtie, in the latter part of the verſe and forward. The vices prohibited are two. 1.

362 of slaundring or false accusing. 2. of intemperate desire or drinking of wine or strong drinkes: both which are contained in the middle of the verse. But we will speake of the words as they lie in the verse. But before we come vnto them, we may learne this lesson.

Women as straitly bound to the meanes of saluation as men.

Doctr. In that wholesome doctrine must be taught and applyed vnto women as well as men; note that no woman cannot without danger of damnation despise or neglect the ministerie of the word: they beeing as straightly bound vnto the meanes of saluation, and the Apostle taketh double paines to teach them their duties.

1 Philip.4.3. *Reas.* 1. As saluation is one to all, so is there but one way to all: for as women must haue their names *written in the booke of life*, as well as men, that is, in the booke of Gods election to life; so must they be also Act.2.47. *added vnto the Church* as well as men; seeing none are saued, who are not added vnto the Church. Now this addition to the Church standeth not onely in an outward profession of the Gospel, by which they are added to the visible Church: for the foolish virgins made a great shewe for a time, but in vnfained conuersion and sanctification, whereby they are added vnto the invisible Church. True it is, that women must be ioyned vnto the people of God, and therefore must participate, 1. in the *word*, Act.16.13. which must be preached to euerie creature. Paul preached to a *company of women*, among whom Lydia was conuerted. 2. in the Sacraments, and be both admitted into the Church by *baptisme*, as Cornelius, the Iaylor, and all their housholds: as also strengthned in the Church by the Lords Supper, in which they must remember the Lords death vntill he come. But all this is not inough, yea nothing at all vnlesse they be first knit vnto God himselfe; the bond of which coniunction is faith wrought in the heart by meanes of the word, and working in heart and life by loue to God and men. If then women must beleeue to saluation aswell 34. as men; the Iaylor and all *his housholde beleeued in God:* nay if women 1.Tim.2.15. must *continue in faith* to which saluation is tyed, and not to bearing of children; then surely for women to despise the ministerie, which is the meanes of beginning, and continuing in faith, loue, and holinesse, is 2 fearefully to despise fellowship with God, and life euerlasting. Secondly, women must walke in as straight waies to heauen as men: sinne is as odious in Eue as in Adam; vnder the same lawe are they borne, by the same lawe are they to be ruled in this life, and iudged in the life to come: the same pretious promises of life are made vnto them; the same pretious faith must lay hold vpon them; the same spirit must inhabitat them; the same graces which accompanie saluation, must beautifie them. Women must worship God as well as men: Lydia, Act.16.14. must feare God, Act.17.4. the *chiefe women not a fewe*, must be disciples full of

good works and almes to the Saints, *as Dorcas*: all or any of which graces, if elſewhere they can attaine or performe, then by the direction and inſtitution of the word, we will giue them leaue to contemne it with the whole miniſterie of it: but if this be the word *of faith which we preach*, the *word of the kingdome*, and if we haue the words of eternall life; let them goe elſewhere, or by any other direction ſaue this, whether of naturall reaſon, fleſhly wiſedome, lewd cuſtome, or what euer may perſwade it, they ſhall ſurely faile of faith, of the kingdome, and of life eternall in the ende.

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Act. 9. 36.

Obiect. But how often haue we heard Popiſh or profane men alleadge to the contrarie: What ſhould women minde the Scripture, or meddle with religion? what, haue they not huswiferie at home, haue they not children, ſeruants, and a calling to tend? and how often doth our religion heare it ſelfe diſgraced, in that it is embraced by women, who they ſay are ſimple, and eaſily ſeduced? *Anſw.* To all which I anſwer, that if theſe wretches had prooued that women had no ſoules to looſe or to ſaue, ſuch graceleſſe diſcourſes were more eaſily to be admitted. 2. Might not a man haue come vpon Marie with the like interrogatories: why haue you nothing to doe, but to ſit downe at Chriſts feete, to heare words which concerne you not? haue you no huswiferie to ſet your ſelfe about? doe not you ſee you haue a great Prophet to giue entertainment vnto? doe you ſee your ſiſter Martha medling with ſuch matters? But if any had thus rebuked her, would Chriſt haue recanted that which he had affirmed of her, that ſhe had choſen the better part; and if Martha had done ſo too, would Chriſt haue ſaid that ſhe had failed in the due regard of one thing, which was more neceſſarie then all that buſines which ſhee encombred her ſelfe withall. 3. Salomons mother requireth two things in a vertuous woman: one, the ouerſeeing of the wayes of her familie: the other to open her mouth with wiſedome, and haue the lawe of grace ſitting vnder her lippes: without which latter, ſhould a woman excell the life and death of ſome bruit beaſts? aſſuredly if the former were all, ſhee ſhould liue and die a little more ciuilly, but neuer a whit more religiouſly then they. 4. It is ſo farre from being a iuſt reproach to the Goſpel that women profeſſe it, that it is rather a note of the truth of it. God chooſeth the weake and ſimple of the world, to confound and prouoke the wiſe and mightie: Chriſt himſelfe prouoked Simon the Phariſie by an example of loue, which a poore woman had ſhewed vpon him, farre beyond him: and thought it no diſgrace that Marie, out of whom he had caſt 7. deuills, nor the noted harlot the woman at the well ſhould follow him, and entertaine his profeſſion: neither did his wiſedome thinke it preiudiciall, or not beſeeming the ſimplicitie of the Goſpel, to ſhew himſelfe

Hoſius affirmeth that a diſtaffe is fitter for a woman then the bible: de expreſſo verb. Dei. But more blaſphemouſly Linwood, who verily thinketh it was the deuills invention to permit the people the reading of the Bible.

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Ierome commended a gentlewoman in his time for teaching her maids the Scriptures. in Epitap. Paulæ.

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Luk. 7. 44.

364 selfe after his resurrection first to simple women, and to make them preachers of it euen to the Disciples themselues.

Obiect. But women are to rest in their husbands instruction, and need not depend vpon the Ministers mouth, 1. Cor. 14. 35. *Let them aske their husbands at home.* *Ans.* The Apostle there forbiddeth open and publike speach in the congregation: where if in the exercise of propheſiyng they had any doubts rising concerning the things handled; they were not permitted to stand vp as the men were, either to teach, or aske questions; but keepe silence for the time, and consult with their husbands at home for the resolution of their doubts: but this place taketh it for granted that they must resort to the Church, and heare in the congregation, ver. 34. And pittifully should most women be taught, if they should content themselues with their husbands instruction.

Vse. 1. We see hence what to thinke of the Popish doctrine, who will neither admit women nor men, but their learned Licentiats to meddle with the Scriptures, and least they should so doe, they shut them vp in an vnknowne tongue, an high wickednes against the commandement of Christ to Laiks and common men, Ioh. 5. 39. *Search the Scriptures:* and the practise of the Church and beleeuers in the old and new Testament, Deut. 31. 11. Nehem. 8. 3. 4. Act. 17. 11.

2. Let no woman please her selfe that her husband goeth to Church, and neglect the meanes her selfe; for an vnbeleeuing wife may be sanctified by a beleeuing husband, but she shall neuer be saued but by her owne faith; he sanctifieth her mariage, but not her person.

1. Cor. 7. 14.

3. The husband may not suffer his wife to incurre such danger; but if he loue her he must extend his loue to her soule and better part, seasonably giuing gentle admonitions and reproofes, if with Martha, they grow heauy or careles of this dutie.

4. Let no woman be discouraged, but incouraged rather in the powerfull profession of religion, and frequenting the exercises of it, of hearing and reading it, reuerent speaking and carefull practise of it; imitating herein those good women who followed Christ, and ministred vnto him of their substance. It is the modestie of women neuer to be ashamed to professe Christ: and godly women haue many times become more zealous then men, and their sanctified affections haue vsually exceeded mens in strength and tendernes. And although the darknes of the world endure no manifest light in men, much lesse in women: yet Christ and his word highly esteemeth the least appearance of grace in men, and much more in women: how carefull was Christ to instruct, comfort, and reueale himselfe to the women that followed him; honouring their profession of him in some things aboue his deerest Disciples? what a great

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and worthy praiſe was it, that Priſcilla as well as Aquilla her husband, ſhould take ſuch a man as Apollos home to inſtruct him in the waies of God? and of how many women doth the Apoſtle in his ſalutations giue more then common report of their loue and faithfulnes in the truth? As goe no further then the Romans: *Priſcilla* was ready for his life to *laie downe her owne necke: Marie beſtowed much labour on* the Apoſtles: *Triphena, Triphoſa,* and *Perſis, laboured much in the Lord.* And the author to the Hebrews after he had heaped vp a number of the fruits of faith in men and women, he commeth againe to commend the faith of ſundrie women, *who receiued their dead to life,* alluding to the widow of Sarepta, who had her ſonne reſtored by Elias his prayer, and the *Shunamite* hers by *Elizeus.*

Act. 18. 26.

Rom. 16. 3. 6. 12.

Heb. 11. 35. 1. king. 17. 22. 2. king. 4. 36.

In a word, let all women ſeriouſly meditate, 1. That one thing is neceſſarie, euen to Martha. 2. That all other things are vile in compariſon of this one thing; or if neceſſarie, it is but ſo farre as they helpe vnto it. 3. That all the diligence in the particular calling is accurſed, if abſtracted from diligence in this generall calling of Chriſtians. 4. All comforts will faile in time of diſtreſſe but this: Iſa. 38. 3. *Remember, Lord, how I haue walked before thee in truth, and with a perfect heart.*

4. things for women to meditate vpon.

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Now we come to the behauiour of the elder women, which the Apoſtle doth not in ſpeciall proſecute, but in general would haue it wholly ſquared by this one rule, namely, whether it be ſuch *as becommeth holineſſe:* that is, whether it be a witneſſe of the holynes of the heart, and ſuch as adorneth the holy profeſſion of Chriſt. Wherein we muſt conſider, 1. That euerie Chriſtian muſt take out the ſame leſſon here read, and that the holy Ghoſt knowing all our diſeaſes, directeth this counſell to elder women eſpecially, that they might come to take knowledge of an exceſſiuely proud diſpoſition in themſelues, to offend againſt this precept, and the other particulars, farre aboue others.

A generall rule for the behauiour of the elder women is, that it be ſuch as becommeth holines.

Secondly, that the Apoſtle holdeth it not ſufficient for women outwardly and abroad, or for a ſtart or fit, as in the Church, market, or other places of meeting, to take vp a ſhewe of holy or demure behauiour, which many doe, who in priuate can be laſciuious, looſe, and wanton enough: but by the word an inward habite, and conſtitution beſeeming holineſſe. For by this word Phiſitians properly expreſſe a conſtant ſtate of bodie or health, or a ſound conſtitution; which from them is here tranſlated to the minde, to betoken that a Chriſtian woman is ſtill one and the ſame, and her holy behauiour the ſame, as well at one time, as an other; in one place as an other, ſtill bounding her ſelfe in all her carriage within the limits of holyneſſe; neither doth ſhe force her ſelfe hereunto, but it freely iſſueth frō an inward principle, which is an habit of holines.

κατὰ ϕύσιν.

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3. That seeing the disposition of the inner man is principally manifest, 1. in the *countenance*. 2. in the *speach*. 3. in the *apparell*: therefore the behauiour may be tryed by these, whether it be according to holynesse or no. And for our better direction herein: First, the *countenance* (vnder which is comprehended, the gate, gesture, and lookes) is *beseeming holynesse*, 1. when it expresseth the inward *humilitie* of the heart; the humble heart must set an humble looke and gesture. Dauid when he would prooue the humilitie of his heart, saith, *I haue no proud lookes*. On the contrarie: the Lord accusing the daughters of Sion of pride, he prooueth it by the stretching out of their necks, and minsing of their feete. 2. When the countenance, gesture, lookes, testifie the *chastitie* of the minde: for chastitie must be seated as well in the countenance as in the heart, to dash all lightnesse. Peter speaketh of *eies full of adulterie*, and the daughters of Sion are charged with *wandring eies*: the children of the Church must resemble their mother, who hath *doues eyes*, and is both *beautifull* and comely to allure her owne; as also *terrible* to quell the purposes of vaine and wicked men.

Psal.130.1. Isa.3.16. 2.Pet.2.14. Cant.6.

Secondly, the *speach* which carrieth with it an holy comelinesse, is such as bewrayeth the wisedome, grace, and modestie of heart: as when a woman is wise to silence, as well as speach, especially where men are present: and in speach not prating, like busie-bodies of other mens matters, nor vnsauourie, nor contending, nor audacious hardening the face to speake any thing: but opening her mouth with wisedome, with modestie, with conscience of the presence of womanly infirmitie, and neuer otherwise. *Quest.* What no libertie, no not in our gossepings, and womanly meetings? *Answ.* No; the Apostle giueth no leaue at any time to lay aside this part of Christian behauiour: there is no time wherein Christian women professing holynes, may come so neare the guise of the *harlot*, who is described to be *babling and loud*: which were it well obserued, many that carrie away all the speach in meetings would be struck mute, not beeing able or willing one word thus ruled.

Prou.7.11.

Thirdly, that *apparell* is fitted vnto this Apostolicall rule, when by the outward ornament of the bodie, the inward beautie of the soule is expressed, called by the Apostle, the *hidden man of the heart*. And this is, 1. when the matter of it is not stately or costly, which must be measured partly by the abilitie our selues haue, and partly by the condition of life which God hath set vs in: and partly by the sober and graue example of such as God hath sorted with vs in age, degree, and condition of life, whom we may not striue to exceed; but euen in the matter of our apparell, our owne sobrietie, modestie, yea and frugalitie must be made apparant vnto others. 2. When the forme or fashion is not wanton,

strange,

strange, curious, or odde, sauouring of pride, lightnes, vanitie, or singularitie, as when women will haue a fashion by themselues, contrarie to the common and comely fashion of others: all which is a disgrace to the profession, and the sinne of most women, whose behauiour expresseth little holynesse.

Vse. Whereas many will not be perswaded, that we can giue them rules out of the word, for this or that guise, word, looke, fashion, &c. and require particular and expresse words of Scripture, why we should dislike one fashion more then another, or approoue of one aboue another: we see hence we haue generall rules whereby euery particular is to be squared: as 1. Cor. 10.31. If it make to the *glorie of God*: Phil. 4.8. whatsoeuer *things are true, honest, of good report:* and here whatsoeuer is beseeming or vnbeseeming holines; whereby the whole behauiour must be examined.

Not false accusers,] Well saith one, that a man of an euill tongue, is a beast in the forme of a man, himselfe is a serpent, and his tongue his sting; but here the word teacheth vs, that he is worse, euen a *Deuil* in the shape of a man; for by this one vice of the tongue, he so liuely resembleth the Deuil, and plaieth his proper part, that he hath also his name put vpon him; as the Iewes were said to be of their father the deuill, because they *did his worke*. That this vice of false accusation, is the deuils worke, appeareth in that it was first practised by him: who being from the beginning a deuil, that is, one that goeth betweene two with tales, to cast betweene them bones of enmitie, spareth neither God nor man: God he accused vnto Adam and Eue; and accused Iob vnto God, and is called the *accuser of the brethren*: but yet it is not his alone, but hath euer since beene taken vp into the practise of his instruments, who haue *their tongues set on fire of hell*, where they shall be tormented. The nature of which sinne, that we may the better discouer, we must know that it is sundrie waies committed, especially fowre.

1 Cor. 10.
Iob. 8.44.
False accusing 4. waies committed.

1. In charging men or women, in publike or priuate, to their face or behind their backs, with things *which are false and vntrue*: so dealt Ziba with Mephibosheth; contrarie to true loue, *which reioyceth in the truth*.

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2. Sam. 16.3.

2. There may be, and most vsually is, false accusing euen in relating *true things*, sundrie waies: as 1. by blasing secret infirmities, which loue would haue *couered*. 2. By aggrauating through vehemencie of words, facts, or speaches, which may receiue a fauourable construction. Thus Doeg against Abimelec spake the truth, but with a wicked heart, insinuating treasonable intentions where were none: the storie sheweth the grieuous mischeife that came of that wickednes. So dealt Amazia to the

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1. Sam. 22.9.
Amos 7.9.

King

368 King against Amos. And Paul and Silas preaching nothing but the truth, are brought to the gouerners, and exclaimed vpon, as men *troubling the citie*, preaching ordinances not lawfull to receiue, and teaching to worship God *contrarie to law*.

Act 16.20.& cap.18.13.

3 3. By changing the truth little or much, or adding vnto it. Thus the false witnesses against Christ added to his speach, *I will*, and, *made with hands*, and so peruerted his whole meaning.

4 4. By speaking that which we know to be truth, but on no good ground, no good manner, and to no good end. As in speaking of mens euills, beeing not called either by the Magistrate, or by Christian dutie of charitable admonition of the partie himselfe, or others: or not in loue and pittie, nor sorrow, but rather as reioysing in the falls; or to no other end, but to fill vp our owne mouth with prattle, in traducing, disgracing, and bringing into contempt the person of our neighbour.

3 Thirdly, this sinne of false accusing, may be committed as well in *silence*, as in speach. As,

1 1. by concealing wholly.

2 2. by diminishing, which is a concealement in part.

3 3. by denying:

4 4. by deprauing truths, which may concerne the good of our neighbour; especially when his name is called into question, or his estate.

5 5. when in our minds we accuse and iudge that done in vaine glorie, which is done in simplicitie, or in hypocrisie, or for commodity, or other sinister respects: thus are not only the most Christian practises, but the whole profession of religion at this day traduced and disgraced.

4 Fourthly, we may commit this sinne aswell by others, as our selues; and that either in beeing agents or patients in it. The former, by suborning false accusers and witnesses, as the Iewes did against Christ in the matter of his death and resurrection; as also against Steuen his first Martyr. The latter, by receiuing false accusation: for as if there were no receiuers, there would be no theeues; so would there be no informers: and our commandement is, to driue away with an angrie countenance the slandring tongue, as the North wind driueth away the raine. Now all these sinnes, with all other of this kind, must be auoided of euery man and woman, who would not be of that generation of monsters, which the wise man speaketh of, who in stead of tongues haue swords in their mouthes. And let euery Christian consider, that expresse charge of God, Leuit. 19. 16. *Thou shalt not walke about with tales among thy people*: and 2. that whispering and backbiting, are reckned vp among the sinnes of those that are giuen vp to a reprobate sence, Rom. 1. 29.

Act.6.11.

Prou.25.23. and 17.4.

Prou.30. Psal.59.7.

This precept specially directed to old women for sundry causes.

But especially is this precept directed to *women*, because of the inclination of their sex aboue men hereunto: for the holy Ghost well

knowing

knowing our conſtitutions, moſt aptly armeth vs there where we lie moſt open and naked: hence women are forbidden *to goe from houſe to houſe*, as *pratlers*, and *buſie bodies*, and they muſt not *ſpeake things vncomely*. Yea to *olde women*, 1. becauſe their age increaſeth the diſeaſe, by affoarding them more familiar acceſſe vnto places, where may be occaſion of much ſpeach, and giuing them more libertie and boldneſſe, and place of ſpeach; when it becommeth the yonger women to be ſilent. 2. Their example much hurteth the younger women, whom by their vaine iangling, and buſie babling, they corrupt or poiſon, and occaſionally robbe and bereaue them of their vaile of modeſtie, ſhamefaſtnes, and ſilence. 3. It is a great diſgrace for their age, eſpecially if they profeſſe religion, that they who ſhould be matrons and patterns of peaceablenes and amiable carriage, ſhould become firebrands, incendiaries of families and ſocieties: yea the Deuills gunpowder & *fire* too, to blow vp a *whole world of wickednes*.

1. Tim. 5. 13.

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Iam. 3.

The rules to auoid this ſinne are: 1. Looke to thine owne calling, and the neceſſarie duties of it, that ſo following thine owne plow, thou maiſt haue no leyſure to entermeddle in other mens affaires: buſie-bodies and pratlers are ioyned by the Apoſtle. 2. Beware of enuie, which is ſtill hatching and inuenting euill: the ſaying is true, *malice neuer ſpake well*, but is ſuſpitious, and deprauing the beſt perſons and practiſes, and is one of the greateſt enemies of truth, in which Gods image cheifely conſiſteth. 3. Learne to eſteeme the good name of thy brother, the next thing to his life: conſidering the truth of that homely ſpeach, that he that wanteth a good name, is halfe hanged: and there is great reaſon, that thoſe who would haue their names tendred by others, ſhould tender the good names of others; doing as they would be done vnto, which is the golden rule of all equitie. 4. In receiuing reports, excuſe parties abſent as farre as well we can: as alſo facts done, ſo farre as they may be well interpreted: & where we cannot ſo do, to aduiſe the reporter to looke well vnto, and conſider himſelfe.

Rules to auoid falſe accuſing.

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Not giuen to much wine,] The Greeke word ſignifieth ſuch as are become ſeruants and vaſſalls to any thing; that looke as a ſeruant is not his owne, but his maſters, at whoſe command he muſt come and go, whoſe worke he muſt performe, and cannot chuſe his owne buſineſſe, and whoſe hardeſt tasks he muſt vndertake: euen ſo the Apoſtle implyeth, that men and women there are who are not their owne, but wines; that is, ſeruants to wine and ſtrong drinke: at the command, at the call of it; and haue it not in their power to vſe as a ſeruant, but themſelues are ſubdued vnder it. And what is here ſpoken of wine, may be fitly by *Synechdoche*, referred to all daintines in meats and drinks, &c. as all inordinate deſires of this kind are comprehended in that one phraſe, *to giue*

δεδουλωμένους.

Eccles. 23.

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the heart to wine. Now the ſinne is diſgracefull in euery man: for the commandement is generall, *Be not drunke with wine, wherein is exceſſe:* And the *woe* is as generall againſt all ſuch as are ouercome with wine; and no drunkards *ſhall enter into the kingdome of heauen.* But in women, and old women it is beſides the ſinne, moſt filthy and ſhameſull. The very Heathen accounted wine and ſtrong drinke diſagreeable from the nature of women, and therefore enacted lawes againſt their vſe of it: but the word of God is not ſo rigorous, which giueth them as well as men, leaue to vſe wine for their weaknes and *often infirmitie*; yea ſometimes for honeſt delight as well as for neceſſitie; but alwaies moderately, for ſtrength, and not for drunkennes, neuer tying their delight or deſire vnto it, nor ſuffering themſelues to be ouercome by it, *for of whatſoeuer any is ouercome, to that he is in bondage.* And the reaſons why the Apoſtle directed this precept vnto old women, ſeeme to be theſe.

Eph. 5.

Iſa. 28. 1, 1. Cor. 6.

2. Pet. 2.

Drunkennes in old women moſt hatefull. Reaſons.

1. It is not vnlike but that the women of thoſe times, as they had like meetings vpon their neceſſarie and womanly occaſions: ſo had they the like practiſes as now are in requeſt in them: as much idle and buſie chat, not a fewe needles drinkings and goſſepings, wherein they much exceeded that to which their condition, or nature, and much leſſe grace, called them vnto. The which meetings although ſome of them are neceſſarie, yet for women to be addicted vnto them, or exceſſiue in them in vnwarrantable ſpeaches, drinkings, meriments, &c. ſauoureth of darkenes, of the fleſh, and is farre from beſeeming women that profeſſe the feare of God, and obedience or ſubiection to the word of God, which condemneth *drinkings* as well as drunkennes, which are fruits of an vnregenerate eſtate. And thus the Apoſtle by this precept backeth the former, the due obſeruance of which would cut off much falſe accuſing in ſuch meetings; and in the neglect of it, it is impoſſible but that the tongue will be walking without his owne hedge, and wandring beyond the pale of it. The prouerbe is true: what euer is in, muſt out in the cups. Agreeable to that holy prouerb of Salomon: to whom are contentions? to whome are ſtroakes, and wounds without cauſe? euen to thoſe that ſtay long at the wine: teaching vs, that the hands and tongues alſo of ſuch laſh on, ſtrike & ſpare not, no not their deareſt friends. 2. The moderation of the elder women ſhould be an example to the yonger, as the next words import, & an hedge to containe them in compaſſe, from whom otherwiſe in ſuch meetings ſome lightneſſe might breake out. 3. For a matron to make ſhipwracke of ſhamefaſtnes, modeſtie, ſobrietie, grauitie, and whatſoeuer elſe may be the grace of that ſexe, and age, by giuing place to this one inordinate deſire, what a grieuous ſinne were it? how many ſinnes attend it? euen ſo many as there be fearefull fruits and effects of drun-

1. Pet. 4. 4.

In vino veritas.

Prou. 23.

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kennes:

kennes: as wandring eyes, luſtfull lookes, tongues ſpeaking lewd things, geſtures, and actions, more ſeemely for bruit beaſts then either women or Chriſtians. 4. Beſides the more publike ſcandall, if we conſider the priuate damage of this ſinne in women, we ſhall finde the Apoſtle had reaſon ſufficient to condemne it in them. For whereas the Lord hath laide this dutie on the wiſe woman, to build vp her houſe, to regard the wayes of her familie, ſo as her diligence and labour ſhould (if not much increaſe) yet at leaſt preſerue and ſaue that portion of maintenance her husband bringeth in, accordingly as his heart truſteth in her: this one ſinne ſtrips her of all fitneſſe to gouerne the family, which for her goeth at ſixes and ſeauens (as we ſay) it waſteth and conſumeth the ſubſtance both priuately at home, and by calling in companions from abroad: and thus ſhe ſinfully wrongeth her family for the preſent, lodeth her husband with debts and dangers, and depriueth her children of that comfort which was meete ſhould be reſerued and laid vp for them.

Doctr. Out of the word we may further note the follie of our corrupted nature, making vs readie to yeeld our ſelues ſlaues and ſeruants to the creatures, which by Gods inſtitution and ordinance ſhould ſerue vs. And we yeeld vp our ſelues ſeruants vnto them diuerſe wayes: as 1. in the immoderate deſire of getting them vnto vs; when men men will be rich, and haſten ſo to be, when they will fare deliciouſly, goe ſumptuouſly, dwell ſtately, which to compaſſe they will become baſe ſeruants to any man, any ſinne, or any drudgerie for a time. 2. When in holding them, the mindes and affections of men dwell in the delight of them, as when the abundance, varietie, goodneſſe, ſweetneſſe, and pleaſure of meates, drinkes, paſtime, merie companie, gorgeous apparell, faire buildings, drawe downe the heart, make it drunke with ſenſualitie, and forgetfull of God. Thus the Lord chargeth his people: *when thou waſt in proſperitie thou ſaidſt, I will not heare: this hath beene thy manner from thy youth:* for now the heart is held as in chaines, and hath it not in the power to turne it ſelfe to any other truer delight. 3. When a man hath it not in his power to forſake or part with them: when of all that he is owner of, he is not the maſter of any ſmall part to employ to any good vſe, or in any worke of Chriſtian charitie and liberalitie. And numbers are ſuch baſe drudges to their wealth, as they will as ſoone part with their vnprofitable liues, as in the forgoing of a ſmall and trifling commoditie, teſtifie any fruit of faith and thankefulneſſe to God the giuer, or of loue and mercie vnto men, whom he hath made receiuers: but they waſt away their daies, and vaniſh away themſelues as though they were not, in adding and increaſing of wealth by any meanes, as if they were borne to make their heires happie by their owne going to the deuil,

A note of corruption to yeld our ſelues ſeruants to the creatures ordained to ſerue vs.

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Meanes of putting our ſelues vnder their ſeruice.

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372 4 as the common ſpeach is. 4. When they are as fetters and clogges from the performance of good duties, vnfitting men to the duties of their generall and ſpeciall calling, whereunto they were ordained to make vs fit and ſeruiceable. Thus men looſe their libertie.

Vſe. To reſolue of the practiſe of theſe precepts. 1. To vſe the world as not vſing it, neither growing proud in the ſmiles, nor too much depreſſed in the frowning of it. 2. So to take our parts of our lawfull li-
1. Cor. 6. 12. berties, as that we be neuer brought *vnder the power of any thing:* vnder the pretence of libertie in the creatures, we may not become ſlauiſh vnto them, but carrie an equall minde both to want and abound. 3. To avoid all occaſions whereby vnawares we might be drawne vnder their power,
Prou. 23. 31. as *looking at the wine in the cup*, for hereby thirſt will follow drunkennes; ſo of daintineſſe, ſoftnes, riotous and ſpendthrift companie, for by ſuch meanes and examples, the heart becomes wholly diuorced from God, and glewed vnto the creatures.

But teachers of honeſt things,]

It will be here asked, how ſtandeth this with that in 1. Tim. 1. 2. 11. *Let the woman learne*, and *I permit not a woman to teach.* *Anſw.* The Apoſtle there ſpeaketh of the order and comlines of publike eccleſiaſticall aſſemblies, wherein they were not allowed to take vpon them any power or function of teaching, for the reaſons propounded, which are three. 1. From their condition, which is to be obedient vnto man, and therefore in mens preſence muſt not vſurpe the authoritie of teachers, but content themſelues with the place of ſchollers, in all mixt aſſemblies of men and women. 2. Their function, which is to ſerue men: for Adam was firſt created, and Eue for Adam; and not to exerciſe any function ouer them. 3. From the weakenes of their ſexe, which lieth more open to Satans ſeducement; for *Adam was not deceiued firſt*, but Eue. It is not fit that any ſuch function of teaching ſhould be committed vnto them; ſeeing Eue in innocencie taking vpon her to teach Adam, was ſo eaſily preuailed againſt: and the Apoſtle expreſſeth this his owne ſenſe, 1. Cor. 14. 34. where from the ſame ground of the womans ſubiection vnto man, he ſaith, *let your women keepe ſilence in the Churches.* As for the examples of Deborah, and Huldas, who were Propheteſſes in the Church, they beeing extraordinarie, make nothing againſt this rule of Paul, nor for that Pepuzian hereſie, for womens teaching in the Church, nor that Popiſh hereſie of midwiues baptizing of infants in caſe of neceſſitie, as they call it. Neither doth this place written by the ſame ſpirit and penne croſſe the former, ſeeing it ſpeaketh of priuate teaching and inſtructing the family at home, eſpecially her children and maidſeruants; ſo the text it ſelfe ſeemeth to reſtrain them, pointing them out their auditors; name-

ly, *young women* in the next verſe; and the lectures they are to fit vnto them; the moſt or all of which are priuate duties, and the ende to make the younger women wiſe vnto all godly conuerſation; namely, both thoſe within the family, and thoſe that are without, ſo farre forth as they ſhal be occaſionally called to inſtruct them, both by Chriſtian ſpeach and example. Now that this dutie belongeth vnto matrons, it will appeare, if we conſider them, 1. as Chriſtian women. 2. as ſuperiours in the family.

A dutie enioyned euery chriſtian woman to call on others to her godly courſe.

For the former: it is not ſufficient that a Chriſtian woman liue vprightly and vnblameably in her ſelfe, vnleſſe ſhe alſo endeauour to driue or drawe the younger women to the like godly courſe. For 1. euerie Chriſtian muſt gather with Chriſt, and he or ſhe that gathereth not ſcattereth: whence are all thoſe exhortations, *thou beeing conuerted, ſtrengthen thy brethren: obſerue one an other, admoniſh, and prouoke one another to loue and good workes.* 2. The rule of ſpeach for all Chriſtians is, that for the matter it be good, that is, of good things: and for the vſe, that it tend to edifie: and who but elder Chriſtian women ſhould proceede in this duty? 3. From the obſeruation of this rule, the godly are deſcribed to be ſuch, as *whoſe lips feede many*, and they ſpeake pleaſant words, which are health to the bones, and ſweetenes to the ſoule, their tongues are *trees of life, vtter wiſedome, talke of iudgement*, of high matters, &c. And that women ſhould not thinke that they are exempted from all this qualification of their ſpeach, Salomon aſcribeth it in ſpeciall to a vertuous woman, that ſhe openeth her mouth with wiſedome, and the law of grace is vnder her lips; anſwerable to this text, which requireth that ſhe be a teacher of honeſt things.

1 Heb 10.

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Pſal. 37. 30.

As for the latter, this dutie of teaching honeſt things, belongeth vnto them as gouernours of their family: wherein Salomons mother is a notable preſident, who inſtructed her ſonne, *what my ſonne? and what the ſonne of my wombe? &c.* and Timothies mother, and grandmother *Lois*, who acquainted him with *the Scriptures from a child*: and what elſe proued theſe, but rare men, full of grace and pietie?

Vſe. 1. This reproueth ſuch as neither are able, nor willing to call on others vnto the practiſe of Chriſtian and honeſt duties, the knowledge of God ſeateth not in their hearts, nor the law of grace in their lips. 2. Others are teachers, but of diſhoneſt things, their mouthes are euer open, but like the open veſſells, which in the Law *were accounted vncleane*; nothing but idle and lewd ſpeach, nothing but impertinent or detracting ſpeach proceedeth out of them: all kind of language fitteth their mouthes, but that which befitteth holines and honeſtie: ſuch as whoſe yeares calleth for grauitie and gracious ſauorie ſpeach, euen in

Numb. 19. 15.

374 the preſence of younger women, are ſafe if they can chat away much time, in ripping vp the looſenes of their young and wanton daies; or the faults of this or that man or woman: this is their table talk, this is the ſpeach wherewith they ſeaſon the young and tender yeares of their children, the which theſe new veſſells eaſily and long after reteine, who for moſt part by their graceleſſe courſes, repaie their mothers barrenneſſe of gracious ſpeach: other ſpeach then this, if ſauouring of grace and pietie, let it be offered, it is as welcome as ſmoke to their eies.

Vſe. 2. How much more is the maſter of the family, bound to the trayning vp of this familie in holy and honeſt things? for the wife muſt herein onely helpe forward his paines. The Lord wiſheth the fathers to laie vp the memorie of his great workes, for the inſtruction of their children: and the maſter was the Prophet in the houſe: and accordingly the children after them could ſay, *we haue heard our Fathers ſay thus and thus:* their bookes were their fathers mouthes. But how careleſly is this great dutie neglected of moſt men; that many children may ſay truely, we haue heard our fathers ſweare, & curſe, and lie, & backbite, & ſlander: but ſeldome or neuer haue they declared vnto vs the great things which the Lord hath done for vs; ſeldome or neuer haue they become teachers of holy or honeſt things vnto vs, either in their word or conuerſation.

Verſ. 4. *That they may inſtruct the younger women to be ſober minded, that they loue their husbands, that they loue their children:*

5. *That they be diſcreete, chaſt, keeping at home, good, and ſubiect vnto their husbands, that the word of God be not euill ſpoken of.*

It beeing required that the elder women ſhould be teachers of honeſt things; the Apoſtle in theſe two verſes, doth theſe three things. 1. he ſheweth who be their ſchollers, namely the *younger women:* as alſo the lecture they are to read vnto them, namely *ſober mindedneſſe:* that is, by their counſell, and example, frame them to become wiſe in the performance of all the duties of their ſeuerall places: for the Greeke word, howſoeuer it ſeemeth at the firſt ſight, to expreſſe one only vertue; yet is it to be extended to the generall information of them vnto moderation, prouidence, modeſtie, faithfulnes, diligence, and euery other vertue ſutable to their age and condition of life. For it is moſt properly and vſually aſcribed vnto ſchoolemaſters, who haue youth committed vnto them to be inſtituted in all diſcipline and inſtruction: whence the whole information of youth, and that generall education which they receiue from Maſters or Tutors, is by the beſt humane writer vpon that argument expreſſed by this ſame word. Secondly, he taketh occaſion hence to

σωφρονίζειν.

σωφρονισμὸς. Plutarch.

enter

enter into more particular description of such vertues, as should cause the faces of the younger women to shine: and these be seauen in number, 1. *Loue of their husbands.* 2. *Loue of their children.* 3. *Temperance.* 4. *Chastitie.* 5. *Home keeping.* 6. *Goodnesse.* 7. *Subiection*, or obedience *vnto their husbands.* Thirdly, he enforceth the necessary practise of all these duties, by a *disparate* argument; namely, the *reproach* and blasphemy, which otherwise in defect of them, will redound vnto *the word of God:* of which three points we are to speake in order. Out of the first of which, we learne,

Doctr. What must be the fruit of the elder womens carriage and speach; namely the making of the younger wise, in the generall wisedome of godlines and honestie. Euery practise, and euery speach of theirs, ought to be either a precept or example of wholsome instruction, Prov. 31. 6. The vertuous woman *openeth her mouth in wisedome:* the fruit of her lips yeeldeth instruction, and her life is a shining lampe: which doctrine as it is cleare both here, and elsewhere in the Scriptures; so is it of exceeding profitable vse. 1. To older women, to teach them warines in all their words, and behauiours, and looke to their carriage both abroad and at home, as well within their owne houses, as the house of God, whose eyes are euery where beholding the good and the badde; euen in the denne with Daniel, and the dungeon with Ioseph: that they may walke wisely euen in the midst of their houses; so setting themselues coppies of religious conuersation to those ouer whom they are set: fasting, praying, reading, instructing in priuate; in which priuate duties they shall meete perhappes with much more comfort, although publike duties be more powerfull: that in all common actions also of life, they may bring them to this touch, whether they will instruct others in wisedome or no. By which triall (if vnpartiall) not a few shall find their behauiours and speaches fitted to traine the younger sort to prattle, and plaie the busie bodies, to scoffe, to quip, raile, heartburne their betters: to instruct them to become as bold in behauiour, as souldiers; to court it like curtezans; and at the best to fill their heads with old fables, and follies; which corrupt minds, and breed to more vngodlines: whereas they ought in these yeares to account all that time of their life lost, wherein the younger sort gathereth not some vertue or good from them. And although this lesson especially be directed to elder women, yet is it profitably to be extended vnto all Christians, of what sex or age soeuer: euery of whom ought to sanctifie their speaches, and actions by the word, and by prayer, if euer they would attaine this high point of Christianitie, of becomming shining lights, and promoters of the glorie and kingdome of God, aswell in others as in themselues:

The fruit of the elder womens holy carriage must appeare in the yonger.

Priuate duties more comfortable, but publike more powerfull.

376 not ſpeaking or performing any thing vnwarrantably, raſhly, or careleſly; or without this aime and end ſet as a white before their eye, namely, the edifying of themſelues, and others: 1. Cor. 10. 31.

2. Whereas it is commonly, but inconſideratly, thought to be only a miniſteriall dutie, to make men and women wiſe vnto ſaluation; we ſee hence the contrarie, that it belongeth not only to other men, but euen to women alſo, but with this difference and reſeruation, that the Miniſtry and Miniſters are appointed the ordinarie, principall, and publike meanes of begetting and preſeruing men and women vnto God; but this more priuate and common inſtruction is appointed for the encreaſe, and ſtrengthning in that grace giuen. Againe, the Miniſter like a good Maſter builder, is to laie the foundation: and the reſt of the people are like labourers, bring filling to the worke, and houſe of God, and may not depart from his precepts and directions: and therefore *Iude* exhorteth the Saints, *to edifie one another in their moſt holy faith.* Let not women therefore be aſhamed thus to labour with the Miniſters in the Goſpel, no more then thoſe holy women which laboured with Paul: nay rather, becauſe it is a good note, that *their names are written in the booke of life:* let them be incouraged vnto this holy precedencie, and teſtification of Chriſtianitie in euery word, action, and behauiour: neither let them make daintie, fearing that in theſe corrupted daies, none will be haſtie to follow their right ordered ſteppes; for ſeeing this is the ordinance of God, appointed to this end and vſe, it ſhall proſper to the ſame purpoſe in ſuch as whom the Lord hath any delight in, to build them vp further; when they ſhall heare the gracious ſpeaches of their lippes, and ſee the grace of their liues; and as for others, let them at their perill neglect their owne duties, yet ſhall it not be without vſe in them alſo, as not without comfort to their owne ſoules in the day of the Lord.

Philip. 4. 3.

That they loue their husbands,]

Now our Apoſtle teacheth younger women, how they ſhould carie themſelues in their familes, and propoundeth many marriage vertues, which ought to diſcouer themſelues in all women, called vnto that eſtate, and in younger women are ſpeciall ornaments; whoſe loue, modeſtie, chaſtitie, humilitie, and ſubiection, ſhould be as the vailes of their heads, and as the chaine and garland of their necks. The firſt of theſe is loue, challenging rightly the firſt place, becauſe it is the leader of all the reſt, and the cheifeſt of them, eaſily drawing the other after.

No needeleſſe precept to exhort yonger women to loue their husbands and children.

This loue muſt be ſet vpon two obiects. 1. their *husbands.* 2. their *children:* for this is ſuch an affection, as is to be ſet vpon their owne proprieties, and not any beſides. *Obiect.* But this may ſeeme a needeleſſe precept, for is it not naturall for women to loue their husbands and chil-

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dren? or can a woman hate her owne flesh: can the members but loue the head? or can any monster of women so farre loose naturall instinct, as to forget the fruit of her wombe: Salomon commanding the child to be diuided, knew out of his wisedome, that nature could not but worke, and bewray it selfe in one of the parties. *Answ.* Many by Gods iust iudgement, and their owne corruption, are become without naturall affection, whome this precept taketh hold vpon. 2. The best nature of all if it be not extinguished as in the former, yet is greatly corrupted, and can produce nothing pleasing to God: and therefore hath the Lord bound women to this affection of loue, by a surer and straighter bond then that of corrupted nature, hauing by his owne commandement laid it vpon them as a calling to walke in; that the performance of it might be an obedience of faith, and not a worke of naturall instinct, a dutie of conscience as well as of affection. 3. Though the ground of this affection be nature, which can teach a woman to loue her husband, & children; yet nature cannot teach either the right manner, or measure of this loue; this is left to be ordered by the word. Nature can loue naturally; that is, fleshly and corruptly, but not holily. Nature either commeth short, or exceedeth the due measure of loue: from whence are kindled the sparkles and flames of suspitions, iealousies betweene husband and wife; and much miscarriage betweene parents and children, when parents in the educating of children separate faith and loue, both which the Apostle requireth, 1. Tim. 2. 15. But the word both ruleth, manageth, and raungeth this affection in such confines, as cause it to be euerie way louely, as alwaies to be lasting.

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1 Rom. 1. 2. Tim. 3. 1.

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For the former of these, that a woman *should loue her husband*, yea embrace him with such a loue as surpasseth all other, euen to the forgetting of her owne people, her fathers house, yea her owne selfe in comparison of him; besides the commandement of God, there is great reason. 1. The commandement is often repeated in the booke of God, and is enlarged and inforced, in Ep. 5. 22. 24. where the wife is commanded to loue & embrace her husband, as the *Church doth Christ himselfe*: how is that? look in the *Canticles*, through all which holy song, the church neuer speaketh of Christ, but breaketh into the expressing of her most feruent loue; neuer mentioneth him without the titles bewraying her most entire and inward loue; calling him her loue, her welbeloued, him whom her soule loued, him who was more then other welbeloueds, the chiefe of tenne thousand: him who could not be out of her sight, but she was sicke of loue after him: here is a glasse set before all women, and a direction how to esteeme of their husbands.

Why women should loue their husbands. Reasons.

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2. The reasons are sundrie: I will onely note three. First, because of

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1 They twain are one in 5. respects.

that straight vnion betweene them, they beeing no more two but one: and *one* in diuerse regards. 1. In respect of the *womans originall:* the Lord consulting to build vp Adam a fit helpe to ioyne in marriage with him, did not thinke good in his wisedome to frame her of any matter diuerse from Adam himselfe, but tooke a part of himselfe to make her of; not of his head, as if she should be a superiour, nor of his feet, as to become an vnderling, not of his hand, as to be a meere seruant, but of one of his ribbes, to lay her againe in his owne bosome: hereby signifying to Adam, that his wife was no other then a peice of himselfe, and that he was to embrace her as a branch springing from himselfe, and shee him as her roote and stocke, receiuing vnder God her originall, life, and beeing

2 it selfe from him. 2. They two are one in all *lawe of God and man*; God making the match in heauen, and finishing it betweene them by men on earth, pronounceth that they are no more twaine but one flesh: and humane lawes account them but one person. Now shall God, and all other men account them but one, and shall themselues by beeing diuided in af-

3 fection remaine two? 3. They are one by their *mutuall consent*, nay, deliberate choise and election; and by the consent of such as it belonged to weight and obserue whether God gaue the one to the other: and also by their publike promise and couenant before God and his congregation; and therefore ought to preserue this bond of vnitie, and be farre

Prou. 2. 17. from forsaking *the couenant of their God.* 4. One *actually*, by comming into one family, one manner of liuing for bed and board: participating in welfare or woe, but especially by becomming one bodie, and one flesh as Moses speaketh. 5. One by *propagation*, both of them (through Gods blessing) affoarding one common matter, for the bringing of children, which are the principall pawnes of their loue. From all which I conclude the first reason, that if euerie man loue humanitie in euery man, if one countriman can loue another, although otherwise strangers; if neighbour can loue neighbour, because he is so: if kindred can affect their kindred, although further off: how should such a bond as this (which herein passeth all the other, that it onely can make two one in person, and not onely one in affection as the other) be preserued inuiolable on both parts for their mutuall comfort? and this is the verie reason of the spirit of God, Mal. 2. 15. *God made but one*, and why, not because he wanted spirit to haue inspired a world of wiues for Adam; but because he respected an holy seede: inferring the same conclusion which is as strong in the one sexe as the other; wherefore let *no man transgresse against the wife of his youth.*

4 Except the wife will hate her owne flesh she must loue her husband.

5

11 Secondly, this affection of loue is due to the husband from the wife, as he is the head and foundation of the family, and vpholder of it: and

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conſequently in ſpeciall ſort the *vaile of her eyes*, her protector and couer from all thoſe who would offer her wrong: and as he *ſpreads his wing ouer her*, ſo ſhe hath betaken her ſelfe to be *called by his name*, ſhe partaketh of all his honour and aduancement, of his gaines and income: and could not raiſe her ſelfe, but (as a vine) creepe diſgracefully as on the ground, were ſhe not by him propped and ſuported: in all which regards and many moe, it is as little as he can expect, or ſhe performe in way of thankefulneſſe, to embrace him with ſuch tenderneſſe of loue and inward affection, as neuer findeth it ſelfe ſufficiently ſatisfied with requitalls.

Gen. 20. 16. Ruth 3. 9. Iſa 4. 1.

The husband & wife are yoake-fellowes and ioynt companions in ioy or ſorrow.

Thirdly, the loue of the husband is a notable preſeruatiue of Gods worſhip in the family, without which praiers muſt needs be interrupted; as alſo of her owne peace and comfort of her life, of his and her chaſtitie and purenes of bodie and of ſpirit. It is noted of Iſaac, that *he loued Rebeccah* dearely, and this was a ſpeciall preſeruatiue, that he fell *not to* polygamie, or concubines, as the moſt of the Patriarks did: and on the contrarie, the want of loue to ones proper companion, whether man or woman, is the firſt breach of the couenant, and bringeth into the boſome of ſome ſtranger, to the ruine of the whole family. In a word, let this affection be wanting, all other duties will either be not performed, or els for faſhion, or for a while, but not conſtantly.

III

Gen. 24.

Vſe. 1. To reproue many women, who thinke it enough that they looke well to their houſhold affaires, and ſo become good huſwiues, although they take litle more delight in their husbands then in other men, againſt whom they can ſoone breake into ſullenneſſe, anger, and wrath, and ſhewe ſuch diſtemper as if they were borne in ſome angrie houre: whereas they ought to poſſeſſe inwardly an honeſt and proper delight in them, and outwardly ſhewe and expreſſe it, that the husband may requite their loue with loue proportionable backe againe.

2. Whereas many which loue their husbands doe it ſinnefully and immeaſurably, it is meete to lay vp ſome rules for the wel doing of ſuch a dutie. 1. To begin loue not as the moſt at the man, or in the fleſh; but in God and for God; acknowledging the neceſſitie of the dutie, becauſe God hath commanded it: for if it be of conſcience, it will be laſting; it will ſuffer nothing againſt God, and will encounter againſt all occaſions, which would worke change of affection. Secondly, loue his ſoule firſt and principally, both hindring ſinne in him, as Pilates wife although an heathen womā, wiſhed her husband to haue nothing to do againſt Chriſt as alſo in wiſedom prouoking him to good duties, whether publik in the aſſemblies, or priuate in the family, as reading, prayer, catechiſing, and ſuch like; watching her ſeaſons, and beſt aduantages vnto both theſe:

Rules for the right louing of the husband.

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380 contarie to the practise of many Iesabels, who though there be no neede to spurre free horses, yet are powerfull enough to perswade and worke them to vngodlines.

3 Thirdly, this loue must be testified to his outward estate and person. 1,
1 In her cheerefull behauiour at all times, out of sickneſſe or other afflictions, which call vnto humilitie and mourning, which oppoſeth it ſelfe to
2 the ordinarie ſullennes of a number. 2. In her wiſe obſeruing his diſpoſition, and inclination, that ſhe may in all things frame her ſelfe to pleaſe him, ſo farre as without ſinne ſhe may; in wiſe paſſing by, and couering his infirmities, and bearing his burthen: the diſcouerie of which vnto others, and taking vantage of which againſt himſelfe, were both to diſeaſe her ſelfe, and vncouer her owne nakednes: and further, in a wiſe pacifying of his diſpleaſure, not growing impatient by his impatience, but rather by meeknes of ſpirit caſt milke into his flame, and be as Dauids
3 harpe to appeaſe Sauls furie. 3. In her carefull diligence to prepare him outward comforts in ſickneſs and health, and that in due ſeaſon: wicked Ieſabell comforted her husband in his ſickneſſe, Ieroboams wife as wicked as he and ſhe were, yet ſought out for his health: ſee the ſame
Gen. 27. dutie in a better patterne of Rebecca, who prouided for *Iſaak ſuch meate*
4 *as hee loued.* 4. In warie circumſpection, if God giue her to ſee more then her husband, with the leaſt preiudice towards him, to turne away, and hinder whatſoeuer would be dangerous to their good eſtate, and
5 welfare; thus Abigail ſaued Nabal, and Micol Dauid. 5. In louing, and to her abilitie, liberall entertainement of her husbands kindred and freinds, as Ruth did to the freinds of her dead husband.

In theſe things ſtandeth the true loue of the wife towards the husband, all which ſhe oweth him, be he a foole, a froward Nabal, or whatſoeuer elſe; nothing can looſe her from theſe duties which diſſolueth not the marriage bond.

Now although this text ſpeaketh nothing expreſſely of the husbands dutie, yet may not the husband thinke himſelfe lawles, or to expect the payment of theſe duties, and liue as he liſt. For not only other places of our Apoſtle bind him as ſtraite as this doth the wife; but euen this place ſecretly putteth him in minde of his dutie, both becauſe he is the fountaine of all marriage duties (as of marriage it ſelfe) as alſo in that all theſe offices of loue in the wife, ſhould be a conſequent of his loue, yea a thankfull returne of loue for loue; for ſo is the loue of the Church towards Chriſt. We will therefore in few words ſhew (although not ſo directly laid downe in the text) wherein the husbands loue muſt bewray it ſelfe towards his wife, that ſo he may the more iuſtly require the duties from her. And he muſt expreſſe it fowre waies. *Firſt*,

Husbands duty towards his wife: wherein.
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by

by inſtructing her, and ſeeking to haue the ſeed of ſauing knowledge ſowne in her heart; *dwelling with her as a man of knowledge. Secondly*, by protecting her from danger, as Dauid *reſcued his two wiues*, Ahinoam and Abigail. *Thirdly*, by cheriſhing her: 1. her bodie, prouiding neceſſaries for her, allowing her all needfull, honeſt, yea and delightfull comforts ſo farre as their eſtates will ſuffer: and this freely and liberally out of his loue which is *bountifull*: for in a Naballs hand or heart as drie as flint, is iuſt ſuſpition of want of loue. Shee may looke to be iudged nearer then a child, and yet no father but will prouide neceſſaries before his child ſhall need to aske or begge the ſame of him. 2. Her ſoule, and in it what grace of ſaluation he eſpieth; ſo as ſhe may ſee he reioyſeth in it, and her for it, in that ſhe is thereby teſtified an heire of the grace of life. 3. The gifts of her mind, obſeruing what gifts of gouerment, wiſedome, and experience God hath giuen her, and employ them, that hereby ſhe may ſee, ſhe is not onely not deſpiſed, but alſo incouraged, when ſhe findeth the *heart of her husband truſting in her. Fourthly*, by honouring her. As, 1. eſteeming her his fellow and companion: 2. tolerating her infirmities, and bearing with her as the weaker veſſell, 1. Pet. 3. 7. for it is a mans glorie to paſſe by infirmities; couering all her infirmities, as Chriſt couereth all his Churches: but yet with all patience and ſeaſonableneſſe, curing ſo many as he can. 3. Suffering himſelfe ſometimes to be perſwaded by her, that ſhe may ſee his good reſpect of her. Abraham muſt ſometimes *heare Sarah*. The want of which wiſe and holy carriage in many husbands, pulleth by force vndutifulneſſe on the wife, when ſhe cannot ſee the image of Gods glorie and wiſedome, ſhine in his gouernment of her, who ſhould be her patterne and glaſſe, but he looſeth his authoritie by vndiſcreete and childiſh behauiour: he diminiſheth her loue, by froward, teaſtie, hard, or niggardly vſage of her; ſo as it is iuſt vpon him, that he be drawne into contempt, and to haue the comfort of his marriage withdrawne, although it be vniuſt that the wife ſhould neglect any part of her dutie, becauſe the husband doth a great part of his.

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1. Sam. 30. 3.
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Prou. 30.
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Gen. 21. 12.

That they loue their children,]

Theſe words commendeth not vnto mothers a bare affection of loue towards their children, wherein many are exceſſiue, and too too fooliſhly with the ape kill and ſpoile many of their young ones, with their ouerkind claſping and cockering of them; but he requireth ſome maine duties of loue to be performed towards them, wherein mothers muſt walke as in the cheiſe duties of their ſpeciall calling; neither are the moſt of theſe duties ſo proper to them, as that the husband hath no ſtroke in them; but are commended to women the rather, becauſe while children

382 be young, it is their proper employment, to be about them, and among them within the house, whilest the fathers occasions for most part call him abroad.

The office of true motherly loue.

The first of these duties of motherly loue, is to *nurse* her child her selfe, except health and strength suffer not, or else some iust and weighty cause, which in the court of conscience will be warranted, do hinder. A dutie howsoeuer vnnaturally neglected by many of the richer sort (for this disease of drie breasts is somewhat a kin to the gowte, for the one is of rich men, the other of rich women; neither of the poore ones for most part) yet it is most kindly in the mother, most prosperous to the babe, and the refusall of it very preiudiciall to both: besides, if nature in euery bruit beast cannot crie lowd inough in some mothers eares, grace in the presidents of the godliest women we euer heard of, calleth for it. Sarah hauing a promise of a sonne, said, *who would haue thought that euer Sarah should haue giuen sucke:* it was taken for granted in those daies, that she that bare a child, should also giue it sucke, and so did Sarah although her age might iustly haue required dispensation. Who was nurse to Samuel, but his owne mother? and when the Lord would chuse a nurse for Moses, the greatest Prophet that euer was, whom did he deliuer him vnto rather then his owne mother? Who did giue sucke vnto Christ, but his owne mother? looke whose wombe bare him, her pappes gaue him sucke. And what kind of women were they, whom the Apostle would chuse into office in the church, but such as among other notes of diligence, honestie, and grace, had giuen sucke to their owne children? 1. Tim. 5. 10. Let women consider seriously not onely how vnnaturall, but how vngodly a practise it is, without iust ground, on idle pretenses to depart from the steppes of these holy women, thrusting forth their children sometimes to such, as by whose negligence they are brought short home; and sometimes (which is worse) to such who ought neither to giue milke, nor yet liue by the law of God, I meane such as by dishonestie haue filled their breasts: but to whomsoeuer, they come short of that loue which euen the bruite creatures cary to their young.

Gen. 21. 7.

1. Sam. 1 23.

Exod. 1.

Luk. 11. 27.

2 Secondly, seeing the vnreasonable creatures can and doe performe this office of loue, there must needs be more required in the loue of mothers toward their children: the second dutie therefore of motherly loue is, by *instruction* to frame them vp to godlines: and this two waies, 1. By deliuering them precepts of pietie, so soone as they can conceiue them, that if it were possible they might sucke in with the milke, principles of grace and godlinesse. Salomon wisheth the parent to teach a child, while he is a child in the trade of his way: and least mothers

should

should turne off this dutie to the father, as beeing his, we reade of a bundle of instructions collected together which Salomons mother taught him, Prov. 31. 1. That it is a fruite of loue in parents, see Prov. 4.3.4. and the recompence of Eunica her timely teaching of Timothie her sonne, appeareth in the commendations which Paul giueth of him euery where. 2. By becomming examples to them of godlinesse, and pietie, carefull what speach, gesture, behauiour, passe from them in the presence of their children, which if it be sober, and religious, it fashioneth their behauiour accordingly: or if otherwise, it soone and suddenly corrupteth them, as we see the loosenes of many parents, fearefully reuenged and visibly vpon their children.

Basil speaking of his nurse Macrina, saith that she taught him the Scriptures of a child. Epist. 74.

Thirdly, the third office of true motherly loue, is seasonable and mercifull *correction*: Prou. 13.24. wherein two extreames are to be auoided. 1. too much indulgence, for that is a cruell loue in the euent; a child *let alone to himselfe* (saith Salomon) *maketh his mother ashamed*, and maketh the father smart often, as Hely, and bringeth himselfe to ruine: it is noted a cause of Adoniahs ruine and fall, that his father *would not displease him from his childhood*: that this is a fruite of parentlike loue, see Leuit. 19. 17. *thou shalt not hate him, to let sinne be vpon him*: and Prou. 13.24. *he that spareth the rodde hateth his child, but he that loueth him chasteneth him betime*. 2. Take heede of crueltie and too much seueritie, which may prouoke their children: both Parents must beware of abusing their authoritie, either to vniust commands, or by vnseemely reproaches and contumelies; or else by vniust and immoderate stripes: by all which meanes children, whom louing meanes might perhaps haue reclaimed, are both exasperated and alienated from the Parent; and hardened also and made desperate in bad courses. The fruite appeareth in good Ionathan, whom Saul euerie way prouoked. 1. none must bring his deare and innocent friend Dauid to be slaine but he, there was a most vniust commandement. 2. he vniustly reuiled him, calling him the sonne of an whoore. 3. he wanted of his will that he slewe him not, for he threwe his speare at him; and then the text saith, *that he arose and went his way*.

3

Prou. 29.15.

1. king 1.6.

1. Sam. 20.34.

Fourthly, the last dutie is heartie and daily *prayer* for their childrens prosperitie: Iob sanctified his sonnes daily; a dutie euinced by the commendable custome of childrens daily crauing the Parents prayer.

4.

Vse. Let women learne thus to loue their children, and thus to loue al their children: for the precept is indefinite excluding no one child from any one of these duties: which meeteth with the practise of some women, who loue not their children in iudgement, but in affection, which sometime is carried to the eldest, sometime to the youngest, with neglect

The mother must thus loue all her childr&.

of

384 of all the reſt; ſome one muſt be made the wanton and darling, ſome other ſo rigorouſly intreated, that they ſeldome ſee a cleare and vncloudy looke towards them: ſome one ſhall haue a double portion, and be ſo ſet vp, as that all his brethrens ſheaues, ſhal not fal downe onely, but be blaſted before his ſheaue; this is not to loue children religiouſly, as Iob did, *who offered ſacrifice according to the number of them all*; and therefore let religious men and women ſhunne this corrupt affection, leaſt it be with them as it was with the Patriarks, who were neuer more grieuouſly croſſed in any thing then in their darling children.

verſ. 5. *Diſcreete*,] or temperate. A vertue before required both in the Miniſter, cap. 1. 8. and in elder men, cap. 2. 2. and now in younger women, beeing a grace requiſite for all eſtates, ages, ſexes, and conditions of life: requiring that the raines of affections be ſubiected vnto reaſon, and moderated by iudgement, not ſuffering a thought to be entertained and ſetled in the minde which is not firſt warranted in the word: without which if the raines be ſlacked but a little, the minde is ſuddenly vanquiſhed, taken, and lead captiue of manifold luſts. This grace then is the watchman and moderator of the mind, keeping and guarding it from pleaſures altogether vnlawfull, and in lawful curbing and cutting off exceſſe and abuſe. It watcheth alſo ouer the affections of the heart, and actions of the life, reſiſting all light behauiour, all childiſh carriage, all vnquiet and troubleſome paſſions, ſuch as are ſuſpitions, ielouſies, which are the fewels and firebrands of much miſcheife, and the diſtempers of flaſhing anger, rage, & vniuſt vexation. It ſuffereth not vndutifulnes to the husband, vnnaturalnes towards the children, vnmercifulnes towards ſeruants, vntowardnes in her owne duties, vnthankefull medling with other folkes affaires. It is a procurer and preſeruatiue of many graces, a bond of her owne, and others peace, a ſetler of the comfort of her life, an ornament of her head, and of her houſe; which once let her be diſrobed of, ſhe may bid farwell to her families welfare; for let any vile affection beare ſway but for a little while, as of anger, impatience, exceſſiue griefe, intemperance, or any ſuch, how is the whole houſe in a kind of tumult? which as a Common wealth in the commotion and riſing of ſome one rebel, cannot be compoſed and ſetled till the rebel be ſubdued; which they finde too true, who in their match were left vnto thēſelues, to make choiſe of ſuch as wanted then, and yet haue not attained with the feare of God the practiſe of this vertue.

A diſcreet cariage is a beautifull grace in a yong woman.

Now then ſeeing this vertue is ſo neceſſarie for all parts of life, that it ought neuer to be wanting, many womē who want not many good parts of nature and grace, may yet ſee hence their error, who conceiue that if they be generally well reputed of, both for their religious and honeſt

courſe,

course, and can in good manner please their husbands in the administring of the family; that then they may be dispensed with in some predominant, indiscreete, and intemperate affecton, especially if it be more priuate: as now and then in extraordinarie vnquietnesse and bitternes, not seldome in some bitter roote of couetousnesse, drawing on iniustice towards their husbands, perhaps to breake out into some prodigall and idle expense another way; in lashing out libertie of speech against some that cannot answer for themselues, in becomming for some dayes the greatest strangers at home, &c. all this while thinking that these things, if seldom, will stand well enough with religion: but they are to knowe that all Salomons wisedom could not reconcile two things so abhorring together, *the giuing of the heart vnto wine*, or any one lust, and the *leading of it in wisedome*: and it will prooue starke vanitie to make triall of it after him: neither can it be other then the shuffling out of a religious course for man or woman, to giue way to any one inordinate lust. More of this vertue see in the places forenoted. Eccles. 2. 4.

Chast,] or pure. The Apostle by permitting the three former vertues, hath made way vnto this fourth, which is a fruit of them, issuing from the loue of their husband and children, and from tending and watching against inordinate affections. And this puritie or chastitie is not that of the virgin or single estate; but it is a marriage vertue, the keeper of the mariage faith, and may thus be described. It is a puritie both of soule and bodie, in regard of vnchast lusts, abandoning all vnlawfull and strange pleasures: which description is wholly couched and abridged in 1. Cor. 7. 34. where the Apostle calleth it, the *holynesse of bodie and spirit*: of *spirit*, when it is either not tempted to vncleannes, or beeing tempted yeeldeth not, or yeelding is recouered by repentance: of *body* also, when it neither exciteth, nor beeing incited executeth not vncleannes. Now how equall and reasonable is it, that women, especially such as haue the remedie of marriage against impuritie, in whome the want of it is more sinnefull and dangerous, should be prouoked to the preseruing of such a sweet grace as this is.

Chastitie of mariage vrged by reasons.

First, if we consider how the Lord approoueth and vrgeth it. 1. By his commandement, 1. Thess. 4. 3. *this is the will of God, that ye should abstaine from fornication, and euerie one possesse his vessell*: that is, his body, which is the instrument of the soule, and containing it as in a vessell in *holynesse and honour*. 1

2. In that the Lord here interposeth himselfe; and though many husbands and wiues thinke of nothing but a mutuall stipulation betweene themselues, yet the Lord challengeth the couenant to be made to himselfe, as it proceeded first from himselfe: so as she that *forsaketh the guide* 2 Prou. 2. 17.

386 *of her youth, forgetteth the couenant of her God*, that is, of marriage, of which God is the author, and whose name was or ought to haue beene invocated in the match making.

3 3. In that the Lord professeth that he narrowly watcheth, and clearely seeth when this couenant is broken, that although the fact be done in the darke, and neuer so charily and cautelously, yet day and darkenesse are alike vnto him. If the husband see it not, nor any eie of flesh, yet the Lords eie findeth it out, and will set it in the cleare light before men and angels. This is made a reason of the precept, Prou. 5. 15. 17. 20. 21. for *the wayes of man are before the eies of the Lord.* Ioseph might haue sinned secretly enough, but that his eie was happily lifted vp toward this pure eie of God, which cannot abide to behold such iniquitie.

4 4. In that he declareth that he watcheth the sinner of this kinde to bring destruction vpon his bodie and soule, to shut him out of heauen, and to roote him as a loathsome weede out of the earth. The *former* appeareth, Prou. 5. 22. the sinner of this suite *destroyeth his owne soule*, 1. Cor. 6. no fornicator *shall inherit the kingdome of heauen*: Reuel. 21. no vncleane thing shall enter within the *gates of* the citie, but shall bee kept without with dogges, enchanters, and lyers. The *latter*, seeing the law of God is, that the *adulterer, and adulteresse should die*, both because he would not haue the land defiled, nor the guiltie person to liue as an eyesore vnto the innocent: nay more, if a man were deceiued in the qualitie of the person, he hath taken to wife, thinking to find her a maid, but he findeth her virginitie bruised, and another man hath humbled her, it is lawfull for him to put her away, and the Magistrate to put her to death, as an adulteresse. Further, how strictly the Lord watched ouer this sinne, appeareth by that law, Numb. 5. 21. If the husband were but ielous, whether iustly or iniustly, himselfe was accounted guiltie, if he did not bring her to triall; and this triall was not to be made by man, but was Gods owne triall by the bitter cursed water, by which himselfe from heauen, would reuenge so greiuous a sinne, against so holy an institution as marriage is. And in comparison the word of God, accounteth this sinne farre more wicked, then some of those which mens lawes punish with death: we thinke theft a great sinne, because it bringeth malefactors to the gallowes, and so it is, but not comparable to this: for Salomon himselfe by comparing these two sinnes, putteth them almost out of comparison; a theefe steales for hunger to saue his life, but he that committeth adulterie sinneth against his owne life: the former is not alwaies to be despised, but this is neuer to be spared: the former may make satisfaction, by restitution of the thing, and fowre fold for the sinne, the latter can make no restitution at all: the satisfaction of the

Deut. 22. 21.

Prou. 6. 30.

theise

theeſe may be accepted of the owner, or if he cannot ſatisfie with all the ſubſtance of his houſe, yet his neceſſitie may plead for him, and he obtaine pittie: but here, as no ſatisfaction can be made, ſo if it could, it could neuer be accepted; the owner, that is, the husband is enraged, he will not ſpare, he will not beare the ſight of any ranſome, although the gifts be augmented. 387

Secondly, if we conſider how vile and odious the ſinne is: 1. in regard of humane ſocietie. 2. of the parties offending. 3. of Gods curſe vpon the offence. 1. For the firſt, this is a ſinne directly corrupting the fountaine of honeſt, ciuill, and godly life, which is the inuiolable preſeruation of Gods ordinance of marriage, whereby alone he intended to raiſe vp to himſelfe an holy ſeed: and for the three ſocieties, what an infamie is it to the *Church*, to be thought an aſſembly of harlots, which ought to be the Lords holy ones, the vndefiled doues of Ieſus Chriſt? what a confuſion bringeth it in the *Cõmonwealth*, to haue baſtard broods inheriting? whereas the Lord would not haue them come within his congregation to the tenth generation: what an iniurie to the *familie*, to bring in vnlawfull and vſurping heires? II 1

Secondly, for the parties offending. 1. Whereas all other ſinnes are *without the bodie, this is againſt the bodie*: the bodie is not onely an inſtrument as in other ſinnes, but the obiect againſt which the ſinne is done, and not any one part of it, but the whole is violenced. 2. Whereas all other ſinnes may be perpetrated and done by one partie, this windeth two into the ſinne; and therefore be it that one of them heartily repent of it, yet cannot that partie be aſſured of the true repentance of the other, whom he drew with him into the ſame: ſo it cannot but lie for euer as a heauie load vpon the conſcience, both in that reſpect; as alſo that he hath beene ſo exceeding ſeruiceable to the deuill, not comming alone, but bringing companie with him to hell, out of the caſe of vnfained repentance. 3. There is an high ſinne againſt the price of Chriſts blood, wherewith theſe bodies were bought to be members of Chriſt, which now are become the members of an harlot; and horrible ſacriledge, by which Chriſts owne is taken out of his hands, and giuen vp to the ſeruice of the deuil: and that bodie which was made to glorifie God vpon earth, and after death ſhall riſe out of the graue, and be preſented before Chriſt to iudgement, hath diſhonoured God, diſhonoured it ſelfe, and prepared it ſelfe to receiue according to the vncleane workes of it, the ſentence which ſhall be pronounced againſt the veſſels prepared vnto deſtruction. 2 1. Cor. 6. 18.

Thirdly, the curſe of God followeth this ſinne: 1. in the ſoule of the ſinner, Heb. 13. *Whooremongers and adulterers God will iudge: him* 3

388 *that destroieth the Temple of God, will God destroie.* 2. In his bodie, Prov. 5. 11. he shall mourne, hauing consumed *his flesh and bodie.* 3. In his name: which precious thing is irrecouerably lost, ver. 9. 4. In his estate: it bringeth him to a *bit of bread*, Prov. 6. 26. it is a fire which consumeth all his substance, Iob. 31. 12. The prodigall sonne spent all he had on harlots. 5. In their bastard brood: we neuer read that euer any of them came to good, saue onely Iephthe: and yet what a number of men be there, that care not to make their first borne bastards? By these two considerations, the sinne of impurity is sufficiently descried to be most hatefull.

Vse. 1. Marriage is no abolisher of chastitie, for then the Scripture would not haue enioyned the same person both to loue her husband and children, and also to be chast, against all Popish doctrine to the contrarie. 2. Let euery woman preserue this puritie of bodie and spirit; euery way expressing it in a modest countenance, as Rebecca was abashed at the presence of Isaack, in a shamefast eye, in a chaste eare, not intertaining impure communication; in a pure tongue, by graue and holy speach exempt from lightnes, and rottennes. *Quest.* How may we preserue it? *Answ.* The best meanes of preseruing chastitie, are these following. *First*, because from the heart issue adulteries, get a pure heart to be the ground of it, make the inside cleane first, actions will not be cut off first; but first become a beleeuer, let the soule become a pure spouse of Christ, loue him, and cleaue to him, this is a good beginning.

Means of preserning this chastitie.

1

2 *Secondly*, preserue in thy soule the feare of God. Eccles. 7. 28. *He that is good before God*, shall be preserued: this is no goodnes of nature, of education, no learning but Gods learning can preserue a man or woman: Prov. 2. 8. 16. *If knowledge enter into the soule, thou shalt auoid her snares*: turne thy eye vpon Gods presence who seeth thee; and wouldst thou then commit that, from which in the presence of a child of fiue yeare old, thou would abstaine? *Thirdly*, loue thy husband as formerly thou wast enioyned, it is not so much the hauing, as the louing of an husband,

3

4 that is a fence of chastitie. *Fourthly*, auoid occasions of wantonnes. As, 1. Idlenesse, one of Sodoms sinnes, standing puddles putrifie; walke diligently in the duties of thy calling, least Satan find thee as Dauid on his gallerie. 2. Intemperance and delicacie in meate and drinke, the more fewell the greater flame, especially beware of accustoming thy selfe to wine, and strong drinke, for they are *mockers*: Auoid intemperance in sleepe, in apparell: let thy dyet be sober, and thy sleepe seasonable, so as thy bodie may rather be beaten downe and kept vnder by fasting and watching, which are fit medicines to tame the bodie. 3. Auoid much companie, and the sight of persons which may become snares,

as

as Ioſeph went and kept out of his Miſtris preſence; death often entreth by the windowes of the bodie, and if thou makeſt not couenants with thine eyes, adulterie is eaſily committed in the heart: beware of amorous readings, pictures, ſpeaches, all which ſuddenly corrupt good manners. *Fifthly*, vſe all good meanes appointed by God, for this purpoſe. As, 1. reſiſt luſtfull thoughts at the firſt, by occupying the minde with holy thoughts. 2. Conſider thy calling of a Chriſtian, and profeſſion of Chriſtianitie, by both which thou art *called vnto holines*, and not to liue in bruitiſh luſts, as the Heathen did, Rom. 1. 3. That the pleaſure of the ſinne is ſhort, but the gnawing of the guiltie conſcience, and the poyſon of it, will worke in thy bowells all thy dayes. 4. Applie the word the ſword of the ſpirit, a ſpeciall part of Chriſtian armour, and ſuch places of it as directly encounter againſt it. 5. Flie to God by prayer, and if thou beeſt ſtrongly aſſaulted, make the matter knowne to God: for the beſt way for a woman thus ſollicited, to be rid of the tempter, is to tell her husband.

389
Melius vincitur fugiendo quam oppugnando. Auguſt.
5
1
2
1. Theſſ. 4. 5.
3
4
5

Keeping at home,]

As chaſtitie is the maine marriage dutie, and the *vndefiled bedde* the honour of it, in like manner doth our Apoſtle bring it in like ſome honourable Ladie, who is not ſeene abroad without her attendance, ſome making way before her, and ſome ſafeguarding behind her, euen ſo here all the marriage duties going before it, made way for it, and all theſe that follow, are the preſeruatiues thereof, all of them beeing ſuch ſeruants as by their cogniſance may be knowne to belong to ſuch a miſtreſſe. And of them all, the holy Ghoſt thought this of *home-keeping*, fitteſt to follow at her heeles, for houſe keeping is indeed chaſtities beſt keeper. Not that a woman is neuer to be found without her houſe ouer her head; for many neceſſarie and iuſt occaſions call her often abroad, namely, 1. as a Chriſtian, the publike duties of pietie and Gods worſhip; as alſo more priuate duties of loue, and workes of mercie in viſiting and helping the ſicke and poore. 2. As a wife, both with her husband when he ſhall require her; and without him for the neceſſarie prouiſion of the houſhold, and ſuch like. But the thing here condemned, is the affection of gadding at any or all houres, with diſpoſition of hearing or telling newes, or affecting meriments, companie, expenſe or exceſſe, accounting the owne houſe rather a priſon then an home, and ſo eaſily forſaking it without iuſt occaſion. And iuſtly is this courſe condemned: for,

Heb. 13.

Houſekeeping is chaſtities beſt keeper.

That women ſhould keepe their owne houſes. Reaſons.
1

1. This is a forſaking and flying for the time out of the calling, wherein they ought to abide, for their calling is commonly within doores, to keepe the houſhold in good order: and therefore for them to wander

390 Prou. 27. 8. from their owne place, is as if a bird *should wander from her owne neast.*

2 Secondly, this were the high way to become busie bodies: for what other more weighty matters call them out of their calling, but to prattle of persons and actions which concerne them not? Whence the Apostle, 1. Tim. 5. 13. coupleth these two together, they are *idle, and busie bodies:* which if any wonder how they can be reconciled, thus they are easily: those that are idle in their owne duties, are most busie bodies in other mens; and these busie bodies haue two speciall markes to be knowne by to themselues and others, namely, their open eares, and their loose tongues.

3 The wife by keeping at home auoideth both suspition of euills, Prou. 7. 11. Thirdly, the holy Ghost maketh this a note of an whoorish woman, she is euerie where but where she should be, sometime gadding in the streets with Thamar, somtimes in the fields with Dinah, sometimes without at her doore, somtimes at her stal, but *her feet cannot abide in her house:* and if against her will her bodie be within doores, her heart, and senses will be without: Iesabel must be gazing out of the windowe: whereas if the angell aske where Sarah is, answer will be made, she is in her tent; and the daughters of Sarah will be in their tents, not in the tauernes, nor stragling so farre abroad but that their husbands can readily answer where they be.

As also occasion of it. 4 Fourthly, what desperate and vnauoideable euils doe they (and iustly) lay themselues open vnto, who make no bones of violating this commandement of God? how doth Satan watch all aduantages to take them, when they are out of their wayes? and how easily doth he preuaile against them, when they haue pluckt themselues from vnder Gods protection? Dinah was no sooner assaulted then ouercome in her wandring; and Eue no sooner absent from Adam then set vpon, and no sooner set vpon, then vanquished; euen so women easily forsaking their owne stations, are giuen ouer for most part, if not so farre as the former, yet in their meriments and meetings, so far to forget themselues by vnchristian speeches and actions, as they haue good cause to ende with sighs and teares.

Wherein this goodnes of a woman is most conuersant. *Good.*] Goodnes is a vertue which is sometimes in generall opposed to all that inward malice, which lurketh in the nature of men and women, wherein the whole troupe of vertues are included: hereof speaketh the Apostle, Eph. 5. 9. the fruit of the spirit is in *all goodnesse.* And euen this is required in women both to bridle that natiue corruption which is so headstrong within; as also to beautifie them outwardly, so as others beholding them, may say of them as Paul did of the Romans, *I am perswaded that ye are filled with goodnesse:* and herein resembling Dorcas, who was said *to be full of good workes and almes deedes* which she did: they shal not onely be called, but be good wiues, and good women indeede. 2. Sometimes it receiueth a more particular sense, and signifieth one of a

meeke,

meeke; and yet of a cheerefull ſpirit and temper: not ſullen, taunting, bitter, fretting or galling any, and much leſſe her husband; neither of a troubleſome and iarring diſpoſition; but of a good nature as we ſay: for let her be otherwiſe neuer ſo honeſt, wiſe, painfull, yet without this goodnes and amiablenes of behauiour, ſhe ſhall be no more pleaſant then a continuall dropping, which driueth out the owners. 3. It is ſometimes taken for *profitable*, and requireth that the wife be helpefull and comfortable by her adviſe, labour, and ſweete ſocietie, whereby ſhe *buildeth her houſe*. Thus did the Lord ſee good in his wiſedome to make man a meet helpe for him, when it was not good for him that he ſhould be alone. And thus the vertuous woman is ſaid to doe her *husband good, and not euill all the daies of her life*, Prou. 31. 12. and as ſhe doth good to him, and his within doores; ſo doth ſhe alſo to others abroad: as beſides the family, verſ. 27. 28. to the poore and needie, verſ. 20. And this I take (not excluding the other) to be here meant eſpecially, as a moſt comfortable and ſweete vertue; without which that holy inſtitution of marriage would prooue no better then an heauie burthen and moleſtation.

Prou. 19. 13. 21. 9.

3 Prou. 14. 1.

Subiect vnto their husbands,]

Marriage in it ſelfe, although it be neither vertue nor vice, but a thing indifferent, yet is it a ſhoppe of either, according as are the qualities and practiſes of perſons in this condition: and therefore this is the ſeauenth marriage vertue, preſcribed vnto the younger women: whereof there is great reaſon and neceſſitie. Firſt, if we conſider the lawe of creation written by Gods owne finger in the hearts of men, vſed in all nations, and enacted by the naturall light of heathens in the publike lawes, that the wife ſhould be ſubiect vnto her owne husband, or as the words of Ahaſhueroſh his law runne, *that euerie man ſhould beare rule in his owne houſe*. This is one reaſon of our Apoſtle, 1. Tim. 2. 3. *Adam was firſt created and then Eue*, and therefore Adam muſt be ſuperiour: to which if it be *obiected*, that therefore the birds and beaſts ſhould be preferred before both, becauſe they were created before either: the *Anſwer* is, that there is not the ſame reaſon, becauſe the Apoſtle ſpeaketh of the ſame kind, and not of diuers. 2. The Apoſtle prooueth not Adams ſuperioritie ſo much from the order, as from the ende of creation of the woman; which was to be an helper and comfort vnto him. Now in reaſon, whatſoeuer ſerueth to any ende, is leſſe then the ende to which it ſerueth: but Eue was made for Adam, and not Adam for Eue, yea ſhe was made of him, and not he of her, and therefore euen in innocencie was ſhee ſubiect vnto Adam; though then without griefe and moleſtation, which afterward came in by ſinne.

Women muſt be ſubiect to their husbands, Why.

1

Eſt. 1. 20. 22.

Mans ſuperioritie was no part of the wiues puniſhment.

2

Secondly, conſider Gods lawe and inſtitution after the fall: Gen. 3. 16.

392 *Thy desire shall be vnto him, and he shall rule ouer thee:* as if he had said, seeing thou canst not rule thy selfe, meete it is that now especially, since thy sinne hath set thee out of order, that thou shouldst be put vnder the rule and power of an other: yea although this subiection be not so liberall, sweete, and free as before the fall, but ioyned with sorrowe and difficultie, yea although often thou vndergoe vnequall commands: and this also is the Apostles reason, *Adam was not first seduced but Eue:* and therefore her honour was first lost, and a lesse liberall subiection was bound vpon her so much more surely.

3 Eph. 5. 23. *Thirdly*, the husband is the *head of the wife, as Christ is of his Church:* and therefore as the members are subiect to the head without reasoning, so should the wife be vnto her husband: he prouideth for all, answeareth for all, defendeth all as the head: and doth not he best deserue the preheminence? hath not nature giuen the highest place and prerogatiue vnto the head, and were it not most vnnaturall, that the wife by seeking for soueraignetie and rule ouer her husband, should set the head vnder the feet? And further, by this superioritie he becommeth the *image of God* vnto his wife, and his lawfull commandements haue a stampe of God set vpon the thing commanded; and therefore she must signifie that she hath a feeling of him in her heart, as the image of Gods maiestie, glorie, and soueraignetie; through her whole behauiour in a meeke and quiet spirit, shewing her selfe the glorie of the man, respecting his authoritie as the Lords, his will as the Lords in right and lawfull commands: against which if she rebell, shee riseth vp against the Lord himselfe.

In these regards especially the Apostle concludeth this dutie and exhortation, Col. 3. 18. *wiues be subiect to your husbands*, that is, yeeld your selues vnto the will, direction, and discretion of your husbands: for *it is meete*, or comely, namely, in regard 1. of the law of nature: 2. of Gods institution after the fall: 3. the husbands headship: and 4. womanly infirmitie. Neither is it onely meete, but so necessarie, as where it is not performed, it cannot be but the family should be laid open to ruine and downefall: no otherwise then if the feete should refuse to goe, the eye to looke, the hands to take the things which the head commandeth, the whole man must needes perish. All which considerations, take away all the friuolous obiections of women for exemption from this so naturall and necessarie a dutie. Some plead, they are yoked to fooliſh Naballs: others are matched to such as neuer consider their paines and kindnesse, and not meeting with that kind and thankefull retribution from their husband which they expect, take themselues freed from such strict obseruance: others could loue their husbands passing well, were it not for such or such a bad qualitie: and others are tyed to frampoll or conceited

Obiections to beare off the duties friuolous.

per-

perſons, and ſo drawe concluſions both of their vnfitneſſe to gouerne, and the inconueniences of their owne ſubiection. But againſt all theſe reaſonings, which are ſo vnreaſonable, as that they directly fight with Gods ordinance, and that order which he hath put in nature, which admitteth not of ſuch exceptions: here is a cannon of batterie: Thou muſt and maiſt before thy marriage conſider, whether he be a wiſe man or a foole, but after thou muſt knowe he is thy husband, which if he be, thou muſt be ſubiect, ouer whome (be it that he be a foole, and thou wiſer then he) thou maiſt affect no rule, but knowing ſtill thy place, by thy goodneſſe, wiſedome, counſell, and perſwaſion, if it may be, preuent his or thy hurt, as Abigail did. As for his vnworthineſſe, whatſoeuer it may be in thine eies, yet the Lord depriueth him not of his worthineſſe to rule ouer thee, who haſt entred into the marriage league with him. And for his vnfitneſſe, he cannot be ſo vnfit to gouerne thee, as thou art to gouerne him, who wert taken to be an helpe, and not an head vnto him; and a monſtrous thing were it in nature, for the feete to direct the head.

But that women ſhould obey their husbands, none are ſo rude, as not in generall to acknowledge: but come to particulars, as 1. wherein, 2. the manner how, there growes ſome queſtion. The former the Apoſtle anſwereth, Eph. 5. 24. Wiues be ſubiect *in all things*: that is, in all lawfull and boneſt things: in all which, there muſt be a departure from their owne wills, if a contrarie commandement proceed from the husband, yea euen in thoſe things which may ſeeme to be her peculiar for the gouernment and keeping of his houſe, whether in his abſence or preſence, ſhe muſt adminiſter according to his minde, and direction. For ſo the members of the bodie are ſubiect to the head, each doth his owne dutie, yet all by the appointment of the head, mooue or reſt themſelues. And thus the Church diſpenſeth to the ſonnes of God, the children of the Church, all neceſſaries for their direction, conſolation, and ſaluation; but yet by the preſcript and order of Chriſt the head, and not any thing without his appointment: and no more is the wife to adminiſter (no not in the abſence of her husband) againſt, or contrarie to his minde. Looke vp to the heauens, and verie nature will teach this leſſon; while the ſunne is abſent, the moone takes vpon her, gouerneth the heauens, and ſhineth aboue all the ſtarres, but yet not without the borrowing of all this light from the ſunne, if Philoſophie teach vs truely; but when the ſunne is preſent, ſhe giueth place, contracteth her light, and reuerenceth him after a ſort by vayling her face at his preſence, vpon whom ſhe wholly dependeth: and thus ſhould it be with the wife, when the husband preſenteth himſelfe, whether in perſon, or in his commandement.

Wherein muſt wiues be ſubiect.

394 *Queſt.* Whether the wife may diſpoſe of goods without her husband conſent to good vſes?

Anſw. There is no queſtion but ſhe may. 1. of any goods before marriage excepted. 2. of thoſe her husband giueth her after marriage: for theſe alſo are proper goods, and not common. 3. If ſhe haue generall conſent, when his heart truſteth in her, and referreth in generall things to her diſcretion. 4. If ſhe haue implicit conſent, when her husband knoweth ſhe giueth, and holdeth his peace. 5. In extreame neceſſitie, for often the caſe ſuffereth not to expect his conſent. 6. In the vnfitneſſe of the husband to gouerne, as ſuppoſe he be ſtriken with frenſie, and madnes; for then the diſpoſing of things is deuolued vpon her. 7. In his longer abſence, as ſuppoſe he be a ſouldier, marchant, or ſeafaring man. 8. Of that ſhe can well ſaue of her husbands allowance; or procure by her labour aboue that her husband enioyneth. 9. That ſhe getteth naughtily, ſhe ought to diſpoſe it to the owners, or to the poore, though he ſhould forbid her; becauſe neither ſhe nor he hath right thereunto. The Caſuiſts adde other caſes which are more queſtionable. But the queſtion is of ſuch goods as are common between them, whether ſhe may diſpoſe of them to any vſe without his conſent. And the common anſwer is negatiue, and ſundrie reaſons propounded. Which as I will not conclude againſt, ſo neither can I wholly aſſent vnto, for theſe reaſons, which I propound to be further conſidered of.

1. Whereas one cheife ground of that opinion is, that the wife hath no more but *vſe* of her husbands goods: I take it ſhe hath alſo a right and intereſt in them. For marriage, which maketh the perſon of the husband the wiues, maketh his goods much more; ſo that as ſhe hath not vſe only, but right and power of his bodie; ſo alſo hath ſhe not only an vſe, but a right and poſſeſſion in his goods. Againe, if ſhe haue onely vſe of them, wherein is her preferment aboue the children and ſeruants, who haue vſe of them aſwell as ſhe. Further, the husband is bound to impart and make his wealth common with his wife, as Chriſt imparted his heart blood vpon the Church, which the Church hath a ſtate and intereſt in: the which intereſt for any to debarre the Church of, were to withhold her from her right.

Secondly, the wife is as neceſſarily bound by God to ſhew mercie as well as the husband; the precept is generall, *to doe good forget not, and to diſtribute.* She muſt therefore exerciſe her faith in the practiſe of good workes as well as he, though her husband forbid her, whom ſhe is to obey only in the Lord: what if he ſhould command her not to heare the word, praie, and goe to Church, or the like: and the caſe is not vnlike, ſeeing mercie is more acceptable then ſacrifice, and euery way as neceſſa-

Gal. 6.

rie. *Obiect.* It will be here said, that we may not doe euill to doe good withall; or giue of that which is not our owne. *Answ.* It is the question whether it be euill or no. And she giueth of that which she hath right and state in euen to dispose, but in no other vse then in workes of mercie, as present need requireth, and that with wisedome and discretion, so as she neither impouerish her husband, weaken his estate, nor wrong her own familie.

Thirdly, we haue examples of godly women: for to let passe the fact of Abigail, that was (as Mr. *Calvin* saith) extraordinarie, in that God did inwardly and specially direct her in that strait; and the case was of present necessitie to saue the liues of the whole family: and further her husband Nabal, was not only froward but drunke all that daie, and not to be consulted withall, 1. Sam. 25. 16. 36. The examples of Ioanna the wife of Cuza, and Susanna, and many other godly women, were not so extraordinarie, who ministred to Christ of their substance: to say here they had the consent of their husbands, is but to insist in the question without proofe; and it is most probable, their husbands were not so forward, especially Cuza, who was Herods steward, in likelihood was of Herods mind. Most expressely Salomon saith of euery vertuous woman, that she stretcheth out her hand to the poore, Prov. 31. 20.

Calv. in 1. Sam. homil. 90.

Luk. 8. 3.

Fourthly, the most learned deciders of cases among the Papists, conclude and determine that the wife in this case may do that which the husband ought to do, but will not: as if she know much of his goods ill gotten, which ought to be restored, she may giue more liberally: whereby so farre as she can, she laboureth to heale his error; and withholdeth Gods iudgement from her selfe, in participating in his goods.

It is obiected, that the vowe of the wife may not stand without her husbands consent, at least implicite, and therefore she may not dispose of inferiour things without it. To which may be answered, that this is a ruled case by expresse commandement, not deniable by any, as the other is not. Besides, it is an vnlike case, seeing vowes are voluntarie, and in the power or choise of the vower, to vowe or not to vowe; but so are not works of mercie, which are commanded, and necessarie duties.

It is alleadged, that partners may doe nothing without mutuall consent. But that is answered, because here steppeth in a superiour power, to which both of them must stoope, euen a commandement of mercie, and charitie, to the wife, as well as the husband, and includeth that the wife must haue wherewithall to be charitable as well as the husband.

It is alleadged, that her desire must be subiect vnto him & he shall rule: but all such allegations drawne from his headship and authoritie, stand onely in indifferent and ciuill things, which a mercifull and necessarie

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396 releefe is not: for we say that she is in a ciuill manner subiected vnto him, and to his power, and may not dispose of any part of his goods at her pleasure to any ciuill vse; as to giue away to her friends, to spend vpon other other outward vses. But yet is she not after such a seruile manner put vnder his power, as that vpon no occasion whatsoeuer, shee may not dispose of any part of the goods, which by the right of marriage are common betweene them.

2. king. 4. 9. It is further alleadged, that the Shunamite did not entertaine the Prophet, but first she asked her husband. I answer, it is a cõmendable part for the wife to seeke her husbands consent in euerie thing; but the question is, where such consent cannot be had: besides, one thing it is to giue a mercifull releefe; and an other for the wife to bring a man into the house to diet and lodge him; which this woman might not doe, without the consent of the husband; for though there was a mercifull releefe of the Prophet of God in it, yet there was more it beeing a mixt action, in one part of which the husband must haue a chiefe stroake.

It is further alleadged, that by ciuill lawes the wife may neither let, nor sell, nor borrow without her husband, and therefore neither may she giue. I answer, these are ciuill actions, wherein the husband as the head must giue direction: but mercifully to giue an almes, is a religious action: besides, the lawes state the wife in a great part of the husbands goods and lands, and prouideth by giuing her a ioynture, or her thirds, that the husband may not deprive her of her right therein: neither by lawe can a man sell his lands simply, vnlesse the wife will giue vp her thirds, which plainly stateth her in a right vnto the goods and lands aboue the seruants and children: the deniall of which, as I said at first, is the maine ground of the former opinion.

Other obiections I haue met with not worth the answering, therefore I will not stand longer vpon this question, leauing it to be considered further of, craning that wiues would be carefull in subiection to God and their husbands, not to stretch these grounds beyond the rules and ends propounded.

Husbands may not beat their wiues. *Quest.* And here commeth another question to be resolued, whether the husband may beate his wife, to force her vnto this subiection? *Ans.* It seemeth no, although some of reckoning be of the other opinion. For, 1. there is no word or example for it in Scripture. 2. No man euer hated (much lesse except he were mad beat) *his owne flesh*. 3. Her subiection must not be seruill, but as of a member to the head. *Obiect.* But a man may let himselfe blood. *Sol.* It is safe in his arme or foote, in children or seruants, but he must beware of letting the heart blood. *Obiect.* But Christ correcteth his spouse which is deare vnto him, and yet reteineth

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his loue entire; and ſo may the husband. *Anſ.* Chriſt is not the husband onely, but an abſolute King. 2. An husband may checke, and correct by admonition, and reprehenſion; but to proceed to blowes is vnwarrantable, beeing ſuch entire companions, and of the ſame fleſh; yea, condemned by the Fathers, the ciuill lawes, and the Heathen writers themſelues. But what if the wiues mallice be deſperate, and incurable? *Anſ.* Take vp thy croſſe, make good vſe of it, beare as much as poſſibly thou canſt, waite and applie God for her returne. 2. Where thou canſt not beare (prouiding that offence by all poſſible good meanes be auoided, and publike peace not interrupted) the next remedie is the Magiſtrate: but between husband and wife, both tyrannicall rule, and compulſiue obedience, ought to be baniſhed. Contrarie to this free ſubiection, is the common vice of wiues, which is to be proud, as Vaſhti, not enduring the gouernment of husbands; but by vncomely geſtures and vnſhamefaſt lookes, and ſometime by hote and bitter anſwers, bewray the vnquietnes of their ſpirits, when once their owne wills are croſſed: farre are they from that meeknes and quietneſſe of ſpirit, which Peter preſcribed, as the moſt comely attire for women; who ought ſcarce to giue thẽſelues leaue to be out of quiet with others in the family, in the husbands preſence, leaſt he be vnquieted, or any way offended.

That the word of God be not euill ſpoken of.]

Theſe words containe a generall reaſon, inforcing the neceſſarie practiſe of all the former duties. By the *word of God*, is meant the doctrine of the Goſpel, taught, receiued, and profeſſed by beleeuers in all ages, which holy Goſpel as it is glorious in it ſelfe, ſo ought the glory & honor of it to be preſerued, yea and aduanced in all that looke for ſaluation from it; and therefore no Chriſtian may become ſo much as an occaſion of reproach vnto it. And whereas the word is blaſphemed, either by the words or deeds of profeſſors, the ſecond is here aimed at: our Apoſtle concluding that then the doctrine of the Goſpel is blaſphemed, when the life of the profeſſor is not tuned vnto that doctrine. And yet further, whereas the life of a profeſſor is vntuned vnto the doctrine two waies, either by doing that which is prohibited, or elſe by not doing that which is preſcribed; the latter is here eſpecially condemned: namely, a life idly ledde in regard of Chriſtian practiſes; for the Apoſtle hath not ſo directly reprooued vices, as required in women the practiſe of all the forenamed vertues, vpon this ground, *leaſt the word be euill ſpoken of:* noting vnto vs hereby, that a Chriſtian ſhould be ſo farre freed from the power of ſinne, as that to be idle or negligent in the work of the Lord, is too ſinnefull in ſuch a one.

Doctr. Profeſſion without practiſe, ſtriketh not onely the perſon profeſſing,

398 Profession without practise, causeth the holy name of God to be blasphemed.

fessing, but the word of God it selfe which he doth professe, by occasioning the prophane to blaspheme and scoffe at Gods holy religion: Rom. 2.24. *The name of God is blasphemed among the Gentiles thorough you.*

1 *Reas.* 1. Such is the malice of the deuill, and his instruments, that hating God himselfe, they turne whatsoeuer they can, against God and his truth, which is a light discouering their darkenes. Hence doe they not so much maligne the person of a poore professor, who perhaps neuer made nor medled with them, as the light and truth shining in him; yea let God touch one of their familiars, and call him out of such a poisoned companie, that person is presently hated and despised for the truth, which if he did not now hold out, they would loue and embrace as formerly they did: and consequently a professor by his error, calleth not so much disgrace and malice against his owne person, as against the truth: for let any but a professor sinne, the more would the sinners of the world loue them as their owne; but if any such offend, or steppe awry, easily shall a man perceiue where the bile is, oh (say they) this is a goodly profession indeede, which giueth them leaue to doe this or that, and exclaime as though the profession were not of God, because the professors shewe

2 themselues to be but men. Secondly, the Lord imputeth this sinne not so much to them who doe blaspheme the truth, who are the actors of this sinne, as they who are the moouers and occasioners of the same: Ezech. 36.20. *when they entred among the heathen, they polluted my name:* that is, the heathen diligently watched the words and behauiours of my people, because they beare my name, and came as it were out of my schoole; but my people beeing not so carefull of my name which was called vpon thē blasphemed it, iustly causing others so to do. Although therfore men may conceiue that by their bare profession they endanger themselues, yet indeede the dishonour returneth vpon God and his Gospel: euen as Dauid might thinke that he onely sinned against Vriah, Bathshebe, and his owne soule, yet the Lord telleth him that his sinne was yet more

3 infectious, in that he had made Gods enemies to blaspheme. Thirdly, what a iust disgrace is it for the profession of Christ, to haue such hangbyes, as whose liues speake, that either they knowe not, or remember not, or affect not, or neglect, yea despise that doctrine by which they expect saluation.

Matth. 5 16. 2. Cor. 6. 3. *Vse.* 1. Let euery professor examine his life whether it bring honour or discredit to the Gospel, whether his light shine among men, or whether in any thing he giue offence vnto any: for there is neuer a sinne in a professor, but it is hereby doubled, in that he woundeth not his owne soule alone, but many other Christians with himselfe, yea and the Gospel of saluation. No meruaile then is it that the Lord is so ielous in the sinnes

of such men who come neere him, and in whome he looketh to be sanctified; that although he forgiue their sinne wherein they dishonour his name, yet for the maintenance of his glorie, he will visit it in the eyes of men, with the rods of men; whereof we haue a pregnant example euen in Dauid himselfe, 2. Sam. 12. 14. And whosoeuer they be who belonging to God, hath iustly giuen aduantage to the aduersarie, it will sit neer him, and gnawe his heart euen when the sinne is forgiuen, yea trouble and afflict his soule more then all the afflictions which can besides be laid vpon him. This was it which made Dauid powre out his verie heart, when the enemie taunted and said, *where is now thy God?*

Reasons to mooue our care of not staining our profession.

The reasons to mooue vs to beware of staining our holy profession with vnholy practises, are round about vs. First, if we looke vp vnto God, how carefull is he that his name be not dishonoured, no not among his enemies, and how much more indignely and vnkindly would he take it of his friends? Isa. 52. 5. he could not endure his enemies the Egyptians, but would bring his people from among them, because in their tryumph ouer them, they blasphemed his name. 2. If we looke vnto man, whether others, or our selues. 1. For others, they are either godly or wicked. Of the godly, some are called, and others vnconuerted as yet. The former we are bound to confirme and strengthen: the latter we may not cast backe, but prouoke, and call on to the liking of our profession: so the Apostle Peter wisheth the Iewes, to haue their *conuersation honest among the Gentiles, that they might glorifie God in the day of their visitation.* And here the women professing religion, are enioyned all these former duties to their husbands, although vnconuerted, that they might winne them, at least that the gospel should not be reiected as a teacher of discord, or as loosing them from any dutie. As for the wicked enemies, whether Papists, Atheists, or prophane persons, all of them watch for some colour thorough thy sides to reproach the truth; but by thy watch ouer thy life, though thou doest not reclaime them who are incurable, yet shalt thou, 1. convince them in their practises, 2. dampe and shut their mouthes, 3. euen in their consciences get reuerence to thine owne person: and thus by liuing without rebuke, shine out, yea and rebuke a *naughtie and crooked generation.*

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1. Pet. 2. 12.

Philip. 2. 15.

Againe, if thou considerest thy selfe, 1. as a professor, then art thou set vpon a scaffold, many eyes are vpon thee, and after a more publike manner thou standest or fallest vnto many others, and not to thy selfe alone. 2. As a child of the Church, in which respect for thee basely to demeane thy selfe, were not a disgrace to thy selfe alone, but as Salomon speaketh of a lewde child, thou *dishonourest the whole house.* If Atheists, profane wretches, or Popish persons should despise the ministerie, sweare,

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400 be drunke, ouergrowne with couetousnesse, riot, be loose and filthie in speach, impure or vncleane in action, it is their guise, it were no discredit to the Gospel in comparison, for they are strangers and straglers from the Church: but for a professor to be couetous, wrangling, sitting with drunkards, &c. oh this is a stayning of their whole house. And therefore we may with Dauid wish, that either there were no such Sauls, or that they might liue and die obscurely, that their waies might neuer be declared at Gath, nor their courses published in Askelon, that no vncircumcised might reioyce at their falls, nor any Papist finde such advantage against our doctrine of free iustification by faith alone in any professor, who in practise will be prophane as Esau was. A great argument it is to keepe many wretches from hainous attempts, least they staine their blood and blemish the house of their fathers; how much more should euerie Christian rising out of the most honourable blood that euer the sun saw, beware of accounting this blood profane?

3 Thirdly, if thou casteſt downe thine eyes lower, what can Satan himselfe doe more then lay stumbling blockes to withdrawe men from God? or wherein can a man more resemble the deuill then in shewing himselfe as an Angel of light, standing among the sonnes of God, when as indeed he remaineth a foule spirit of darkenes?

This worthie doctrine may not be passed without particulat application to the seuerall estates and degrees of men. And here *first* the Magistrate if he professe the Gospel, must beware least by his course the Gospel heare ill; by beeing as slacke in propounding and prosecuting good things and causes for God against sinne, as those who neuer made any profession. If the Lord shall enquire of the Magistrate, what good constitution for the Church, for the Corporation wast thou a meanes to make in thy yeare? or what wicked custome or practise didst thou break off in thy gouernement? and answer according to truth be made, surely none, what lesse could a contemner of the Gospel haue done?

Ethnicus quomodo aliter respondisset?

Secondly, Ministers in speciall sort must be carefull that the Gospel which in words they magnifie, be not blacked and blasphemed thorough their lewde and vngodly practises, 2. Cor. 6. 3. *We giue no occasion of offence in any thing, that our ministerie should not be reprehended: But in all things we approoue our selues as the Ministers of God.* Well may we wish we had none in the Ministerie like Ophni and Phineas, who when they should allure Gods family to resort to Gods house, make his seruice and sacrifice to stinke euen among the profane; much more should wee be then able to stoppe the mouthes of Papists and Popish minded persons, who are so restles in blacking the liues of Protestant Ministers, that thereby they might disgrace our doctrine and holy profession: but to our

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greiſe we ſee that as vniuſtly they haue ſlaundered and belyed thoſe holy fathers of our doctrine, and vnder God the reſtorers of our religion, *Luther, Calvin, Beza, Bucer, &c.* ſo too iuſtly may they take exceptions againſt the liues of ſome of their ſchollers, who yet are maintainers of the ſame doctrine; ſome beeing noted with couetouſnes, ſome with riot, ſome with gaming, others with idleneſſe, drunkennes, vncleannes. Wicked Saul is among the Prophets, who can ſacrifice to the true God, but yet practiſe ſuch things as are odious euen to common men, ſuch things as wherein his owne ſeruants are aſhamed to ioyne with him, vnles ſome monſtrous Doeg who is ſold ouer to play the ſycophant. But woe be to Iudas, who beeing a diſciple, deliuereth his Lord into the hands of the wicked to be ſcorned, buffeted, and crucified againe, it had beene good for that man, he had neuer beene borne. 401 1. Sam. 22. 18.

Thirdly, let priuate men ſhewe forth the vertues of Chriſt; ſo many as profeſſe him, let them expreſſe his graces, his humilitie, meekenes, loue, patience, obedience, let it be vnto him meate and drinke to heare and doe the will of God. Let his attire, words, and actions be ſuch as when report is made of them, men may ſay, ſurely this man is a Chriſtian as he profeſſeth, as king Ahaziah readily gueſſed by the Prophets attire that it was Elias. The name of Chriſt without the properties of Chriſtianitie, is a fruitleſſe thing; to talke of Chriſt is not to liue in Chriſt. Euerie Chriſtian muſt be not onely *the brother and ſiſter of Chriſt*, but after a ſort *his mother*, both in conceiuing him in the wombe of his faith, as alſo by bearing him daily into the world by a ſpirituall and holy life. But how many that profeſſe Chriſt, and ſay they expect ſaluation by and in this name onely, yet can blaſpheme him, rent him in their paſſion into ſmall peeces, they ſpare not his bodie, his heart, his blood, his wounds, his life, that ſhould but a Iewe heare them, they would more crie out againſt them then againſt their owne rulers that put him to death. But this was euer the lot of the ſonne of God, to be ſmitten and wounded in the houſe of his friends. 3 2. king. 1. Luk. 8. 22. Thus one wittily alludeth to the Angels words: firſt thou ſhalt bear a ſonne, & then call his name Ieſus.

Vſe. 2. This doctrine reprehendeth ſoundrie ſorts of men. As, 1. ſuch as can willingly or without ſorrow of heart ſee and heare indignities againſt Chriſt, againſt his profeſſion, and profeſſors of his Goſpel, and doe not reſcue the honour due vnto them, in their ſeuerall places: and may it not ſeeme wonderfull in our eyes and eares, that the verie Turkes who account of Chriſt but as a great Prophet, and powerfull in word and deed, ſhould make it ſuch a capitall tranſgreſſion, ſo as they inflict death vpon that man that ſpeaketh blaſphemie againſt Ieſus Chriſt: and yet we that are Chriſtians who profeſſe Chriſt not a great Prophet, but the Lord of the holy Prophets, the Sauiour of the world and our

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402 Sauiour also: fill and suffer without rebuke or check the whole ayre to be filled with horrible blalphemies, oathes, imprecations, reuilings, and whatsoeuer most wretched speaches against God, his Christ, his Saints, and dearest seruants. What is this other then a treading vnder foote that blood which should haue washed vs? 2. other professors there be that make sure account of their iustification, and saluation by Christ; and yet looke to their sanctification which inseparably follows the former as the shadow the bodie, there the want sheweth that they haue not that hope they made account of, in that *they purge not themselues*, but as foule as they were, as blacke are they still: the spirit hath not powred out that cleane water vpon them which hath washed them from their filthinesse; but wretched couetousnesse hangs vpon one, enuie and malice clingeth to another, filthie speaches proceed from a third, and the fourth is no changling. And doth not this make the name of God blasphemed. 3. A third sort there are, who take themselues farre afore either of the former, and perhappes haue some sound grace in their hearts, and yet not watching ouer themselues, nor giuing their hearts vnto this doctrine, remit of their care and diligence, and stand not so fast but that by some fearefull fall or other, they dishonour at once God, his word, themselues, and their profession; who although they can truely say, my course is not that of the swearer, curser, drunkard, adulterer, nor of such as are altogether prophane, yet be becomming slauish to some one lust, or by slyding into some one vnchristian action, they more dishonour God, (especially if they be of more note) then some other men by a thousand othes, or periuries.

Rules so to carie our selues, as we staine not our profession.

Quest. But how shall we so carrie our selues in our profession, as the word of God be not euill spoken of? *Answ.* Laie vp these rules of direction. 1. Get a good and reuerent heart, which may thinke and conceiue highly of the word, which offreth thee, and putteth thee in possession of so great things, and worketh out such things in thee and for thee: For that which we loue and admire, we will be carefull least by our default it beare euill: get knowledge, conscience and affection to hide it in thy heart, which if it magnifie it, so will thy speaches and actions also.

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2 Secondly, neuer professe that in word, the power of which thou meanest to denie, but gird thy loines with the girdle of veritie, for then wilt thou hold out an ornament of that thou first professedst. Dissimulation is spunne with a fine thread, vpon the loome of an hypocriticall heart; but the web of it is like the Gentlewomans cobweb lawne, which is rather for shew then vse. Colours cannot continue, nor a grape which onely cutcheth or hangeth on a briar, can growe without vnion vnto the naturall vine: so will it be with men, who make shew of beeing gouer-

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ned by Chriſt, and yet meane not to forſake their ſwearing, lying, gaming, worldlineſſe, and other their luſts. Such as theſe who are no better then bryars, I would aduiſe to keepe them in the waſt, and come not within Gods garden, which is no place for them, nor within the pale of Chriſtian profeſſion, for the Lord will not hold them guiltleſſe who thus take his name in vaine, and the axe and the fire will meete them, if they ſtand in the grounds of this good husbandman. Thirdly, in euery thing more regard Gods name then thine owne: as one that art taught to praie for the hallowing of Gods name, before forgiueneſſe of thy ſinne, or thine owne ſaluation: a man carefully auoideth the branding of his name: he will redeeme and reſcue his name if it be hazzarded with all that he is worth, and much more ſhould we doe Gods. Fourthly, tender thine owne credit, not for ſelfeloue, but for the loue of God; a good thing it is to keepe the heart cleane, but ſo to ſtand vpon the cleaneſſe of the heart, as not regarding the fame that goeth vpon him, is a great ſinne: for a good name, eſpecially in a profeſſor, is a very precious oyntment. Fiftly, take not all the libertie thou maiſt, but ſometimes depart from thy right, before thou wilt diſhonour the Goſpel; Chriſt in this caſe departed from his right, and paid cuſtome, ſo did his Diſciples; whoſe bleſſed example they imitate not, who take all their libertie, and take in all that carrieth a ſhew of right, and neuer regard what euill will follow of it: whereas the heart muſt make anſwer here to two queſtions, What is this my right? and then, will it doe my profeſſion no wrong? then may I take all my right, and vſe my libertie, or elſe I may not. Sixtly, praie with Dauid, *Lord let no man be aſhamed becauſe of mee.* What a greeſe and cut would it be for thee, who haſt not laid aſide forehead with conſcience, to heare the Papiſts triumph *becauſe* of thee? and the Atheiſts and ſcoffers *becauſe of thee to ſay*, oh theſe be the ſtamp of profeſſors, of goſpellers, of holy men, and brethren, Bible-bearers, and Church gadders; they are all of a ſtraine, I will beleeue neuer a one of them all: what ſhall thy pride, couetouſneſſe, crueltie, looſeneſſe, caſt dung in the faces of all Gods children? doth not the offence of one of Chriſts little ones bring woe inough, but thou muſt offend euery one of them? oh then very great is the neceſſitie of that requeſt, that none of them be offended *becauſe of thee.* So much of the duties of the younger women.

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Verſ. 6. *Exhort young men likewiſe, that they be ſober minded.*

Theſe words containe three points in their order to be conſidered. 1. The perſons to whom the precept is directed, or whom the precept concerneth, namely, *young men*, who muſt be taught, and dealt with as well

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as any others. 2. The manner how they must be dealt withall, *Exhort.* 3. What they must be exhorted vnto, *that they must be sober minded.* From each of which, we learne a profitable instruction.

Young men must order their waies by the word.

Doctr. Out of the first point we are taught, that young men must looke to their waies and conteine themselues in their duties, as well as others, of whose courses the Lord taketh as good notice as of others. For, 1. here the Minister is giuen in charge, to teach them as well as others. Peter must feed lambs, as well as sheepe, and they beeing a great part of the Church, must honour God in their places, as well as the auncient in theirs. 2. If the Pastors and teachers haue the ouersight of them, and must as well watch ouer their soules, as others, then must they also for this cause obey them, and be submitted vnto them. 3. If the word be directed vnto them, as well as others, they as well as others must be directed by it. But Iohn writeth as well to young men, as the older, and to children, aswell as fathers. Salomon aduiseth the young man, *to remember his creator in the daies of his youth:* & Dauid, *to redresse his waies according to the word.*

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Heb. 13. 17.

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1. Ioh. 2.

Experience wisheth vs to strike on the iron while it is hote: straight a tree whilo it is a twigge: worke waxe while it is soft: and heale a sore while it is greene.

Vse. 1. This doctrine reprehendeth a common error in the world: for generally men thinke that religion and attendance vnto the word, is for old age; but as for youth, it must sow the wild oates, it must haue his course; young men must settle themselues in the world, and ground their estate first, for other matters they haue day inough before them to mind them in: and from this first error proceeds a worse, that the religion of this age for most part, is but promises without practise, and those promises but hypocrisies without any soundnesse. But all this is but the wisedome of the flesh, euen sensuall and deuillish, cleane contrarie to Gods wisedome, which vrgeth the young man, if euer he would be setled, in a good estate, to found it in the remembrance of God: and asking the question how a mans life should be rightly ordered, propoundeth it in the *person* of the young man, because that is indeed the age of right reformation. For settle the soule vpon his lees of sinnefull lusts, custome in sinning prooueth another nature, and in continuance becommeth vnchangeable, and incorrigible. Let a man through his youth set his face against heauen, and blaspheme the religion of God, it shall be as hard for a blackmoore to chang his skin, or the leopard his spottes, as for such a one who hath beene accustomed to euill, to learne to do well: for the curse is commonly passed against them, who haue beene so long fruitles, *neuer more fruit grow vpon thee:* and what other can the ground that bringeth nothing but thornes and bryers expect, but that the end of it should be to be burned?

Ier. 13. 23.

Heb. 6. 8.

Vse. 2. Let this be a motiue vnto all young men, to looke betime to

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the ordering of their waies, and if God call timely, as he did young Samuel, earely in the morning, beware of running another way, but with him answer, speake Lord, thy seruant heareth: and the better either to perswade them to the obedience of this precept, or else to leaue them the more excuseles in the departure from their dutie, I will 1. by some reasons inforce the dutie: and 2. prescribe some meanes for the more happy practise of the same.

Reasons to moone young men to looke timely to their waies.

For the former. First, that age is the harueſt and summer, in which whosoeuer sleepeth, is the *sonne of confusion*, but he *that gathereth, is the child of wisedome*. It is with grace as it is with grafts, there must be a time of insetting, and a time of outgrowing, and both these must be seasonable, before fruit can be expected: the seed must be sowne in youth, that must come vp in age, nip a blossome in the spring, and where is the hope of autumne? We can conclude that a man borne to nothing, if he idle out his youth, and applie his hands to nothing, is so farre from likelihood of prooving a rich man; that he cannot escape ragged clothing, (as Salomon speaketh) but needs must hee beare a wallet, and die a beggar: and how is it that we want wisedome accordingly to conclude, that where Sathan can make youth vnprofitable, little good, nay much spirituall beggarie may be expected, in all other ages through the life.

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Prou. 10. 5.

Secondly, another reason the Apostle Iohn vseth, *I write vnto you young men, because yee are strong:* young men are called out to beare the heat of the day, because they are in their strength, and are chiefe champions either for good or euill. If then their strength be spent in the practises of pietie and religion, such workes are so much the more excellent, because they are performed with more courage, zeale, strength, and resolution. But if vnto any vice they powre out their strength, or stand the patronage of any sinne, their actions are so much more sinnefull, and outragious, by how much they are more violent; wherein although for the time they may reioyce, yet let them know that they shall come vnto iudgement, at what time they must be counteable for all their strength, and the imployment also of it. Againe, in regard of this strength, they are most fit for the spirituall combate: *strength is for warre*, saith Rabsachie, and therefore if they could not heretofore be Preists vnto this seruice, yet let them now serue as voluntaries vnder the Captaine Iesus Christ, then any longer abide vnder the colours of his enemies.

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1 Ioh. 2. 14.

Thirdly, for young men to be early graced, is a beutifull sight in the eyes of God and his children: it filled Paul with ioy to remember *Timothies* timely faith: When Christ saw but some ciuill vertues in a *young*

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2. Tim. 1. 4, 5.

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Mark. 10. 21.

man (otherwiſe bewraying many great corruptions) ſo louely were they vnto him, that it is ſaid, *he loued him*: When children crie Hoſanna, what a great prouocation of the elder ſort is it, of which the Lord will make great vſe to their ſhame and conuincement: that as it was a ſhamfull rebuke to the Iſraelites, when Chriſt ſaid of the Cananite, *ſurely I haue not found ſo great faith in Iſrael*: ſo ſhall the elder ſort be confounded, when he ſhall ſay, ſurely I haue not found ſo great faith, zeale, knowledge, obedience in rulers, fathers, maſters, as in prentizes, ſeruants, children. Or as he prouoked the Phariſies, *Iohn came in the way*

Matth. 21. 32.

of righteouſneſſe, and yee beleeued not, the Publicans and harlots beleeued him, and yet when you ſaw that, you neither beleeued, nor repented of your vnbeleefe, verely, I ſay vnto you, that Publicans and harlots ſhall enter into heauen before you: ſo ſhall it be ſaid; The elder ſort receiued not the word, but many of the younger ſort were diligent hearers; and when the elder ſaw this, yet repented they not to beleeue it: verily the younger ſhall be gathered into heauen before the elder, who without timely repentance, ſhall neuer come there.

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Fourthly, young men had need call their waies to remembrance, that their conſciences may haue peace in the teſtimonie thereof, when they are older: for the vanities of youth vexe the heart many yeares after.

Pſal. 25.

Dauid praied againſt the ſinnes of his youth, not without a bitter ſence and ſting of them. It was the voice of Ephraim, Ier. 31. 19. *I was aſhamed, yea confounded, becauſe I did beare the reproach of my youth*: God may now in thy youth ſuffer thee for want of knowledge and conſcience, to be ſenceles of thy moſt groſſe ſinnes, as Ioſephs brethren were; but afterwards if thou belongeſt vnto him, he will waken thy conſcience, and make the thought of them as bitter as euer the practiſe of them was pleaſant, when they ſhall fill thee with trouble of conſcience, and make thee call great things into queſtion; yea bring thee not onely to doubt of thy effectuall calling to grace, but almoſt to deſpaire of thy ſaluation, eſpecially if thy ſinnes of youth by long continuance be grown into cuſtomes, and can hardly therefore be ſubdued, euen then when thou art conuerted. Wouldeſt thou be fenced now againſt all theſe afterclappes? Now is the time wherein thou maiſt preuent ſuch afflictions: Nay more, thou maiſt by drawing neere vnto the Lord, and bearing his yoke in thy youth, laie the foundations of thy comfort in any future affliction, during the daies of thy pilgrimage, as Iob did: the one & thirtieth Chapter of whoſe booke containeth nothing but a gathering vp of himſelfe vnto his comforts, and hopes, through the recalling vnto minde, the innocencie and vprightneſſe of the former part of his life: As Hezekiah alſo did, who when ſentence of death had paſſed from the

mouth of God and his Prophet against him; had no such hold of comfort elsewhere, then in calling to mind the innocencie of his life, a testimony that he was in couenant with God, and might looke to see the goodnes of the Lord in the land of the liuing, *Remember Lord, how I haue walked before thee in truth, and with a perfect heart.*

Isa. 38. 3.

Now for the helpes furthering this dutie. 1. Young men must take notice of that great bundle of follie, which is naturally bound vp in their hearts, the corruption of that age beeing such, as needeth not any occasion without it selfe, to cast it downe. 2. That the meanes to redresse it, is the *studie of the Scriptures*, vnto the rules whereof they must haue regard, and not to the examples of men. 3. That if they will needs be giuen to imitation, then must they imitate not the most, but the best of that age: such as was young Daniel, who in tender yeares was able to vtter knowledge, Dan. 1. 4. young *Samuel*, who so soone as he is weaned, must stand before the Lord, 1. Sam. 1. young *Iosiah*, who at eight yeare old walked vprightly, 2. King. 21. young *Timothy*, who knew the Scriptures of a child; yea of Christ himselfe, who increased in wisedome as in stature; so as at twelue yeares olde he was able to confound the Doctors, and great Rabbies of the Iewes. 4. That against all the discouragements they shall meete withall from men, as that they are too forward, soone ripe, and young Saints, &c. they must oppose the Lords good pleasure, who requireth firstlings, first fruites, first borne of man and beast; the first moneth, yea and first day of that moneth, for the celebrating of the passeouer: and delighteth in whole and fat offerings, not in the lame, leane, and blind sacrifices which his soule abhorreth; for of all the sonnes of men, the Lord neuer tooke such pleasure, as in such who were sanctified euen from the wombe. Some of the learned call men to the timely seruice of God, from the allusion of Moses rodde, Exod. 3. and Isaies vision, cap. 9. both of the almond tree, because of all trees that soonest putteth forth her blossomes: how sound that collection is, I will not stand to enquire, onely this is true, that such as would be trees of righteousnesse, and knowne to be of the Lords planting, laden (especially in their age) with the fruites of the spirit, must with the almond tree, timely budde and blossome, and beare, that their whole liues may be a fruitfull course, whereby God may be glorified, and themselues receiue in the ende a more full consolation.

Helps to the former dutie. Prou. 22. 13.

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Psal. 119. 9.

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It was a great commendation of Origen, that like another Timothie he learned the Scriptures of a child Euseb. lib. 6. cap 3.

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The second point in the verse is, The *manner of teaching* young men, *Exhort young men*: so, 1. Tim. 5. 1. *Exhort* old men as fathers, *and young men as brethren*. The scope of the Ministerie is, to draw all men to dutie, and beeing ordained of God out of his singular loue for the

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winning of men, all the duties of it muſt be performed in ſuch louing manner, as that men may be rather wonne and drawne, then forced thervnto; yea euen young men, who for moſt part are headleſſe and furtheſt from dutie, muſt by the ſpirit of meekneſſe be reſtored and reclaimed.

The Paſtor muſt ſometimes entreat, where he may command.

Doctr. The Paſtor is not alwaies to vrge and vſe his authoritie, but ſometimes he muſt lay it downe, and in ſome caſes where he may by the word command, he muſt rather chooſe to entreate. Paul in all his epiſtles ſeldome commandeth out of his authoritie (although Apoſtolicall, & aboue the authoritie of ordinarie miniſters) but euer almoſt perſwaded & entreated out of his loue. Thus he dealeth with *Philemon* for the receiuing of Oneſimus, *Though I haue much libertie to command, yet I rather beſeech thee*, ver. 8. For might not he haue commanded a Chriſtian, to remit an iniurie, and receiue a Chriſtian ſeruant vpon his repentance? and yet he beſought him ſo to doe. And thus although we want not power to command men vpon their owne perill, and ſo faſten Chriſtian duties vpon them; yet we rather *entreate men to be reconciled vnto God*: yea we are to *beſeech and exhort* men in the Lord Ieſus, that they encreaſe more and more, &c. 1. Theſſ. 4. 1. And the Scriptures are ſo delighted with this manner of teaching by exhortation, that the ſpeciall worke of the miniſterie is called by this name, Act. 13. 15. the men of Antioch came to Paul and Barnabas, and ſaid, If ye haue any *word of exhortation* ſay on: and yet this word of exhortation was a ſermon which they deſired to heare preached againe the next Sabbath. We heard cap. 1. 9. that the Miniſter muſt therefore hold faſt wholeſome doctrine, that he may be *able to exhort*, as though this were all he had to doe.

Magis docendo quam iubendo, monendo quam minando. Aug. epiſt. 64.

But here muſt be great wiſedome and circumſpection vſed; for although the Miniſter is often to turne his power into prayers, and threats into entreaties, yet muſt he beware that he ſo lay not downe his authoritie, as that the word looſe any, but abide ſtill a word of power to command; obſeruing wiſely to this purpoſe theſe two rules. 1. So to exhort as that the conſciences of men may conclude, that euen there where he perſwadeth and entreateth, he hath power to command and terrifie, though in his loue he lay downe that power for the preſent. 2. That he doe not there exerciſe lenitie, where the caſe requireth ſeueritie, nor mildneſſe when the caſe requireth the worke of feruent zeale. As, *firſt*, where ſinne waxeth bold, the Miniſter muſt put on boldneſſe. If a calfe ſtand before Moſes, it is a caſe wherein the mildeſt man vpon the earth, muſt forget his meekeneſſe, and cloath himſelfe with zeale for the glorie of God. Sometimes the Miniſter is to deliuer the word as it were in a ſoft and ſtill voice; and ſometimes he muſt change his coppie, and lift vp his

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voice like a trumpet, to ſhewe Iudah his ſinne, and the people of God their tranſgreſſion. *Secondly*, when admonition and exhortation will not ſerue to cut off ſinne, but there is rather a reioycing in it. Here Paul himſelfe will put on his authoritie, 1. Cor. 5. 2. & 13. *put away from you that wicked man. Thirdly*, when the miniſterie is, or is like to be drawne into contempt, then eſpecially muſt it put on power, and authoritie. This was the practiſe of the Apoſtles, who were forced often (partly by the low eſtimation of the ſimple and ignorant, who eſteemed of the preaching of the Goſpel but as fooliſhnes; and partly by the malitious oppoſitions of the falſe Apoſtles, who depraued their miniſterie as weake and vnlearned) to be long in the challenging of their calling, power, and authoritie: ſee 2. Cor. 10. 2. 8. &c.

Vſe. 1. Miniſters muſt labour wiſely to diſcerne betweene perſons and actions, as Ioſeph did betweene the perſons and cauſes of Pharaohs butler and baker, and ſpeake differently to the tractable and ſtubborne: children and ſeruants muſt not be dealt with alike. Chriſt ſpake not to the Prieſts and people alike: nor Iohn Baptiſt to the Iewes and Scribes alike: nor Paul to the Galatians and Epheſians alike: but Gods mouth muſt ſeparate the pretious from the vile: *Compaſſion muſt be had vpon ſome*, but not all, others muſt with feare be pulled out of the fire; neither may the Publican and Phariſie looke for the ſame ſentence and iudgement. Iude 23. 2. Whereas men cannot endure preachers, who leaue exhortation, to thunder out damnation; let them know, that if their ſinnes be growne bold as an harlot, and the word of meeknes cannot preuaile againſt them, we muſt then come with a rodde, and not the ſpirit of meeknes: otherwiſe as Chriſt was moſt meek in his life and doctrine, ſo ſhould his Miniſters be alſo.

The third point in the verſe, is the vertue commended to the practiſe of young men, and that is, the grace of ſobrieeie, which moderateth the *minde* in the luſts and affections in generall: and is not to be reſtrained to that outward ſobrietie, which is oppoſed to intemperance in meat and drinke: for it is taken for graunted, that intemperance muſt be nipt in the head, and broken in the ſhell, before it be hatched and outwardly produced into the life. This appeareth, 2. Tim. 2. 22. where Paul in other words preſcribeth the ſame dutie vnto Timothie, *flie the luſts of youth*: not meaning thereby ſuch vncleannes and laſciuious filthineſſe wherewith graceleſſe young men were carried away, for Timothie was now of ſuch grauitie as befitted an Euangeliſt, but he would preuent in him all that violent courſe and carriage of affections, vnto which that hotter age is more propenſe; not fearing that Timothie would breake out into filthy vncleannes of luſts ſo much, as leaſt his youth ſhould carrie him to raſh-

410 The grace of sobrietie very fitly commended to young men. Eccles. 11. 10.

neſſe, pride, ſelfe conceit, and ſo cauſe him to fall through too much confidence. Now how fitly is this precept directed to young men, the ſinne of whome is the ſtrength of luſts. Salomon himſelfe aſcribeth this to their age, to carrie much *indignation, wrath, griefe in the heart, and much euill in their fleſh:* that is, many noyſome and troubleſome luſts, wherewith through their heate they are aſſayled. Of their preſumption and ouerweening themſelues, wee haue inſtance in the young man, All *theſe haue I kept from my youth.* Of their want of conſideration and experience in another young man, who heedleſſely went on to deſtruction, as an oxe to the ſlaughter, or a foole to the ſtocks; euen ſo went he. Of their rage and heat with vnadviſed raſhnes, in Rehoboams yonger counſellers, ſtirring vp their maſter to needles terrors and threats. Of their prodigalitie and vncleannes, in the younger brother called the prodigall ſonne, who ſpent *all vpon harlots:* all which things are not ſpoken to free other ages from ſuch inordinate luſts: for naturall corruption is not idle in any age, but inceſſantly is hatching euill motions and actions; but of all ages youth is moſt fertill and abounding (as the fatteſt grounds with weedes) with all wicked inclinations, vicious and raging affections; and there is no vice vnder the ſunne vnto which it is not after a ſpeciall ſort ſubiect, that it is a ſingular fauour of God for a youth ſo innocently to paſſe ouer his younger yeares, as that ſome notable blot or inconuenience cleaue not to him, which perhaps long after craues his ſeruice, or addeth vnto his ſorrowes.

Prou 7. 22.

Seething pots caſt off a deale of ſcumme.

Reaſons to enforce the duty.

But if theſe be not reaſons weightie enough to drawe young men to this grace of ſobrietie, we might adde many moe. As, 1. to ſatiate ones ſelfe with his owne wayes, argueth an heart declined from God, Prou. 14. 14. 2. The Lord himſelfe mocketh vnbridled youth, Eccleſ. 11. which is a moſt ſeuere iudgement: for God neuer laugheth at vs but we haue cauſe to weepe: that which men laugh at as a tricke or touch of youth, or ſome light ſlippe, the Lord laugheth at, becauſe it is to be brought to a more righteous iudgment and conſiſtorie. 3. What a fearfull ſinne and iudgement it is to be giuen vp to a mans owne hearts luſts, ſee Rom. 1. 26. and Ier. 9. 14. 15. 4. The commandement of God, Eccleſ. 11. *Put away anger, &c.* Oh but we ſhall depriue our ſelues of the pleaſure of our liues: but the wiſe man hath an anſwer readie, that youth and morning is but vanitie, that is ſoone gone, and without great heed loſt irrecouerably.

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Meanes of practiſe.

Now the meanes to attaine this vertue. *Firſt*, beginne at the heart, *be ſober minded*, get an humble heart, which will frame to an humble carriage in behauiour, ſpeech, apparell: for the ſmalneſſe of a man in his own eyes, croſſeth thoſe ouerweenings, and ouerdeemings of youth, whereby

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they thinke they knowe more, can doe more, and better then the auncient; it will make them suspect all their counsells, which if Rhehobams young men had done, they had preuented that great rent of the kingdom at that time: it will make them sit silent before the elder, and suffer themselues to be lead by their experience. *Secondly*, consider that these inward lusts are great sinnes, though they neuer breake out into externall actions, which naturall men see not so to be, and therefore not seeing the vglinesse and bitternes of them, cannot come to detest them. And this is the reason, that they are swallowed lightly and carelesly of the most, and men take entire acquaintance with them, because Sathan and our owne corruption haue caused vs to tast little else then the apparant sweetnesse of them. *Thirdly*, because Dauid taketh it for graunted, that these filthie lusts must be cleansed by the word, thou must be subiected vnto the word, which as pure water washeth the soule from such impure lusts: and this is when the spirit by meanes of the word rippeth vp the secrets of a mans heart, discouereth the loathsomenesse of such ghests as haue taken vp the roome, causeth him to flie them, and himselfe for them, and giueth some newe strength to purge this filthie stie and vncleane cage of his, by mortifying his flesh and the lusts of it: with the word therefore ioyne effectuall prayer, for the powerfull working of the spirit, Psal. 51. 10. 11. *Fourthly*, fence thy selfe with the feare of God, that being once washed, thou maist not returne againe to foolishnesse; the feare of God onely is a welspring of life, to make a man auoide the snares of death. It kept Ioseph a young man from sinning against God, bridled Dauid from hurting Saul when it was in his power; restrained Ionathan from selfe loue, 1. Sam. 20. 13, 14. To the same purpose maketh that counsel of the Apostle, 2. Tim. 2. 22. *flie the lusts of youth*: Timothie might aske how should I be able, the answer followeth, *followe after righteousnesse, &c.* that is, get to thee such vertues as may be speciall preseruatiues against them, among the which the feare of God is most excellent, for being the beginning of wisdome, it teacheth wisedome to looke vnto, and order the heart, in the first risings and motions of any lust. *Fifthly*, vse sparingly Gods creatures of meate and drinke, walke in thy calling, beware of delicacie, excesse, riot, which are mothers and nurses of these lusts; and yet so frequent and bold, that they may be read in the foreheads of many of our youth. Thus much I thought good to adde to the things which were formerly spoken of this vertue.

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Ver. 7. *Aboue all things shew thy selfe an ensample of good workes, with vncorrupt doctrine, with grauitie, integritie,*

8. *And with the wholesome word which cannot be reproued; that hee which withstandeth, may be ashamed, hauing nothing concer-*

412 *ning you to speake euill of.*

Hauing propounded the seuerall precepts fitted to all ages of men and women, the last whereof was vnto young men, our Apostle here inserteth a precept vnto Titus himselfe: whence it is probably gathered, that *Titus* was now a young man, as *Timothie* also was, in the same office of an Euangelist: and beeing a Minister, in him he closely againe instituteth euery Minister, notwithstanding he hath beene most ample in that argument; as though Ministers could neuer sufficiently be instructed. In these two verses, we will consider two things, 1. a precept: 2. an inforcement of it. The precept is, That Titus *shew himselfe an example to* others: for as all the persons formerly taught, so more especially the last sort, namely young men for the slipperines of their age, need the benefit of good example aswell as good doctrine and counsell. And this exhortation is enlarged, by setting downe wherein Titus must become an example: which is done, *First*, more generally, *In all things*; we read it, *aboue all things*: others *aboue all men*: which readings may be true, and grounds of good instruction, but I take the first apt est to the place. *Secondly*, by a more particular enumeration of shining vertues: as, 1. *vncorrupt doctrine*: 2. good life fruitfull in *good workes*: and these not one or two, or now and then in good moods, but there must be a constant trading in them throughout a *graue* and *pure* conuersation. 3. there must be ioyned gratious speaches and *words*; for I take it fitliest interpreted of priuate communication, described by two necessarie adiuncts: 1. it must be wholesome, 2. *vnblameable*, or not liable to *reproofe*.

1. Tim. 4. 12.

ἀκατάγνωστος.

The inforcement of the precept, is taken from the end or fruit of it, which is twofold, 1. *shame*, 2. *silence* to the *withstanders*, and opposers. And thus the generall scope of the verses is, as if he had more largely said, That this thy doctrine, O *Titus*, thus aptly applied to all sorts of men, may carrie more weight and authoritie with it; see thou that (considering thou art set in a more eminent place, and clearer sunne, and hast all eyes beholding and prying into thee) thou shew thy selfe a patterne, and expresse type wherein men may behold all these graces shining in thine owne life: let them looke in thy glasse, and see the liuely image of a graue and pure conuersation, which may allure them to the loue of the doctrine which thou teachest; let them heare from thy mouth in thy priuate conferences and speach, nothing but what may worke them to soundnesse; at the least, keepe thou such a watch ouer thy tongue, as that nothing passe thee which may be reprehended: and hence will it come to passe, that although thou hast many maliciously minded men, seeking by all meanes to oppose thy doctrine and life; and

to deſtroie the one by the other, theſe ſhall either be put to ſilence, and haue nothing to ſay: or if they take boldneſſe to ſpeake any thing, it beeing vniuſt, the ſhame ſhall be remooued from thee, and fall iuſtly vpon themſelues; and all the reproach ſhall returne home to their owne doores.

In the precept I will briefly note one or two things, becauſe all the particulars of it haue beene handled in the former Chapter. In generall therefore obſerue, that

Doctr. 1. In euerie Miniſter there ought to be ſuch an harmonie, betweene good doctrine, and good life, as the latter may be a ſtrong euidence of the former, and both of them exemplarie to his people in publike and priuate. First, there muſt be *doctrine*, elſe let his life be neuer ſo good, it is a dumbe ſhewe, *ſhould not the ſheepheard feede the flocke*, ſaith the Lord? the firſt thing in that ſtrait charge to Timothie, *is to preach the word, to be inſtant in ſeaſon, out of ſeaſon*: herein is the Miniſter a debter vnto God, 1. Cor. 9. 16. a neceſſitie is laid vpon me, and woe vnto me if I preach not the Goſpel: a debter alſo vnto his people, Rom. 1. 14. and therefore as much as in him lyeth, he muſt make conſcience of diſcharging this debt.

Concent of good life and good doctrine make a ſweete harmonie in a Miniſter. The prieſt might not come to the temple without the ſound of his bells.

And this conſideration by the way, may put ignorant and dumbe miniſters in minde of their woſull eſtate, in that they want theſe letters of orders, whereby the Apoſtle prooueth himſelfe to be a Miniſter of God: 2. Cor. 6. 7. among other notes whereby he iuſtifieth himſelfe to be an approoued Miniſter of God, this is one, that he carried *the word of truth*. And againe, it ſtoppeth the mouthes of many ignorant people, that plead ſtrongly againſt themſelues in the want of a preaching Miniſter: We are well enough, we haue an honeſt and peaceable man, he cannot preach indeede, but he liues as well, and doth as much good as if he preached, we would not change him for the beſt preacher of them all. But where is this harmonie of doctrine and life in ſuch a one? know we not, that the beſt liues of the beſt men, are but ſeruants and attendants to their doctrine, and like the miracles of Chriſt, which ſerued to prepare, confirme, prouoke, and condemne, but conuerted not the beholders? this is the worke of the Goſpel in the miniſterie of it, which is the power of God to the ſaluation of euerie beleeuer. Was it euer heard that a dumbe Miniſter by his life conuerted a ſoule to God? and what is his life, but a liuing out of a lawfull calling? an iniurious robbing men of their goods, which he before God hath no right vnto? and a cruell murthering of their ſoules for want of knowledge? And if the queſtion were made to me, whether good doctrine or good life might better be ſpared in a miniſter, I ſhould anſwer readily, that to preach well, and liue ill, were farre

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414 better, and more eligible, then to liue honestly, and not to preach, seeing the former bringeth ruine vpon himselfe alone, this latter both vpon himselfe and his people.

Secondly, as there must be good doctrine, so there must be good life too, for a Minister may not thinke he hath done enough, when he hath taught others, if himselfe yet remaine vntaught: like some statue which pointeth the way to passengers, but it selfe standeth a stocke still and mooues not: but he must first be a good man, and then teach others so to be. In the old Testament, the Priest must first be cleansed himselfe, and then cleanse others: first wash himselfe, and then sprinkle others, first sanctifie himselfe, and then others: so in the new, we must first become lights our selues, and then enlighten others, first approach neere God our selues, and then bring others before him: for this is the propertie of a good sheepheard, to goe before his sheepe, that they may followe him. But all this while we may not thinke that the authoritie of the word standeth vpon the good or bad life of men, which hath a better bottome of his owne to stand vpon, but yet it is a further seale of the truth of it vpon the simple, and that sundrie wayes, which I will not stand vpon.

These two make a sweete harmonie, especially within a mans owne conscience, when he can appeale vnto his fellow-ministers, as Paul to
2. Tim. 3. 10. Timothie, and say, *you haue fully knowne my doctrine, my manner of liuing, &c.* and vnto the consciences of Gods people, calling them to witnesse *both of his painfull preaching*, 1. Thess. 2. 9. as also of his holy and vnblameable behauiour, vers. 10. yea euen vnto Gods tribunall, with much comfort at the ende of his dayes, as Paul did, Act. 20. 19. 20. 26. Which two as they must conspire, so the minister is to be an example in both, 1. Tim. 4. 12. be an example in *word, conuersation*, &c. The Apostles were as lights vpon hills, as starres in the heauens. Pastors are called
1. Pet. 5. 3. to be *patternes to their flockes*: the great Pastor of the sheepe our Lord
Ioh. 13. 15. Iesus, set himselfe a coppie vnto all Christians, both in holy doctrine, and in blessed example of life. Great is the force of godly example, especially in the Pastor, both to the beleeuer, to prouoke him, and to the vnbeleeuer, either to bring him to a liking of the religion of God, or to condemne him, who hath both seen & heard, & yet hath not beleeued; euen as Noah condemned the old world by making of the Arke: which are the reasons, why the Lord hath euer scattered some of his children here and there, a saint or two euen in Neroes house, a Lot in Sodome; and as a lilly riseth vp sometimes among thornes, so doe the sonnes of God in the midst of a froward generation, that they might shine as purer lights in the darkenes of the world round about them.

Vse. 1. These are true notes to discerne a true Minister by, pure do-

ſtrine, and holy life. If you conſult with a Papiſt, he will decypher you one of his Prieſts, by his mitre, croſyer ſtaffe, copes, and other garments; by his oyntings, ſhauings, &c. which indeede are markes of the beaſt: but not a word of life and doctrine, whence we know them to be theeues not entring in by the doore, but by the window, to robbe and ſteale. 2. This requireth the preſence and reſidence of the miniſter with his flocke; for if hee be ordinarily abſent, how can he be an example vnto them? Thirdly, it proclaimeth woe vpon them, who by contrarie practiſe to their preaching, giue occaſion of ſtumbling to the people, as Elies ſonnes did: better it were that ſuch had neuer beene borne, then ſo to ſtrengthen the hands of ſinners, beſides that by his owne mouth he ſhall be iudged. Fourthly, it ſtirreth vp the men of God to care of their liues: to which we in this calling might be mooued by ſundrie other ſtrong reaſons. 1. We ſtand before God, and therefore we muſt put off our ſhooes, waſh and cleanſe our ſelues. Ier. 15. 19. *If thou turne, thou ſhalt ſtand before mee.* 2. We ſhall be better enabled to our duties, both becauſe God *teacheth his ſecrets to his ſeruants the Prophets:* as alſo the doctrine ſhal be more acceptable, and leſſe excepted againſt. Herod heard Iohn, becauſe he was a good man. 3. We elſe pull the ſinnes of many vpon vs, and harden a number in the ſame ſinnes; the wicked Iewes could alleadge the Prieſts examples for their Idolatrie, Ier. 44. 17. and Ioh. 7. 48. *Doe any of the Rulers and Phariſies beleeue in him?* 4. He that diuorceth godly life from pure doctrine, *ſhall be the leaſt*, that is, haue no place *in the kingdome of heauen.* Fifthly, it teacheth all hearers to take benefite by the examples of their teachers, who labour faithfully in the Goſpel among them: for muſt we ſtudie to ſhew our ſelues examples in vaine? Philip. 3. 17. *Brethren, be followers of me:* and 4. 9. *The things which yee haue heard and ſeene in me, thoſe things doe.* Heb. 13. 7. Remember them *that haue the ouerſight of you, whoſe faith follow, conſidering what hath beene the end of their conuerſation.* The examples of the godly are called a *cloud of witneſſes*, to put vs in minde, that as the Iſraelites were mooued as the cloud mooued, ſo ſhould it be with vs: caſt our eyes vpon the cloud of the faithful paſtors, eſpecially to follow thē ſo far as they follow Chriſt, which who ſo refuſe to doe, they haue three feareful witneſſes againſt them, the word of God, their owne conſciences, the Miniſters liues. And here we muſt be put in mind to go one ſtep beyond ordinarie: for many caſt their eyes vpon the examples of their Miniſters, to ſpie if they can obtaine ſome libertie to the fleſh, through their frailtie: but if they cannot, the moſt thinke it ſufficient that they can commend them for good men, and goe no further: whereas they ought to be transformed into the pattern, not only of our doctrine, but euen of our liues ſo farre as

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Reaſons to ſtir vp the men of God to care ouer their liues.

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Amos 3. 7.

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Heb. 12. 1.

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we follow Christ.

It is possible for a man by grace to liue vnblameably.

Doctr. 2. We hence obserue further, in that the Minister must so order himselfe in regard of publike and priuate courses, actions, and speaches, as *he may not be reproued*, that it is possible for a man by grace so to liue as he cannot iustly be blamed. Zacharie and Elizabeth *liued without reproofe.* 1. Thess. 2. 10. *Ye are witnesses, and God also how holily, iustly, and vnblameably we liued among you.* And because it may be alledged, yea indeed Apostles, and some choise extraordinarie men and Ministers, one of a thousand may attaine hereunto, but we ordinarie men may not looke for it: the Apostle Iames answereth, and affirmeth that the endeauour vnto it, belongeth vnto euery Christian professing religion, in that he calleth the religion it selfe *pure, and vndefiled:* and if he be said truely to liue without reproofe, who after his effectuall calling cannot be iustly charged with any grosse or open sinn, no doubt the Lord hath many ordinary Christians abroad, who by his grace haue attained to liue without reproofe.

Luk. 1. 6.

Iam. 1. 27.

Vse. This reprehendeth many, who not hauing learned thus much in Christs schoole, can beare out all their grosse vices and misdemeanours hereupon; What, we are but flesh and blood: and men are but men, and not Angels, and all men are sinners, we cannot be Saints, and thus swallow deadly things vnder the colour of humane frailtie, as though euen in humane frailtie, such an vnreproueable life could not be attained.

Meanes to attaine to an vnblameable life.

2. Euery man must aime at this white to liue without reproofe, and the meanes are these. 1. To beware of sinne, in regard of God, and of conscience, and not onely in regard of men: the conscience must hate sinne, because God hateth it, and not because men will crie out against some sinnes. And this will bring a man to obey God in all things, euen in one commandement, as well as another: which he must doe that must liue without reproofe, for he must hate *all the waies of falsehood.* Notable is that place to this purpose, Psal. 119. 6. *Then shall not I be confounded, when I haue respect to all thy commandements.* 2. Stop occasions of sinne; auoid appearances of euill, preuent greater falls by lesser. 3. After slips bewaile them, couer them from Gods eies by repentance, and this will be a good meanes to hide them from men.

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That he which withstandeth]

In this inforcement, nothing is hard but to know, how he that withstandeth the Gospel, may be made ashamed. And this is done by the conuiction of his owne conscience, beeing euen oppressed with the vprightnesse of such a one, as gladly he would condemne: his owne wicked heart can witnes to the righteousnesse of the other, and iustifie his

person,

perſon, as Saul Dauids, ſaying, *Thou art more innocent then I:* Thus while innocencie it ſelfe pleadeth in their thoughts, their conſcience is ſtricken with ſhame, and feare putteth them to ſilence: ſhame of that they haue falſely ſurmiſed and ſpoken, and feare to proceed further in ſuch falſe accuſation. Whence we may note three points. Firſt, that no Miniſter be he neuer ſo iuſt, and faithfull in his Miniſterie, of neuer ſuch ſanctitie and holineſſe of life, but he ſhall meete with oppoſites and withſtanders. 2. That their qualitie is to ſeek nothing more then how to open their mouths againſt them. 3. That euery godly mans practiſe muſt be, ſo much the more carefully to ſhut their mouthes.

Doctr. 1. For the firſt, It is the lot of faithfull Miniſters (as here of Titus) to haue oppoſites, and aduerſaries: yea ſuch as are iuſt contrarie, and directly oppoſite: for ſo the word is vſed, Mark. 15. 39. The caſe is clearer then needeth proofe. How the Prophets were entertained, our Sauiour ſheweth by that ſpeach to the Iewes, *which of the Prophets haue not your Fathers perſecuted, and ſlaine?* Moſes was often reſiſted by all the people, and before he ſhall goe ſcot-free, his owne brother and ſiſter ſhall withſtand him; and as he was *reſiſted by Iannes and Iambres*, ſo in all ages to the end *men of corrupt mindes*, ſhall ſtart vp *to reſiſt the truth.* That the Diſciples and Apoſtles notwithſtanding their Apoſtolicall rod and power were reſiſted, appeareth by *Alexander the copperſmith, who was a ſore enemie to Pauls preaching*: and Elimas who was *full of ſubtiltie to peruert the truth*, and ſtrongly *withſtood* the Apoſtles. How was Chriſt himſelfe the cheife Doctor withſtood by the Scribes, Phariſies, Sadduces, Rulers, and people, that he had neuer come into the world, if he had not made his reckoning to giue his backe to the ſmiters, his cheekes to the nippers, his face to ſhame and ſpitting, yea himſelfe to the ſhamefull, and accurſed death of the croſſe. If it was thus to the greene tree, we ſhall need ſeeke no further what was done to the drie, but rather to enquire into the reaſon hereof, and that is this; ſo long as there is a Deuil, darknes, and death in mens ſoules, ſo long will there be reſiſtance vnto God, his light, and life, in whomſoeuer it is: the Deuil not only ſuggeſting, but working effectually in the hearts of reprobates, and naturall men, to withſtand Gods worke, as Sanballat and Tobiah vſed all meanes to hinder the building of Ieruſalem: and ſo do his inſtruments, *the ſpirits of Deuils, goe about the world* to prouoke men vnto warre againſt Chriſt, and his little flock. Thoſe ſpirits of Deuils are graceleſſe and wicked men, carried by deuilliſh motion and violence againſt Chriſt and his kingdome: and the battaile betweene Michael and his Angels, and the Deuil and his angels, ſhall not ceaſe *till time be no more.*

Faithfull Miniſters ſhall not want withſtanders. ἐξ ἑαυτῶν.

2. Tim. 3. 8.

2. Tim. 4.

Act. 13. 10.

Rev. 16. 14.

Rev. 12.

Vſe 1.

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2. Tim. 2. 4. *Vse.* 1. Euery faithfull Minister must resolue to fight the good fight of faith, *and suffer affliction as a good souldier of Iesus Christ.* Soldiers we see are in continuall danger, and euer in the face of their enemie, and therefore their liues should not be deare vnto them: but especially these Captains ouer the Lords battels, must make light account of their liues, which they must rather forsake, then cowardly either forsake the feild, or yeeld the bucklers, but hold out vnto victorie, striuing lawfully.

Quest. How shall a Minister be able to hold out in such a conflict or skirmish, so dangerous, so doubtfull, against so many, so great, so learned, so malicious, so skornfull aduersaries? *Answ.* He must encourage himselfe by meditating vpon the promise of God, who hath put him in his seruice, put a powerfull word in his mouth, & goeth with him to see that none touch him, or doe him any harme. Ieremie was sent against Princes, Priests, people, who all he knew must fight against him: how now should one poore Ieremie hold out against them all? the Lord furnisheth him with a gracious promise to leane vpon, *I will be with thee to deliuer thee*: and when he was in his Ministerie, found he this any idle promise, or God not so good as his word? No surely, for he *was in daily derision, euery one mocked him: hee heard raylings and reproaches of many on euery side*: yea, and (which was his cheifest greefe) *his word was a reproach and derision to the profane*, so that he was euen determining to speake no more in that name. But how did he vphold himselfe in this temptation, *But the Lord is with mee like a mightie gyant, therefore my persecutors shall be ouerthrowne. Obiect.* But for all this, good men are preuailed against, exposed to reproach, wants, imprisonment, banishment, and death it selfe. *Answ.* As the Apostle speaketh of themselues, they were killed, but not ouercome: so the enemie preuaileth against the person of a poore man, and Ieremie himselfe may sticke and starue in the dungeon: but neither against his faith, and constancie, and much lesse against his doctrine; and the truth, which beeing strongest of all, shall preuaile against them to their confusion: so are the Saints in suffring made conquerers.

Ier. 1. 19.

Ier. 20. 7. ad 11.

It must not seeme strange if good men be more withstood then worse.

Vse. 2. Let none be discouraged, if any times bring opposition to good Ministers, as though it were a strange and vnvsuall thing: if some one age onely should bring forth such a monstrous birth, it would be more burdensome, but no age is barren, yea not fruitfull herein, as might be made plaine in all historie. Neither may any conceiue worse of the religion, whose teachers are opposed by great ones: for whereas men loue their owne deuises, and what man affecteth not the child of his owne braine? neuer were any so maligned by men, as the Lords owne inventions.

Vse. 3. Euerie hearer must set to their hands to helpe their teachers, and euerie way to strengthen them against their withstanders, I meane not by outward strength and power, but especially by their prayers, that they may be deliuered from euill and vnreasonable men, and preach the word boldly: which was both the commandement of the Apostle Paul, 2. Th. 3. 1. & the practise of the Church for Peter, Act. 12. 5. *ad* 12. And further, in that we stand not for, nor to our selues, but for the truth and Gods people; they must by other incouragements *be helpes to the truth*: for if the captaine be in fight, is it meete that the common souldier should stand onely idly looking on? nay his safetie they must account theirs, and striue for him as for themselues: if he suffer, they must suffer with him, as knowing that if the Pastor be smitten, the sheepe are like to be scattered. Notably doth the Apostle vrge this dutie vpon the Philippians, wishing them to continue *in one spirit, and one mind, fighting together in the faith.* What, doth the Apostle proclaime armes? or stirre them vp to contention? yea surely, but such a one as becommeth the Gospell of peace: he would haue them them to fight not one against an other, but one with an other, yea all of them with one minde. Neither with a cruell fight with carnall weapons, as one enemie against an other: but with such a fight as they heard in him, and saw in him: alas he was fast inough bound to the peace, for he was then in bonds at Rome for the Gospel, he fought by suffering, so must they by their prayers for him, by their patience, by all manner of ministerie to the Saints in trouble, shewe that they partake and fellow-feele in the afflictions of the Gospel.

3. Ioh. 8.

Philip 1. 27.

Doctr. 2. Those that oppose themselues to good Ministers and men, are euer speaking euill, and opening their mouthes with reproaches against them, and their godly courses. Moses was charged, and that not in corners, but to his face, that *he tooke too much vpon him*, whereas hee was vnwilling to vndertake all that the Lord laid vpon him. It went currant in court and countrie, that *Elias troubled all Israel*: Amaziah accuseth Amos to the king, that the land *is not able to beare all his words*: Diotrephes not onely withstood the Apostle Iohn, but *prated against him.*

Resisters of godly ministers haue their mouths wide open with reproches against them.

Quest. But what is the reason of all this, haue they any cause giuen them?

Ans. The reason is partly positiue in themselues, & partly negatiue in the other. In themselues, 1. the malice of their heart is such, as cannot but continually out of the abundance thereof, set their tongues a worke: the fire within sendeth out such smoake abroad. 2. With this malice is ioyned exceeding pride and swelling, which mooueth them to seeke the raising of themselues, although with the fall of others, and make the reproach of others as a ladder for themselues to climbe by: for this ende did the false Apostles account of Christs Apostles, as *the filth and offscou-*

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ring of the world, that is, moſt baſe and abiect perſons. 3. With this ma-

1.Cor.4.13.

lice and pride is ioyned exceeding ſubtiltie and pollicie in their generati-

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ons, well knowe they, that they haue gotten euer more conqueſt by the ſtroaks of their tongues then of their hands, and ſeldome haue they failed of their purpoſes. For 1. hauing a notable facultie to inſinuate into great mens fauours, as Rehum and Shimſai, they would not hinder *the*

Ezr.4.13.14.

kings tribute, nor ſee the kings diſhonour: they make no bones of letting fall two or three vntruthes in a fewe lines to the king; for what hinderance had it beene to the kings tribute, what impeachment of his honour to haue builded the Temple, and eſtabliſhed Gods true worſhip in Ieruſalem? but thus got they their purpoſe by inſinuation and lyes, which by their owne force they could not doe. 2. As they can coyne of their own, ſo they haue a notable dexteritie to deprane euen innocencie it ſelfe. Is it not wonderfull that the famous harbenger of Chriſt, then whome in his time a greater was not borne of women: no nor yet Chriſt himſelfe, could ſo carrie themſelues, but that the one muſt needes be counted a

Luk.7.33.34.

demoniake, and the other a glutton, drunkard, and friend of ſinners? Who then can looke to eſcape? and if they hereby obtaine not their whole purpoſe, yet looſe they not all, hauing learned that curſed rule of

Calumniare audacter ſaltem aliquid hærebit.

Machiauel, that if they ſpeake their pleaſure, ſome ill conceit will ſticke in the mindes of men, which will be worth their labour. Now the negatiue reaſon in good men themſelues, why their withſtanders ſpeake euill of them, is ſet downe, 1.Pet.4.4. *Becauſe yee runne not with them to the ſame exceſſe of riot, therefore ſpeake they euill of you:* diſſimilitude of manners cauſeth the vngodly by all meanes baniſh the faithfull out of the world, they may ſeeke a newe world for themſelues to liue in if they will: if they ſhould walke in ſuch courſes as the Apoſtle Peter reckoneth vp in the 3.verſe of the cited chapter, and in ſuch a blacke darkeneſſe, as did not reprehend theirs, they could well enough giue them the right hand of fellowſhip, but if men will be ſo preciſe, as that the high way cannot hold them; they cannot away with ſuch ſingularitie.

Vſe. 1. Take here a note of a falſe religion, which commonly is vpheld by bitternes of word, writing, rayling, and reproaches: conſider here the Popiſh writers dealing with Proteſtants, putting off euen humanitie it ſelfe, and all but the image of the deuill, which ſtandeth in malicious lying and accuſing of the brethren. The heate alſo and bitterneſſe of the Germaine diuines, beeing farre aboue that which becommeth brethren, maketh not vnto, but againſt the goodnes of their cauſes. Oh that we could all remember, that Chriſts kingdome is peaceable, himſelfe inſtructeth with all meekeneſſe, perſwadeth, intreateth, ſeldome threatneth, and neuer was his voice heard in the ſtreets: the ſpirit deſcending

vpon

vpon him like a doue, ſheweth how farre he was from bitternes and contradiction. 2. This inſeparable qualitie of withſtanders ſheweth, that to ſpeake euill of profeſſors, is to withſtand the truth: ſo is the boldneſſe of ſuch, who taxe Miniſters diſcountenancing ſinne as too bold, to whom ſinne may be bold enough before it meete with an angrie countenance from them. In a word therefore, let vs take vp that vſe which Chriſt raiſed of this doctrine, *Let wiſedome be iuſtified of all her children.* Luk. 7. 35.

Doct. 3. Euerie godly mans endeauour muſt be to ſtoppe the mouthes of ſuch aduerſaries, and ſo make them aſhamed. *Obiect.* But it is an impoſſible thing, they will haue alwaies ſomething to ſay. *Anſw.* Yet ſo liue thou as thou maiſt boldly appeale vnto God, let thine owne conſcience be able to anſwer for thy vprightneſſe, and ſo thou openeſt not their mouthes, if now they open them againſt thee, it is their ſinne and not thine: and thus this precept is expounded, 1. Tim. 5. 14. *Giue no occaſion to the aduerſarie to ſpeake euill.* And is inforced with ſpeciall reaſon, 1. Pet. 2. 12. 15. This is the will of God, by well doing, to put to ſilence the ignorance of fooliſh men. If any ſhall ſay, why I care not what they ſay on me, they are dogges and wicked men, and what are we to regard them? the Apoſtle telleth vs, that yet for Gods commandement ſake, we muſt not open their mouthes, but performe all duties of pietie and humanitie vnto them. 2. Becauſe they watch occaſions to traduce, we muſt watch to cut off ſuch occaſions: Luk. 6. 7. the Scribes and Phariſies *watched* Chriſt whether he would heale on the Sabbath, *to find an accuſation againſt him.* Chriſt did the good worke, but by his queſtion to them, cut off ſo farre as he could the matter of their malice, by clearing the lawfulnes of it. So out of their malice we ſhall draw our owne good: and thus it ſhall be true which the heathen ſaide, that the enemie often hurteth leſſe, and profiteth more then many friends. 3. What a glorie is it for a Chriſtian, thus to ſlaughter ennie it ſelfe? to keepe ſhut that mouth that would faine open it ſelfe againſt him? to make him be cloathed with his own ſhame, who ſought to bring ſhame vpon him and his profeſſion? when a wretch cannot ſo put off his forehead as to accuſe him whom he abhorreth, no more then he can the ſunne of darknes when it ſhineth, yea when the Prince of the world commeth to ſift ſuch a member of Chriſt, yet he findeth nothing iuſtly to vpbraide him withall?

Vſe. Would God profeſſed Chriſtians were carefull not to open profane mouthes, who ſhall not neede to watch long but they ſhall meete with matter too much, with ſwearing, lying, oppreſſing in ſome, with ſabbath breaking, and formall ſeruice in others; with pride, ſtomake, contentions, and vndying, almoſt immortall ſuits in lawe, in a third ſort: and

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Euery godly mans endeauor muſt be to ſtop the mouths of Gods enemies, and make them aſhamed.

Reaſons.

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422 yet more pitifull, that the Papist shall scarse neede to watch a whit, but his mouth is presently opened to the slaundring of the Gospel, by the dead and carkase faith not of a few.

Vers. 9. *Let seruants be subiect to their masters, and please them in all things, not answering againe,*

10. *Neither pickers, but that they shew all good faithfulnesse, that they may adorne the doctrine of God our Sauiour in all things.*]

After that our Apostle hath at large described such Christian duties, as must be vrged vpon free persons of all sexes, and ages; Now he commeth to such as are required in those that be in seruile condition, and estate. And in these two verses propoundeth two points: 1. He pointeth them to such vertues, as especially befit them: 1. He inforceth them with a reason drawne from the end of them; namely the adorning of the Gospel. The *vertues* are fowre: 1. *subiection:* 2. *pleasing of their masters in all things:* 3. *silence*, propounded in the opposite of it, *not answering againe.* 4. *faithfulnesse*, illustrated by the contrarie, *not pickers.* The *enforcement* is in the last words, that euen they may become ornaments vnto the Gospel, which by a periphrasis is called the doctrine of Christ, or God our Sauiour: & thus must they be, not in some or few, but *all things*, that is, in all their speaches, actions, and behauiours. The whole sence of the verses together is this, And now, oh Titus, hauing applied thy doctrine vnto other estates, at length cast downe thine eyes vpon them that are of inferiour condition: for they beeing members of the Church, as well as any of the former, thou must fit and serue out vnto them also their portion, wherein thou must exhort them, that they be willingly submitted and subiected vnto the power, and vnder the will of their masters; yea what euer their masters be, let them be vnbeleeuers, vnmercifull, froward, yet let them cast to please them in all things, wherin God their Masters master is not displeased. And although themselues be religious and called vnto Christ, yet let them acknowledge their places, and neuer aduance, or embolden themselues to returne vndutifull answers vnto their masters or mistresses, as the manner of many is. Let them not vse any vnfaithfulnesse, but all good fidelitie, which is the cheefe vertue of a seruant, and that in euery thing which requireth the same; and especially let them beware of one point of vnfaithfulnesse, namely, the secret purloyning, and filching the least profit of their masters, to turne to their owne or other vses, without their masters priuitie. And if all this while they serue such hard masters, as returne them small thanke, or other retribution for their faithfull seruice; yet this shall they do, they shall bewtifie the doctrine of the Gospel which they professe, and in commending it, they shall get thanks of God, who will

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not diſmiſſe them without a plentifull reward.

The firſt and proper dutie of euery ſeruant, is *ſubiection*, or a ſtooping vnder the authoritie of his maſter. Which ſtandeth, 1. in an inward reuerencing in heart the image of God in his ſuperioritie. This reuerent ſubiection of the heart, the Lord in his owne example requireth in all his ſeruants: Mal. 1. 6. *If I be a maſter, where is my feare?* and is the firſt dutie of that commandement, *honour thy father and mother:* the Apoſtle, Eph. 6. 5. calleth for *feare and trembling* from ſeruants toward their maſters. 2. In the outward teſtimonie of this inward reuerence, both in ſpeach and geſture before his maſter, and behind his backe: but eſpecially in the free obedience of all his lawfull, yea and vnequall commandements, ſo as they be not vnlawfull; Coloſſ. 3. 22. *ſeruants obey your maſters in all things*, that is, in all lawfull and bodily things. And the ſame Apoſtle mentioneth both in the Epheſians, and Coloſſians, *bodily maſters*, to ſhew, that ſo farre as the ſoule is not hurt, nor the conſcience wounded, the rule of the ſeruants obedience is not his owne, but his maſters will, be it irkeſome, difficult, weariſome: Luk. 17. 7. the wearie and toyled ſeruant, may not come out of the field to eaſe and refreſh himſelfe at his pleaſure, but waite ſtill vpon the hand of his maſter, and ſit downe, and eate at his maſters appointment, and not before, as that parable teacheth. 3. In patient induring without reſiſtance, rebukes, and corrections, although bitter, yea and vniuſt. 1. Pet. 2. 18. 19. *ſeruants be ſubiect to your maſters, not onely the good and courteous, but to the froward and bitter: for it is praiſeworthy in conſcience towards God to ſuffer greefe wrongfully.* When Agar was roughly dealt withall by Sarah, ſhe runne away, and would not endure her, but the Lord by his Angel controlleth this courſe, and giueth her better counſell; *returne home to thy miſtres, and humble thy ſelfe vnder her hand*, or ſuffer thy ſelfe to be afflicted by her. *Queſt.* But may not a ſeruant auoid the rigour and extremitie of the vniuſt anger of his maſter? *Anſ.* It may be lawfull, without deſpiſing of the maſters authoritie, to giue way for the preſent vnto his furie, and if conueniently it may be, to withdraw himſelfe till the rage be paſt, and the ſtorme blowne ouer; as Dauid conueied himſelfe from Saul: and the Egyptian that directed Dauid to the Amalekites, made him to ſweare by God, that he would not deliuer him to his maſter from whom he had fled: neither did Dauid ſinne in taking that oath, becauſe of that law, Deut. 23. 15. If a ſeruant had fled from his maſters rage, eſpecially if an Heathen, who cared but a little for their ſeruants liues, he muſt not forthwith be deliuered to his maſter, but humanitie muſt be exerciſed towards him, & they muſt adde no affliction vnto him, but kindly intreate him, till mediation may be made,

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Subiection of ſeruants wherin it ſtandeth.

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The ſeruant muſt honour his maſter as his better.

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The maſter receiuing his authoritie from God, he that reſiſteth him reſiſteth God.

Gen. 16. 9.

1. Sam. 30. 15.

424 and his Maſter appeaſed with him.

Hence we note, that religion and the doctrine of the Goſpel, freeth no man from any dutie, but rather faſteneth it vpon him; the Apoſtle ſaith not, that ſeruants beeing now brought to the faith, are no longer to be commanded by their maſters, but by Chriſt; but writeth to them not as free, but as ſeruants ſtill, and inforceth their ſubiection, euen to vnbeleeuing maſters: and elſewhere writing vnto maſters, he forbiddeth them not to exerciſe rule and dominion ouer their ſeruants, but only teacheth them after what manner to weld their authoritie. And indeed this is a point which occaſioned much trouble in the Apoſtles daies, both vnto maſters, and ſeruants: for they hearing of a libertie purchaſed by Chriſt to beleeuers in him, they preſently begunne to caſt vp all, and would not ſerue any longer, eſpecially vnbeleeuing maſters, but would be at their owne hands; againſt which conceit the Apoſtles, Paul, Peter, Iohn, much laboured, ſtill recalling ſeruants to their former ſubiection and obedience.

Let not now any obiect, that this ſeruile condition is againſt the law of nature, is a fruite of ſinne, is againſt the law of Chriſt, who hath purchaſed ſuch libertie, as now in him *all are one*; is againſt the Apoſtles rule, *be not any longer the ſeruants of men:* which things ſurely the ſeruants of thoſe times, and ſome ſince haue taken hold of. For 1. euery ſubiection is not againſt the law of pure nature: who can denie but that in innocencie there was a politike ſubiection, of the wife to the husband, the children to the parents: and this was no fruit of ſinne, although the tediouſneſſe and painefulnes of it came in by the fall. 2. Chriſt hath purchaſed a libertie for ſoule and bodie, but we muſt be content with the firſt fruits of it here in this world, and thoſe are the ſpirituall libertie we haue from Satan, ſinne, and condemnation, which ſhall bring on that perfect freedome we expect in heauen, when we ſhall not only be freed from the power of ſinne (as here) but euen from all moleſtation of it; and not only ſet free from the euil of ſeruitude (as here we are by Chriſt) but euen from it ſelfe. 3. In Chriſt all are one indeed, but in regard, 1. of the ſpirituall and inward man, 2. of the meanes of leading men to happineſſe: but in reſpect of the outward man, they abide maſter and ſeruants ſtill, Prince and people ſtill, bond and free ſtill, noble and ignoble ſtill. Paul hauing conuerted Oneſimus a runnagate ſeruant, kept him not with him at Rome, becauſe he was called, nor freed him from the ſeruice of his maſter, but ſent him to Philemon againe, who although he muſt in regard of the faith, account him a brother, yet his outward condition was to be a ſeruant ſtill. 4. *We muſt be no longer the ſeruants of men*, namely, in reſpect of the inner man, and the conſcience,

1. Cor. 7. 23. Subiectio eſt ſervilis, vel civilis, illa vtitur præſidens ſubiecto ad ſuiipſius: hac ad ſubiectorum vtilitatem & bonum atque hæc fuit ante peccatum. Aquin. ſumm. 1. part. quæſt. 92. art. 1.

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which in ſeruants is as free from men, as in Maſters, no maſter can command that, for it is onely to be commanded by God: but the Apoſtle ſpeaketh not of bodily ſeruice to men, neither is there any word which belongeth to the doctrine of faith, that is a maintainer of any licentious libertie; nay religion teacheth them, that as Chriſt hath ſet them free, ſo alſo that they ſhall not vſe that libertie, as a cloake of malicioufneſſe and licentiouſneſſe; but carrie themſelues the rather as becommeth the ſeruants of God, and the freemen of Ieſus Chriſt. 4 5

Vſe. 1. If this be ſo, let Maſters haue a care, if they would haue ſeruants ſubiect vnto them, to chooſe ſuch as are religious, and frame to religion ſuch as they haue choſen: that knowing what it is to be ſubiect to their maſter in heauen, conſcience may compell them to be ſubiect vnto their earthly maſters alſo. Wouldeſt thou haue thy ſeruant to pleaſe thee in all things? worke him to pleaſe God in all things. Wouldeſt thou finde him faithfull vnto thee? ſee then that he be a Ioſeph, who will not ſinne and be vnfaithfull to the Lord. Wouldſt thou haue him a profitable ſeruant to thee? ſee he be an Oneſimus, and then howſoeuer in times paſt he was neuer ſo vnprofitable, yet now will he become profitable to thee and others. Many maſters feele the iuſt ſmart of vndutifull, vnfaithfull, vnprofitable ſeruants, to the ruine often of themſelues and their familyes, becauſe they haue no care of their choiſe, nor to frame them to godlineſſe, and proficiencie in grace whome they haue choſen.

2. This meeteth with the ſinne of many ſeruants, who lift vp their hearts aboue the eſtate of ſubiection, and in their hearts deſpiſe the perſon or place of their gouernours, and ſo the ordinance of God, yea the image of Gods authoritie ſhining in them; by reuerſing the condition of all ſubiection, which is to ſtoope vnder the wills of ſuperiours: for they muſt haue wills of their owne, croſſing not the vnequall (which yet they ought not) but the moſt lawfull commandements of their Maſters. And as for ſuſtaining rebukes and correction, they were neuer trained vp vnto it in their youth, and now beeing elder cannot brooke it, but ſometimes murmure, ſometimes reſiſt, ſometimes reuenge. Whereas this ſhould be the reſolution of all religious ſeruants: I ſee the word enioyneth me, beeing a ſeruant, to *account my Maſter worthie all honour*, I may not therefore eleuate his authoritie in my heart, be he poore, be he meane, I muſt not eſteeme him from outward things, but according to that ordinance of God which hath made him my maſter, and me not his compainion or familiar, but his ſeruant: and ſo beeing, I muſt cherefully obey his will, although the things commanded be laborious, wearifome, and irkeſome: and I will endeauour ſo to doe, not making my will the rule of my obedience, but his in the Lord: and if I be rebuked or corre- 1. Tim. 6. 1.

426 ected, my part is patiently to endure the same; it may seeme vniust often and vndeserued, if I might be my owne iudge, when indeede it is not: but were I sure it were so, be it farre from me to take the staff by the end, but I will submit my selfe to the Lords yoke, who hath commanded me to be subiect, not to the good and courteous onely, but to the froward, if I be hereto called; and herein I will imitate my Lord Iesus, who taking vpon him the forme of a seruant, when he was wronged, committed all vnto him that iudgeth righteously, so I will only say, the Lord looke vpon it and iudge it. And now if any seruant make light account of these things, the day is comming when he shall finde what it is to rise vp in rebellion against the ordinances of the Lord.

see 1. Pet. 2. 18.

Wherein seruants must please their masters.

The second vertue required of seruants towards their Masters is, that they please *them in all things*. *Quest.* How will this precept stand with that in Eph. 6. 6. where seruants are forbidden to be men pleasers? *Ans.* To serue onely as men-pleasers, as hauing the eie cast onely on man is hypocrisie, and the sinne of many seruants, pleasing man for mans sake, and that is condemned by our Apostle, but to please men in God and for God is a dutie in seruants next vnto the first: who to shewe themselues well-pleasing to their Masters, must carrie in their hearts and endeauors a care to be accepted of them, euen in the things which for the indignitie and burdensomenesse of them, are much against their owne mindes. For this is the priuiledge of a master, to haue his seruant deuoted vnto his pleasure and will, for the attempting of any businesse, the continuance in it, and the vnbending of him from it: and when the seruant hath done all he can, it was but debt and dutie, and no thankes are due to him from his Master, Matth. 8. 9. *I am also a man in authoritie, and I say to one goe and he goeth, to an other come and he commeth, and to my seruant, doe this and he doth it.*

Luk. 17. 9.

The place of seruice is from the Lord, who therefore will shew goodnes to him that conscionably performeth it to wicked & cruel masters. Eph. 6. 8.

Obiect. But my master is such a one as I cannot please, a churlish Nabal, that a man cannot speake vnto him, he forgetteth humanitie both in exacting and rewarding my seruice. *Ans.* But this may not vnyoke thee from thy obedience, as though thou wert bound no further to please then thou art pleased, thou must doe thy dutie if thou hast no other comfort from him, yet God to whom, and for whom thou doest thy seruice, will not leaue it vnrequited. Iacob serued an hard Laban one and twentie yeares, God gaue him wages enough in the ende when Laban would not: *and whatsoeuer a man doth, that shall he receiue of the Lord, whether he be bond or free.* And this reproueth many seruants, who if they may not choose their owne worke, or their owne way, or be put by their owne will; presently cast off all care of pleasing, aukely attempt and performe their businesse as at a wrong end, or with a left hand: of whom

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the number is verie great, but all of them caſt as guiltie of this commandement of God.

Queſt. But wherein muſt I pleaſe my maſter or miſtreſſe? *Anſw.* *In all things*, that is, in all outward things which are indifferent and lawfull: I ſay in outward things, ſo Ephe. 6. 5. ſeruants obey your maſters *according to the fleſh*: wherein the Apoſtle implieth two things, 1. that the Maſters are according, and ouer the fleſh and outward man: not ouer the ſpirit and inward man, ouer which we haue all one maſter in heauen. 2. that accordingly they are to obey in outward things, for if the dominion of the one be bounded, ſo alſo muſt needes be the ſubiection of the other. Againe, theſe outward things muſt be lawfull or indifferent, for they muſt not obey againſt the Lord, but in *the Lord*. And therefore our Apoſtle euer ioyneth ſome ſuch clauſe of reſtraint, Coloſ. 3. 22. *ſeruants obey, ---as fearing God*: Eph. 6. 6. as *vnto Chriſt*: and, as doing the *will of God*. Whence it will followe, that if any vngodly commandement proceede from our ſuperiorus, we ſay as Paul in an other caſe, *a brother or a ſiſter is not bound in any ſuch thing*, that is, againſt the Lord.

Non adorationis equalitate, ſed ſeruitutis fidelitate. Bern.

1. Cor. 7. 15.

Vſe. Let no ſeruant thinke it a ſufficient warrant, preſently to doe a thing hand ouer head, becauſe he is ſo commanded by his Maſter, and by God commanded alſo to pleaſe him in all things: but he muſt looke to the chiefe power, to which his maſters is but ſubordinate, which if it command any thing croſſing the former, that ſaying hath place, *whether it be meete to obey God or man, iudge you*: and beſides whatſoeuer is not of faith in the agent, be it neuer ſo indifferent in it ſelfe, it is ſin. If a ſeruant here obiect, that he cannot find out the nature of euery commandement; I aduiſe him ſo farre as it lyeth in his power, to ſearch that hee may not diſpleaſe God in any thing, and after this if he cannot be reſolued of the vnlawfulneſſe of the commandement, I take it that in ſuppoſition of a fault, it is rather to be laid on the commaunder, then the obeyer.

Act. 4. 5.

2. Thoſe ſeruants are condemned, that ſooth and pleaſe their Maſters in wicked courſes and practiſes, who are ſo compoſed to eie-pleaſing, that the verie countenance of their Maſters can carrie them to any iniquitie: that as it is ſaid of Pharaoh, that *both he and his ſeruants ſinned*, ſo ſeruants are contented to be made vaſſals vnto their Maſters ſinnes, as Abſolons ſeruants were in the ſmiting of Ammon, and others like the high Prieſts ſeruants, the maſters reuile Chriſt, and the men ſpit in his face: ſo many maſters hate and ſcoffe at religion, and the ſeruants for companie cannot endure it. Others to pleaſe their Maſters breake the ſabbath, by working or carrying home worke, by iourneying, by lying, and deceiuing: ſuch the Prophet ſpeaketh of, that *fill their maſters hon-*

Maſters muſt not be pleaſed in wicked commands.

Exod. 9. 34.

Like maſter like man.

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Adarae.

ſes by briberie and crueltie: whereas they are to pleaſe them alwaies with keeping good conſcience. The ſeruants of wicked Saul, who were none of the beſt, refuſed to be executioners of his wicked ſentence againſt the Lords Prieſts, although his commandement could haue borne them out well enough. Let Chriſtian ſeruants much more abhorre to pleaſe any fleſh againſt the Lord: and from this place frame this concluſion in their owne hearts; Muſt I pleaſe my maſter in all things? how much more then muſt I be carefull in all things to pleaſe my maſter which is in heauen.

1. Sam. 22. 17.

Not anſwering againe,]

Wherein ſeruants may anſwer, or not anſwer their maſters.

Seruants are here in the third place prohibited croſly and ſtubbornely to reaſon, and diſpute matters with their maſters; but in ſilence and ſubiection to ſit downe with the worſe, euen when they ſuffer wrong: for as they are to carrie a reuerent eſteeme of them in their hearts, ſo muſt they bewray reuerence, loue, and lowlineſſe in all their words and geſtures: neither are they here coped from all manner of ſpeach, for when iuſt occaſion of ſpeach is offered, as by queſtions asked, they muſt make reſpectiue anſwers, and not in ſullennes ſay nothing: for Salomon condemneth it as a vice and great ſinne in ſeruants, when *they vnderſtand, not to anſwer*, Prov. 29. 19. Yea and when they haue receiued wrong, they may in due reſpect of circumſtances, as when the maſters paſſion is ouer, with all ſubmiſſion and ſoft anſwers (which breake wrath) cleare themſelues from vniuſt blame laid vpon them: which was the practiſe of Dauid towards his maſter Saul, who hauing a notable ſigne of his faithfulneſſe which miniſtred opportunitie of ſpeach, he asketh Saul, why he ſhould giue eare to mens words, that ſaid Dauid ſeeketh thy life, whereas now thine owne eyes may ſee, that if I had ſought it, I might haue had it. And maſters in this caſe are bound in wiſedome and patience to beare them, yea and to iuſtifie them, if they find their faithfulneſſe, as Saul did. To this purpoſe Iob ſpeaketh, that if he had turned from the right of his menſeruants, and maidſeruants, thus contending with him, he could not haue anſwered God, who made them both in the wombe. The thing then here condemned, is that too ordinarie a ſinne of ſeruants, when as they either priuatly mutter and grudge againſt the commandements and corrections of their maſters and miſtreſſes, or elſe more openly thwart and contradict them; yea by crooked and ſnarling words, prouoke their indignation iuſtly againſt them: by all which, they manifeſt that they haue no feeling of the ordinance of God, no conſcience of Gods authoritie, ſeated in the perſon of their maſter, no wiſedome to ſuffer and forbeare, no not for their owne peace ſake, nor reſpect of Gods commandement, which forbiddeth in them all muttering and vndutifull

1. Sam. 24. 10.

18.

Iob 31. 12.

anſwe-

anſwering againe, a ſure ſigne of a wicked and rebellious heart.

Hence we might note, how the Lord ſtrengthneth his own ordinance in the foundation of humane ſocietie, that he will not haue it thwarted in words, no not in ſtubborne and diſdainefull lookes, and much leſſe by any action reſiſted: againſt which, whoſoeuer rebelliouſly riſeth vp in word or deed, reſiſteth not man, but God and his ordinances, and ſhall themſelues be reſiſted of God.

Not Pickers,] *verſ.* 10.

By the former, ſeruants were taught to bridle their tongues, by this precept their hands. The word properly noteth the ſetting ſomewhat apart, to ones priuate vſe, which is not his, and is vſed, Act. 5. 2. Annanias *kept away*, and craftily conueied to his priuate vſe, that which ſhould haue gone another way: So that ſeruants are forbidden to pilfer the leaſt part of their maſters goods, to diſpoſe to their owne or others vſe, without the acquaintance of their maſters: And herein vnder this principall kind, all manner of vnfaithfulneſſe is incluſiuely condemned, as the oppoſition in the next words ſheweth, *but ſhewing all good faithfulneſſe.* Now that ſeruants, who at this day are ſo vniuſt, may be terrified from ſo heynous a ſinne, let them know that there is a booke full of curſes and plagues which ſhall cleaue vnto them, and enter into their houſe; the booke is large, twentie cubites long, and tenne cubites broad, it is full of curſes, euen from one ende vnto the other: it ſhall come ſwiftly vpon them, for it is a flying booke, it ſhall bring a fire with it to conſume a mans whole ſubſtance, and without repentance prepareth vnto the fire of hell, beeing a ſinne which ſhutteth out of heauen: 1. Cor. 6. 10.

ἐνοσφίσατε ἀπὸ τῆς τιμῆς. Zach. 5.

Obiect. But I hope I cannot be counted a theefe for this, I would be loath to lay mine hand vpon any mans goods elſe, I may make a little bold with my maſter, and it is but a little wherein I neither can nor would hurt him. *Anſw.* But this leſſneth not the theft, becauſe it is from the maſter, but augmenteth it. For if it be not lawfull to iniurie a ſtranger, much leſſe one who is ſo neere vnto vs: euery man will ſay, it is more capitall to ſmite the maſter then a ſtranger. Nay, the Lord leſſe endureth it in a child toward the father, or a ſeruant toward the maſter, then in one ſtranger toward another. And it is ſure that he that maketh no conſcience of robbing them, maketh leſſe (were it not for feare of law) of robbing ſtrangers: ſo ſaith Salomon, Prov. 28. 24. *Hee that robbeth his father and mother, and ſaith it is no ſinne, is a companion of a deſtroyer*; that is, will eaſily ioyne with open robbers, to ſpoile others of their goods alſo. Beſides, to ſay it is but a ſmall thing, and my maſter is neither better nor worſe for it, the truth is, thou that wilt crack thy conſci-

Coloured theft of ſeruants detected.

ence

430 ence for a ſmall trifle, wilt not greatly ſtraine if Achans more goodly wedge come in thy way; he that is vnfaithfull in the leſſer, will be vnfaithfull in the greater; ſerue the deuil for a pennie, thou wilt be more ſeruiceable for a pound, and augment thy labours, as he doth his wages. And whether it hurt thy Maſter or no, that is not the queſtion, it hurts thine owne ſoule, by tranſgreſſing the commandement, and incurring the curſe of it.

Further, whereas ſome ſeruants may truely ſay, that their maſters are hard and ſtraite, and requite their ſeruice ſcarce with food and rayment, yet giueth this no leaue to pilfer the leaſt commoditie from him; and what were this elſe, then to fall into the hands of an harder maſter, into the hands of ſinne and Satan? nay rather as Iacob went through an hard
Gen.30.33. ſeruice of aboue 20. yeares, through ſummers droughts, and winters froſts, yet in the end he profeſſeth that his righteouſneſſe ſhould anſwer for him, and that nothing miſcaried vnder his hand, but he made it good: ſo ſhould ſeruants in their yeares ſo iuſtly carrie themſelues, as in the end of their tearme, they may alſo ſay, let God make my righteouſneſſe anſwer for me.

Obiect. But Iacob in that place delt not ſo iuſtly, but rather cunningly with Laban, in helping himſelfe to his right, by laying the ſtraked rods in the ſheepes watring troughes: whence it may ſeeme that a ſeruant may right his owne wrongs, and ſupplie out of his maſters goods, his owne wants. *Anſw.* But farre was it from Iacob to vſe therein any deceit, who would not ſo boldly haue inuocated the name of God to ſuch a
Gen.31.10. wicked purpoſe: beſides, what he did was by Gods authoritie, yea and direction, who to helpe him to his right by dreame (as himſelfe profeſſeth) reuealed vnto him ſuch a naturall meanes, as in all likelihood he was ignorant of before: neither was it Iacobs intention, by cunning to conueie to himſelfe any of his vncles goods; but onely in ſuch meanes as God had appointed, expected a bleſſing from time to come. Beſides, what can this make to any ſecret conueiance of their Maſters goods, ſeeing here was a plaine contract and bargaine, betweene him and Laban? from all which, ſeeing the counſell was diuine, the meanes naturall, the contract open and plaine, and the end, that by the bleſſing of God he might come by his right, Iacob is freed from the imputation of vſing euill craft, and out of good conſcience profeſſed that his righteouſneſſe ſhould anſwer for him.

Laſtly, let euery ſeruant conſider not only what his maſter depriueth him of, but withall what he committeth vnto him; he hyreth him to be true, and not a theeſe: he crediteth, and putteth him in truſt with his goods, and ſometimes with his whole eſtate, which he would not doe to

a theiſe.

a theefe. Now to deceiue ſuch as truſt him ſo farre, is againſt all humanitie. For a man to take a purſe by the high way, to ſteale ſheepe, to break an houſe, is a notable point of theeuery in it ſelfe, and in our account: but none betruſteth ſuch a fellow, no man looketh for any better from him, no man is deceiued in him; but a ſtrong theefe is he, that is vntruſty to him that truſteth him, and relieth vpon his fidelitie.

Vſe. 1. Let this admoniſh ſeruants to beware of ſuch vnrighteous waies, as are too common and vſuall: ſome purloyning from their maſters, to diuert to their owne vſes, ſome to riot away, ſome to plaie away, ſome to giue away; in which courſes ſome are ſo traded, as that much better were it for many maſters to truſt to a *broken tooth, or a ſlyding foote*, then to put any confidence in them. But fearefull is that ſentence againſt them, 1. Theſſ. 4. 6. *God is the auenger of all ſuch things.* Prov. 25. 19.

Secondly, ſuch maſters as are toyled and iniured by the vnfaithfulnes of their ſeruants, haue great cauſe to examine their owne waies in former daies, and ſay to their owne hearts, haue I beene vnfaithfull to my maſter, and haue I made no reſtitution? ſeeing I ſhould haue repaied a fifth part more then that I was vniuſt in; that is all confiſcate, and by Gods iuſt iudgement may carrie much more with it, yea and bring a curſe on all the reſt: ſee Leuit. 6. 4. 5. Thus ought the vnrighteouſnes of ſeruants, to force maſters to righteous dealing.

But ſhewing all good faithfulneſſe,

Here the Apoſtle extendeth the former precept, and in this forme of words affirmatiuely propoundeth it, requiring at the hands of ſeruants faithfulneſſe not onely in regard of their Maſters goods, but in all other reſpects wherein a ſeruant ought to be helpefull to his Maſter. In the former reſpect, he muſt not onely not waſt his Maſters goods, with the vnfaithfull ſteward; but he muſt carefully ſo farre as in him lieth encreaſe them: it is noted a propertie of the euill ſeruant, that he encreaſed not his Maſters talent: he is not accuſed for decreaſing it, but he put it not forth to his maſters aduantage. And yet much more muſt he by his prouidence, diligence, aſſiduitie, and care, ſee that nothing be loſt or miſcarrie thorough his default, after the example of Iacob and Ioſeph, whoſe diligence was ſo approoued, that neither the keeper, nor Pharaoh himſelfe looked to any thing that was vnder his hand. In the latter regard he that would ſhewe all *good faithfulneſſe*, muſt be faithfull, Gen. 31. 38. and 39. 23.

1. In his Maſters *commands* readily and diligently to performe them of conſcience, and not for eye-ſeruice, but whether his maſters eie be vpon him or no. Wherein Abrahams ſeruant giueth a notable preſident, whoſe maſter ſending him to ſeeke a wife for Iſaak, he preſently getteth The faithfulnes of ſeruants wherein to be ſhewed.

him on his way, prayeth to God for good succeſſe and diſpatch of his
432 Gen. 24. 12. buſines; and the Lord accordingly directing him to Bethuels houſe,
where meate was ſet before him, he refuſeth to eate the leaſt morſell till
33. he had done his meſſage. But how many ſeruants are there, who in imi-
tation of ſuch a worthie example, would neglect themſelues to diſpatch
their Maſters buſines? But contrarie hereunto is the idlenes and lazines
of many ſeruants, who affecting their owne eaſe, hire others to doe their
work, and pay thē with their maſters mony or goods: wherein the Maſter
ſuſtaineth a double damage: ſo alſo is that common vice of iourneymen,
who muſt firſt ſerue their owne turnes and luſts, and then their Maſters:
whoſe preſent neceſſitie be it neuer ſo vrgent, can neither command nor
perſwade the labour of ſuch maſterles vagrants.

2 2. In his *counſells and ſecrets*, neuer diſcloſing any of his infirmities,
or weakeneſſes, but by all lawfull and good meanes couering and hiding
them. Contrarie hereunto is that wickedneſſe of many ſeruants, who
may indeede rather be accounted ſo many ſpies in the houſe; whoſe
common practiſe is, where they may be heard, to blaſe abroad whatſoeuer
may tende to their maſter or miſtreſſes reproach, hauing at once caſt off
both the religious feare of God, as alſo the reuerent reſpect of Gods i-
mage in the perſons of their ſuperiors.

3 3. In his *meſſages* abroad; both in the ſpeedie execution and diſpatch
of them, as alſo in his expenſes about them: husbanding his maſters mo-
ney, cutting off idle charges, and bringing home a iuſt accouut; hereby
acknowledging that the eie of his owne conſcience watcheth him, when
his maſters eie cannot.

4 4. Vnto his *Maſters wife, children, ſeruants*: wiſely with Ioſeph di-
Gen. 39. 8. ſtinguiſhing the things which are committed vnto him, from them that
are excepted.

Laſtly, as in all his actions and carriage, ſo alſo in euerie *word*, ſhunning
all lying, diſſembling, vntruthes, whether for his maſters, his owne, or
other mens aduantage: In the practiſe of which duties, he becommeth
faithfull in all his maſters houſe.

Motiues to the dutie. Now to incite ſeruants to all good faithfulneſſe, hauing ſhewed the
principall things wherein it conſiſteth. Let them conſider, 1. The pro-
1 miſe of bleſſing made to faithfulneſſe, Prou. 28. 20: *the faithfull perſon*
2 *ſhall abound with bleſſing*. 2. He that is faithfull in little, paueth a way for
3 himſelfe to become ruler of much, if God ſee it good for him. 3. The
curſe of vnfaithfull dealing: which layeth open a man to the plagues of
God, which enter into the houſe of the vniuſt perſon: yea often whip-
peth him with his owne rodde: bringing often vpon ſuch as haue beene
vnfaithfull ſeruants, by meanes of vnfaithfull ſeruants, pouertie, and

want,

want, or worſe things, that their ſinne might returne vpon them with much more bitterneſſe. 4. That a good meanes to learne rightly to vſe our owne portion of goods, is by the carefulll vſe of other mens, comming into our hands. For he that wretchedly rioteth and ſquandreth his maſters goods, for moſt part is giuen ouer by Gods iudgement to bee a waſter of his owne. And here taketh place that ſpeach of Chriſt, *If you be vnfaithfull in an other mans goods, who ſhall giue you that which is your owne?* teaching, that he that is vnfaithfull to an other, ſeldome is faithful in his owne affaires. 433 4 Luk. 16. 11.

That they may adorne the doctrine of God our Sauiour in all things.

Firſt, for the meaning. The doctrine of the Goſpel, is called the doctrine of Chriſt. 1. Becauſe he is the argument and ſubiect of it: whence ſome of the Euangeliſts beginne their writing thus, *The beginning of the Goſpel of Ieſus Chriſt:* and the Apoſtle Paul beginneth his writing with his ſetting apart to *preach the Goſpel of God concerning his Sonne:* for Chriſt Ieſus deliuered to death for ſinne, and raiſed again for iuſtification, is the whole matter. Whence Paul calleth it, the *word of the croſſe*, not onely becauſe the croſſe followed it, but alſo in that it is the doctrine of Chriſt crucified. The Goſpel called the doctrine of Chriſt, Why. 1 Mark. 1. 1. Rom. 1. 1. 1. Cor. 1. 18.

2. Becauſe he is the firſt and chiefe meſſenger and publiſher of it, who in Paradiſe promiſed that the ſeede of the woman ſhould breake the ſerpents head: and none but the ſonne, who came from the boſome of the father, could reueale, and ſhewe the fauourable face of his father vnto vs: who alſo in fulneſſe of time, to ſhewe himſelfe the cheife doctor of his Church, came in his own perſon, and went about preaching and teaching this doctrine of the kingdome. 2 Ioh. 1. 18.

3. Whoſoeuer haue beene the teachers and publiſhers of this doctrine from the beginning, either by word or writing (not excepting Prophets and Apoſtles themſelues) or ſhall be vnto the ende; they all do it by commandement from him, yea himſelfe preacheth in them, and in vs. Thus the Apoſtle ſaith, Eph. 2. 17. that Chriſt came and preached peace to them that were farre off, that is, to the Gentiles in the perſons of his Apoſtles; for otherwiſe in his owne perſon, as he was not ſent, ſo he preached not but to the loſt ſheepe of the houſe of Iſrael. And therefore although Paul ſometimes call it *his Goſpel*, and ſpeaking of other Apoſtles alſo, *our Goſpel*, yet muſt it be meant onely in regard that they were the publiſhers, but not the authors of it, for that is Chriſt himſelfe. 3 Rom. 2. & chap. 16.

4. As it proceedeth from him, ſo it tendeth wholly vnto him, and leadeth beleeuers to ſee and partake both of his grace and glorie ſhining in the ſame.

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Secondly, Christ is called *God our Sauiour*, 1. To prooue his owne dietie, not onely in expresse tearmes beeing called *God*; but also by the epithite agreeing onely to a diuine nature, *our Sauiour*. 2. To imply our owne miserie, whose infinite wretchednesse onely God could remoue, and whose infinite good none but God could restore. 3. And especially in regard of this doctrine; 1. to confirme the diuinitie of the same, it beeing a *doctrine of God*, and a doctrine of saluation proceeding from *our Sauiour*. 2. To enforce the dutie towards it: namely that seeing the author of it is God, the matter diuine, the effect saluation, meet it is that such a sauing doctrine, a doctrine of such tidings, should be beautified and adorned.

Doctrine of God adorned two waies.

1

Thirdly, this doctrine is adorned, when it is made bewtifull and louely vnto men, and this by two things in the professors of it. 1. By an honest and vnblameable conuersation; for carnall men commonly esteem of the Doctrine by the life, and the profession by the practise of the professor. Hence the Apostle would haue Christians so compose all their actions, as whosoeuer should see their good workes, might be mooued to glorifie God. And this appeareth more clearely in the contrarie: for when the worke answereth not to the word, it causeth the name of God to be blasphemed among vnbeleeuers: and *to glorie in the law, yet breaking the law, is a great dishonour to God.* 2. By Gods blessing which is promised and is attending such walking, whereby euen strangers to the Church, are forced to beginne to like of the profession; for Gods blessing vpon his people, is not onely profitable to themselues, but turneth to the saluation of many others. We read of many of the Heathen people, that when they saw the great aduancement of Hester, and Mordecay, *they became Iewes*. And when the Egyptians saw the great workes that God did for his people among them, it is said, *that many of them ioyned themselues to the Israelites*. So we read in the Ecclesiasticall storie, that when *Licinius* was ouercome by *Constantine*, and the persecutions ceased, which had almost for 300. yeares together wasted the Church, how innumerable of them, who before had worshipped their idols, were contented to be receiued into the Church. On the contrarie, the Gospel is dishonoured, when the Lord is forced to iudge and correct the abuse of his name, in the professors of it; Ezech.36. 20. *When they*, that is, the Israelites, *entred among the Heathen they polluted my name, when they said of them, these are the people of the Lord, and are gone out of his Land.*

1.Pet.2.12.

Rom.2.23.

2

Fourthly, Seruants adorne the Gospel, when professing it, they by performing all faithfull seruice to their masters in and for God, seeke and obtaine the blessing of God, in the condition of life wherein he hath placed

Hest.8.17.

Exod.12.38.

ced them: whereas the caſting off of the yoake in beleeuing ſeruants, would make men conceiue, that God, whoſe name they profeſſe, were the author of confuſion, and not of order, and that the Goſpel were an enemie to ciuill and humane right. For what is more right and equall, then for maſters to enioy their ſeruants, as they do the other parts of their goods? and better might a man miſſe a great part of his goods, then the perſon, and labour of his ſeruant.

Doctr. The meaneſt Chriſtian in his place, may and ought to bring glorie vnto the Goſpel. Theſe ſeruants were ſould and bought like beaſts in ſmithfeild; yet muſt ſuch poore creatures by their faithfulneſſe, diligence, and conſcience, decke and bewtifie the Goſpel, which euen by their liues receiueth either honour, or diſcredit. In the Tabernacles building euery man muſt bring leſſe or more. The Lord eſteemeth not of men by the places they hold, but by their carriage in them. A poore wiſe child or ſeruant here, is better then an old fooliſh King. In a word, no man is called to the truth, but on condition to ſhew forth *the vertues of him that hath called him.*

The meaneſt Chriſtian may and muſt bring glorie to the Goſpel.

Vſe. 1. Let ſeruants, who for moſt part, leaue the care of religion to others, conſider of this priuiledge, which the baſeneſſe of their calling cannot depriue them of. As in euery nation, ſo in euery calling and condition of life, he that feareth God, and worketh righteouſnes, is accepted of him: yea, the pooreſt ſoule called to partake of the liberties of the Goſpel, and freedome in grace, is alſo called to this glorie, that he is one who adorneth the Goſpel. Which conſideration, may both comfort and encourage poore deſpiſed Chriſtians in good waies, and prouoke them by expreſſing Chriſtianitie in their whole courſe, to ſhew their cogniſance, and manifeſt to what houſe and family they belong. 2. How much more doe thoſe in higher place, ſet vp for many eyes to looke vpon, either credit, or diſcredit the Goſpel: and yet we may ſay of our age, as Chriſt of his, *the poore receiue the Goſpel:* and this doctrine is much more beholding to ſeruants then maſters, to inferiours then ſuperiours. 3. Maſters muſt vſe meanes, that their ſeruants may adorne the Goſpel, and not with the Egyptians, looke only for taskes, and buſineſſe to be done, but neuer exhort them to ſacrifice. And yet more wretched are ſome Maſters, who when their ſeruants entreate to goe and worſhip in the Church, doe therefore cuill entreate them, as thoſe that are too idle.

Verſ. 11. *For that grace of God, which bringeth ſaluation vnto all men, hath appeared,*

12. *And teacheth vs that we ſhould denie vngodlineſſe, and*

436 *worldly lusts, and that we should liue soberly, and righteously, and godly in this present world.*

13. *Looking for that blessed hope, and appearing of that glorie, of that mightie God, and of our Sauiour Iesus Christ,*

In these words, our Apostle layeth downe a generall reason, confirming and enforcing all the former precepts; and it is drawne from the end of our redemption, which calleth all sorts of men out of their vaine conuersation, vnto a profitable and religious course amongst men. *Grace hath appeared to all men*, euen the basest, aswell to seruants as masters, to slaues as superiours, to one sort as another, that all sorts of men might by new life, and obedience walke answerable thereunto.

By *Grace*, is meant the doctrine of the Gospel, called Act. 20. 32. *The word of grace*: so Iude, 4. *Turne the grace of God into wantonnesse*. Because, 1. it is a gift of grace. 2. it teacheth that remission of sinnes, and life euerlasting, are obtained only by the meere grace of God in Christ. 3. it is a meane vnder God, to bring beleeuers to the participation of this grace, through remission of sinnes by his blood.

This grace is described, 1. by the *adiuncts*, 2. by the *ends* of it. The adiuncts are two: first, the light and cleare euidence of it in the present manner of propounding; in the word *appeared*, which in the Greeke signifieth a shining out in greater brightnesse then euer before: for before the rising vp of the sunne of righteousnesse, the greatest part of the world was in darknes; and where most light was in the Goshen of the Church, it was but in shadowes and obscuritie; but now a light is sprung vp to them that were in darknes, the doctrine of grace is gloriously preached to all the world.

The second adiunct, is that *saluation*, which this grace bringeth, and goeth with this light: for it is the *power of God to saluation*. And this is amplified by the subiect, *all men*: that is, *mankind*, or all conditions of men, seruants aswell as masters, bond as free, poore as rich, women as men, young as old, &c.

The *ends* of the appearing of grace are two: the *former* is nearer, namely, to become our schoolmaster or *teacher* in *this present world*. And it teacheth two lessons. 1. What we must forbeare and auoid, 1. *vngodlinesse*, 2. worldly lusts. Secondly, what we must incline vnto, 1. sobrietie, 2. righteousnesse, 3. pietie. And this we must doe in this present life, 1. That others may witnesse with vs our faith to be vnfained, for true godlinesse must not be hid onely in the heart, but visible also to the eie of man; both that it may be an acceptable testimonie to the truth, as also for direction to some, and conuiction of others. 2. Because this present world is our nonage time, wherein we must be schooled to these lessons;

which time if it be neglected, there is no time hereafter alloted to learne them in. The latter ende is further remooued, and concerneth the life to come; namely, the fruition of our *hope*, that is by Metonimy, our glorie hoped for, in the appearing of Chriſt the *mightie God*, which that it may be a ſpurre to our more godly courſe, we are willed to expect. So that the brieſe ſcope and ſumme of the words is, as though he had thus plainly ſpoken: There is great reaſon, O Titus, that thou ſhouldeſt thus vrge all ſorts of perſons, young and olde, men and women, bond and free, vnto ſuch ſeueral duties and vertues, as may moſt beautifie their profeſſion; becauſe that bleſſed doctrine of grace, offring ſaluation freely not onely to Maſters, but euen to ſeruants, hath more brightly ſhined out in theſe laſt, then euer before in former ages: and like a ſchoolemaſter inſtructeth, that we ſhould both denie vngodlines and vnlawfull luſts, as alſo that we ſhould moderate our owne affections with ſobrietie, exerciſe righteouſneſſe towards others, and in regard of God, practiſe the power of that religion which we profeſſe: and further vrgeth vs with thirſting deſire to expect and long after that heauenly bleſſednеſſe and immortall glorie now onely poſſeſſed by hope, but which ſhall be fully aſſured vs, when Ieſus Chriſt that great God and our Sauiour ſhall appeare the ſecond time to our full redemption.

For the grace of God]

Doctr. Although the doctrine of the Churches of the olde and newe Teſtament be the verie ſelfe ſame, in regard 1. of the author, who is God. 2. ſubſtance and matter, which is perfect righteouſnes required in both. 3. ſcope and ende, to the iuſtification of a ſinner before God; yet are there diuerſe accidentall differences betweene them, which that we may the better vnderſtand, both the offices, and the benefits by Chriſt, are meet to be knowne: ſome of them we ſhall note out of theſe words as we ſhall come vnto them. The firſt difference is, in that the Goſpel is called grace, which word the Lawe acknowledgeth not: nay theſe two are oppoſed, to be vnder the lawe, and to be vnder grace. To be vnder the law, is not to be vnder it as a rule of life, for ſo all beleeuers on earth, yea the Saints and Angels in heauen are vnder it; but to be vnder the yoke of it, which neither we nor our fathers were able to beare. For to omit the leaſt part of the yoake, ſtanding in the obſeruation of 1. many, 2. coſtly, 3. laborious, 4. burdenſome ceremonies, what a killing letter is the law, which commandeth inward and perfect righteouſneſſe, for nature and actions, and that in our owne perſons? which promiſeth life vpon no other condition but of workes? *doe this, and liue*; and theſe muſt be ſuch as muſt be framed according to that perfect light and holineſſe of nature, in which we were created: which wrappeth vs vnder the curſe of ſinne,

1. difference betweene the Law and Goſpel.

438 and infolds vs in the iuſtice of God, without ſhewing any mercie at all? What a yoke is it that is euer galling vs for ſinne, partly ſhewing it, partly (not as a cauſe indeede, but occaſionally) increaſing it, it beeing the *ſtrength of ſinne*? 1. Cor. 15. 56.

Now to be vnder grace, is to be freed from all this bondage; not onely from thoſe *elements* and *rudiments of the world*, but eſpecially, 1. When the yoake of perſonall obedience to iuſtification, is by grace tranſlated from beleeuers, to the perſon of Chriſt our ſuretie, ſo that he doing the lawe, we might liue by it. 2. When duties are not vrged according to our perfect eſtate of creation, but according to the preſent meaſure of grace receiued; not according to full and perfect righteouſneſſe, but according to the ſinceritie and truth of the heart, although from weake and imperfect faith and loue: not as meriting any thing, but only as teſtifying the truth of our conuerſion: in all which, the Lord of his grace accepteth the will, for the deed done. 3. When the moſt heauie curſe of the Law is remooued from our weake ſhoulders, and laid vpon the backe of Ieſus Chriſt, euen as his obedience is tranſlated vnto vs: and thus there is *no condemnation to thoſe that are in him*. 4. When the ſtrength of the lawe is abated, ſo as beleeuers may ſend it to Chriſt for performance; for it cannot vexe vs as before the miniſterie of grace it could; which is an other law, namely of *faith*, to which we are bound, the which not onely can command as the former, but alſo giue grace and power to obey and performe in ſome acceptable ſort the commandement. And this is the doctrine of grace, which we are made partakers of.

Coloſſ. 2. 20. We are not vnder the law in 4. reſpects.

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Rom. 8. 1.

4

Vſe. 1. Euerie Chriſtian ought to take vp that exhortation, 2. Cor. 6. 1. *We beſeech you that you receiue not the grace of God in vaine*: not that the ſauing graces of faith and loue, &c. may be receiued and loſt againe, which is the Popiſh collection from the place, which ſpeaketh only of the doctrine of grace and faith, which may be receiued in vaine, and is of all ſuch hypocrites who neuer knewe what neede they ſtood of this grace: and therefore ſome receiue it into their eares, not into their hearts: into their profeſſion, not into their practiſe; into their lippes and tongues but neuer into the loue, ioy, and other affections of their hearts. Whereas could they ſee the glorie of this miniſtration, they would exceede that people in their acclamation and crie, grace, grace vnto it.

Zach 4. 6. How a mā may know that he receiueth the grace of God in truth, & not in vaine.

Queſt. But how may a man knowe whether he receiue this grace in vaine or no? *Anſw.* By theſe notes. 1. Whoſoeuer receiueth this grace in truth, he receiueth together with the commandement, a power which enableth him in an acceptable performance of it; for howſoeuer the law is a dead letter, yet the Goſpel beleeued, is a *quickening ſpirit*, the words

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2. Cor. 3. 6.

of

of it are *spirit and life*, in conferring the spirit of life, whereby the beleeuing soule is quickened in the wayes of righteousnesse. The first thing then to be examined is, whether the Gospel be in *word or in power*: for if it beget onely to a forme and outward profession of pietie and religion, it is receiued in vaine. 439 1. Thess. 1. 5.

2. As he receiueth a power, so doth he also a will to obey the precept of the Gospel: he is not now constrained so much by the bond of the law to obey God, but the Sonne hauing set him free from such compulsion, he becommeth a lawe vnto himselfe, and of loue and a free heart, (if there were no law nor curse) he seeketh to please God: the gracious working of the spirit bendeth his heart to delight in the lawe, concerning the inner man, and this maketh the yoake easie, and the commandement not grieuous. The next thing then to be examined is, whether thou serue God *in the newenes of the spirit, or oldnes of the letter*: that is, by vertue of the spirit renewing the soule, and so working the will, and not by the compulsiue power of the lawe; if thou findest not this change and work of grace in thy will, which carrieth euer a readinesse with it to obey God in all his commandements, thou hast receiued this grace in vaine: for Gods people are a willing and free people, and bring free will offrings, their hearts incourage them, and their spirits make them willing, euen there where often power and strength faileth them. 2 Rom. 7. 6.

3. Whosoeuer is not stirred vp to thankfulnesse of heart and life for his free righteousnesse by the only merit of Christ, neuer as yet knew what this grace meant in truth; for let a man receiue but a small benefit of his freind, looke how he is affected vnto it, and prizeth it, accordingly doth he testifie his thankfulnes to the giuer: shall we be thankfull to a mortall man (suppose a Prince) that sheweth vs a little grace aboue others in some fauourable speach, countenance, or other benefit; and can the Lord power all his grace into an heart which prizing it can possibly be vnthankfull? and where this thankfulnesse is, it will make a man in his heart to loue God, to feare before him, to reuerence his name and his ordinances, to affect his house, his children, his houshold seruants, and much more his tokens of speciall loue, namely, his graces in his owne or other mens soules. In his life it will make him beware of all sinne, which may prouoke so gracious a God to displeasure, yea & striue in the subduing of all sinne: for grace will not stand with the regiment of sinne, nor sinne cannot raigne in him that is vnder grace: to conclude, it maketh him fruitfull in all weldoing, which well beseemeth the spirit which he hath receiued: for can either such grace as this deserue lesse? or can grace which fitteth her owne habitation frame the heart it taketh vp to lesse then the endeauour in all these? The further application of these notes I 3

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Be ſure to haue thy part in grace.

will forbeare, and come to the other inſtructions.

Vſe. 2. Is the doctrine of the Goſpel a doctrine of grace; then vſe carefully the meanes to haue thy part in it; for hereby only thou art vnyoked from the curſe and tyrannie of the law, from Gods conſuming wrath and iuſtice, and all the feareful fruits of his diſpleaſure; hereby only thou commeſt to ſee God in Chriſt accepting thy perſon, and with thy perſon thy workes: ſparing thy weaknes euen as a man ſpares his ſonne that ſerueth him; entertaining willingneſſe where there wanteth ſtrength, and endeauour where there is no power; remitting thy own vnrighteouſneſſe; imputing the righteouſneſſe of his owne ſonne; and beginning to frame ſuch an image in thy ſoule, as tendeth to a more happy conditiō then euer thou hadſt in thy pureſt innocencie. A happie merchant he is that ſells all to buy this treaſure.

Call on others to partake in it.

Vſe. 3. Call others to partake of it, be ſpeaking of it, tell men what God hath done for thy ſoule; thou canſt not but wiſh all men conuerted, if thy ſelfe beeſt. A righteous man here cannot eate his morſells alone; Chriſtian loue is like fire, which warmeth whoſoeuer ſtand about it; one brand will kindle another, and iron (ſaith Salomon) ſharpneth iron, ſo one conuerted man will ſtrengthen the brethren: Andrew wil call Simon, and Philip will call Nathaniel, and the beleeuer wiſheth all Gods people to be like himſelfe, except his ſinnes.

Pitie ſuch as doe not.

Vſe. 4. Pittie thoſe who are deſtitue of this grace, and are without the meanes of it in the preaching and publiſhing of it, for ſuch a people haue not yet obtained mercie. If Chriſt were liuing againe vpon earth, his bowels would earne in compaſſion to ſee ſo many people as ſheepe ſcattered without a ſhepheard. If we ſhould ſee a goodly feild of corne ſtand faire and white to the harueſt, but know that there were neuer a reaper in all the countrie to gather it into the barne, but for want of reapers it ſhould all rot and ſpoile on the ground, it would greatly pittie our hearts: and yet no other is the condition of ſuch people as want able and faithfull Miniſters: pray therfore the Lord of the harueſt to thruſt out laborers into his harueſt.

Vſe. 5. Deteſt the vnmercifulneſſe of men, who beeing called, neglect to teach the people, for theſe doe nothing elſe but damme vp all the ſtreames of grace from them; and ſo it appeareth in the people committed to ſuch vnconſcionabla men, who for moſt part are ſo graceleſſe and ſo wicked, as though the old Sodomites were reuiued againe.

Bringing ſaluation.]

This doctrine is a ſauing doctrine, and word of ſaluation to thoſe that were wandring in the pathes of death. Act. 11. 14. the Angel wiſhing Cornelius to ſend for Peter, affirmeth, that he ſhall ſpeake to him words

whereby

whereby *he and all his house should be saued.* Whence it is called the word of life, Act. 5. 20. Goe, preach to the people *all the words of this life:* and the word of *eternall life,* Ioh. 6. 68. because God hath ordained it to this purpose, that whosoeuer is brought to the faith by it, shall eternally liue thereby.

2. difference betweene the law and Gospel.

And here is another difference between the doctrine of the law and Gospel, the which two the Apostle comparing together, he calleth the law, *a killing letter,* and the ministrie of it, *a ministrie of condemnation, and the ministration of death:* but the Gospel he calleth a *quickning spirit, and the ministrie of the spirit,* and the ministration of righteousnesse. *Obiect.* Psal. 19. 7. The law of God conuerteth the soule. *Answ.* But there the law in a more generall acceptation of the word, comprehendeth the whole doctrine of the couenant of life and saluation, as it is also Psal. 1. 1. *Blessed is the man that meditateth in the law:* that is, the word *of God day and night.* But in this straiter sence, the law is no instrumentall cause of faith, repentance, or any grace; it only woundeth a man, and prepareth him to conuersion, but conuerteth none; it gendereth to bondage, and bindeth him that looketh for iustification by it, in the conuiction of sinne, and deserued damnation, and there leaueth him in death: only this doctrine of grace, is the conuerting and quickning word, reuealing that God through his Christ is become either pleased, or placable with vs; till which time we cannot but either lie in a slauish feare and the smarting twitches of our consciences, or else desperately giue ouer all; but when by the Gospel we perceiue the readinesse of our heauenly Father to receiue them that returne, then we resolue to seek vnto his grace, to become his, and to loue him who loued vs first. So as the beleeuer can readie answer the Apostles interrogatorie, *Tell mee, receiued yee the spirit, by the workes of the law, or by the hearing of faith?* by *workes,* is meant the doctrine of iustification by the workes of the law; and by the *hearing of faith,* is meant the doctrine of the Gospel: hearing beeing put for the thing heard, and faith, for the doctrine beleeued: they can now answer, that it is the Gospel, that gendreth vnto life, which is the instrument of the spirit, both for the beginning, and confirming of regeneration and saluation, and that the law e is no cause (though an occasion) of Gods grace, shewing onely the necessitie of some other righteousnesse, then that in a mans selfe; but not putting a man so prepared into the possession of it, which the Gospel onely can doe.

Gal. 3. 2.

Vse. 1. If only the doctrine of grace bring saluation, then doth no doctrine of workes bring it, or vnto it, neither in whole or in part. But the whole chaine of our saluation sheweth, that we are *saued by grace onely:* 1. Our *election,* Rom. 11. 5. *At this time there is a remnant according to*

No doctrine of works can now bring saluation.

442 *the election of grace.* But it may be of grace and foreseene workes too? but the Apostle setteth himselfe to preuent this obiection in the next words, *If it be of grace, it is no more of workes, or else were grace no more grace; but if it be of workes, it is no more of grace, or else were workes no more workes.* 2. Our *calling*, 2. Tim. 1. 9. *We are called with an holy calling, not according to our works, but according to his purpose and grace.* 3. Our *faith*, Philip. 1. 29. *It is giuen you to beleeue:* and *faith is the gift of God.* 4. Our *iustification*, Rom. 3. 24. *We are iustified freely by his grace.* 5. Our *sanctification*, Eph. 2. 10. *We are his workemanship created vnto good workes, which he ordained that we should walke in them.* 6. Our *perseuerance in grace* is by grace, Ier. 32. 40. *I will put my feare in their hearts, that they shall neuer depart from me.* 7. *Eternall life is the free gift of God*, Rom. 6. 23.

Againe, if our saluation were either depending vpon our hand, or held in our owne hands, more easily might we loose it, then when we were in our innocencie; gold were no sooner taken out of little childrens hands, who minde to play with it rather then to lay it vp, then our comfort out of our owne: but our securitie is, that our cheife treasure is not laid vp in such a weake cottage, but our life is hid in heauen, in the free grace and vnchangeable loue of God: that now, 1. false Prophets cannot possibly seduce the elect, Matth. 24. 24. 2. though many apostates fall backe, yet Gods foundation abides sure, 2. Tim. 2. 19. where Gods election is compared to a great building laid vpon a firme foundation, which may be shaken but neuer ouerthrowne. 3. though our sinnes like so many billows, would growe ouer our heads and drowne vs, yet this grace is sufficient for vs, and vpholds vs that we sleepe not in death. 4. though tribulations may threaten to separate vs, yet this grace by them driues vs nearer himselfe; and draweth him nearer vnto vs, according to that gracious promise, that in sixe troubles he will be with vs, and in seauen he will not forsake vs.

What meane then the enemies of this grace of God the Papists to seeke for any part of their iustification and saluation in merits and works: whereas if we consider the beginning of all our good, which they call the first iustification; the Lord is found of vs who sought him not, his skirts couered vs when our father was an Amorite, our mother an Hittite, and we in our blood. And for the encrease of our good, which is that second iustification which they dreame of, and is indeede nothing else but the increase of our sanctification, he beginneth and perfecteth, he is the author and finisher of our faith, *by which we stand*, and hold on vnto saluation: 1. Cor. 1. 8. who shall *confirme you to the ende, that yee may be blameleesse in the day of our Lord Iesus Christ.*

2. Cor. 1. 24.

Vse. 2.

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Embrace the doctrine of grace as thou wouldeſt ſaluation it ſelfe.

Vſe. 2. If this be a doctrine bringing ſaluation, then muſt we embrace it as we would ſaluation it ſelfe: there is no man but would lay hold on ſaluation, yet no man almoſt claſpeth hold on the Goſpel to make it his portion: many a one can make it his talke, and his pretence, but ſcarſe any maketh it his portion, by yeelding himſelfe to be caſt into the mould of it. Now for the right entertaining of it, two things are required. 1. To acknowledge that this word of ſaluation, is by God ſent vnto vs as the ſpeciall token of his loue. This Paul vrgeth on the Iewes his hearers, Act. 13. 26. *men and brethren ---to you is the word of ſaluation ſent:* this the Iewes knewe well enough, but Paul would haue them acknowledge the benefit, which a verie fewe at this day doe. 2. To be thankefull for ſuch a mercie, not onely by accounting their feete beautifull, that are the bringers of ſuch tidings, but by *holding forth this word of ſalnation*, as we are commanded, Phil. 2. 16. And this is done, 1. by beleeuing it in the heart to iuſtification. 2. by profeſſing it with the mouth to ſaluation. 3. by teaching and propagating it to others by holy ſpeach and example: and thus onely it becomes vnto vs as it is in it ſelfe, a ſweete ſauour of life vnto life. And this dutie is rather to be thought vpon, becauſe this doctrine although it be in it owne nature a word bringing ſaluation, yet may it by accident through our default become (though not a cauſe) an occaſion of deſtruction, and a ſauour of death vnto death; and what a wofull thing were it ſo to ſinne againſt the Goſpell, as it ſhould become (working according to the nature of the ſubiect) a killing letter vnto vs? how fearefull a ſinne were it to turne this grace into wantonnes, or to neglect and yet much more deſpiſe ſo great ſaluation? ſeeing this is to ſinne againſt the neereſt and immediate word of ſaluation: and if thoſe eſcaped not vengeance who deſpiſed the word ſpoken by angels; much leſſe ſhall ſuch as deſpiſe the word vttered by the Sonne himſelfe. Many men when they ſee the lawe broken, eſpecially thoſe precepts wherein humane ſocietie is more diſturbed, as by theft, murther, adulterie, periurie, &c. oh theſe ſinnes cannot be brooked for the foulenеſſe and deteſtableneſſe of them: but yet the ſame men liue in a greater ſinne then any of all theſe, and ſee it not; namely, the neglect or contempt of ſaluation offered in the Goſpel, which is more diſhonourable vnto God, and much more preiudiciall to his owne ſoule. Let the Iewes be our glaſſe herein, in whom the Lord ſuffered many contempts of his lawe, and yet neuer vtterly caſt them off: but no ſooner almoſt had they refuſed this corner ſtone, but he ſcattered them into all windes, and would haue no more to doe with them vnto this day. Let other famous Churches of Corinth, Epheſus, Galatia, Coloſſus, Theſſalonica, the ſeauen flouriſhing Churches in leſſer Aſia, to whom Iohn writ his Epiſtles in the reuelation, teach

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Heb. 2. 3.

444 vs, that neuer did any Church wilfully refuse this grace, but ere long God gaue them ouer into the hands of Christs greatest enemies: and so of persons it will be true, that whosoeuer loue not blessing, the curse of God shall befall them, and runne into their bowels like water.

To all men,] These words may be expounded, 1. without exception; and then it must be conceiued by way of *publication* or manifestation of this grace, which in the generall promises of the Gospel is published and offered to all, excepting none, *whosoeuer beleeueth shall be saued.* 2. with restraint, when this grace bringeth saluation by way of *exhibition*, not offring only, but conferring the same. And the restraints are two. 1. it bringeth saluation to *all men*, namely, that are elected and saued: for whosoeuer are saued, must passe by this doore, and come to the knowledge of the truth: neither can this be thought strange of him, who considereth that the Scriptures acknowledge such a generalitie, yea a *world* of the elect onely. God was in Christ *reconciling the world vnto himselfe*, that is, the beleeuers who onely are reconciled: and Christ is the lambe that takes away the sinnes of the world, that is, of his elect: see also Ioh. 14. 31. 2. It bringeth saluation to *all men*; that is, all kinds and conditions of men, not to euerie particular or singular of the kinds, but to all the sorts and kinds of men, to seruants as well as masters, to Gentile as well as Iew, to poore as rich. Thus is it said that God would haue *all men* saued, that is, of all sorts of men some: so Christ healed *all diseases*, that is, all kinds of diseases; and the Pharisies tithed *all hearbs*, that is, all kinds; for they tooke not euerie particular hearb for tithe, but tooke the tenths of euerie kinde, and not the tenth of euery hearb.

2. difference betweene the Law & Gospel.

And hence we note a third difference betweene the Law and Gospel. That doctrine of the law brought not saluation, no not by way of manifestation to all men; no nor yet to all sorts and conditions of men; that was a more restrictiue doctrine to the Iewes only: and in that couenant was alwaies a difference held, and a wall of partition was set vp between Iew and Gentile, and betweene people and people. Before the flood were the sonnes of God, and the sonnes of men. After the flood, before the law, there was the promised seed, and the seed of the flesh; the sonnes of the freewoman, and of the bondwoman: after the law before Christ, was held the distinction of Iew and Gentile: with the former God made his couenant, them he tooke into his teaching, and passed by the other: to these pertained the adoption, the glorie, the couenant, the giuing of the law, the seruice of God, the oracles, the promises; these had his Temple, his Prophets ordinarie and extraordinarie. This difference Dauid implied, Psal. 147. *Hee shewed his word vnto Iacob, his statutes and*

Rom. 9. 4.

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iudgements vnto Iſrael, he dealt not ſo with euery nation, neither haue they knowne his waies. But now in this laſt age of the world, this couenant of grace and life at leaſt, for propounding, is made common to all people: now euery man is inuited vnto repentance, the partition wall is broken downe, the vaile is rent, and the myſterie *which was kept ſecret from the beginning of the world, is publiſhed to all nations*, Rom. 16. 26. Act. 17 30.

Vſe. 1. This place thus rightly interpreted, yeeldeth no patronage to that deuiſe of Vniuerſall election, which they draw from the vniuerſall vocation of men to the knowledge of the Goſpel. But *many are called*, not euery particular man, and the greateſt part of the world haue alwaies bin out of the couenant; beſides of them that are called, few come, ſo as all to whom this grace is publiſhed, participate not in it. Vniuerſall election can not be drawn from this place.

Vſe. 2. Note the extent of this couenant farre aboue the other: whence it is fitly called by *Iude*, the *common ſaluation*, as in regard of the ends, and meanes of it, ſo alſo in reſpect of the ſubiects called vnto it: ſo in the former Chapter, verſ. 4. it is called the *common faith*, not onely in regard of the kind, and obiect of it, but alſo of the ſubiects, perſons of all kinds beeing called thereunto: which conſideration ſhould ſtirre vp our reioyſing, in that the barren and deſolate hath more children, then the married wife, that the place of the tents of the Church is ſo enlarged, and the courtaines of her habitation ſpread out; as we are exhorted, Iſa. 54. 1.

Vſe. 3. Note that the kingdome of Chriſt admitteth no diſtinction of men; it is not of this world, which accepteth of men for their place, countrie, calling: but all countries and callings are alike vnto God, in euery nation and calling he that feareth him, is accepted of him: he neither accepteth the perſon of the Prince, nor of the poore, *for they both are the worke of his hands:* he calleth the Gentile, the ſeruant, the poore, and theſe receiue the Goſpel. Where againe we who are Gentiles, and were *Lo Ammi*, and *Lo Ruhania*, may reioyce that we are receiued to pitie, and that the wing of Gods mercie is ſtretched ouer vs, *who iuſtifieth the circumciſion of faith, and the vncircumciſion through faith.* Hence may the poore beleeuer, be he a thrall, a ſeruant, and baſe in the world, raiſe his heart to comfort, that euen he, whom men deſpiſe, is called and that effectually, to ſee the grace and ſaluation of God; euen he who is perhaps a ſeruant to ſome meane man, is a free citizen in Gods kingdom; euen he that hath neuer a foote in earth, is become a purchaſer in heauen. Here is no complaint that the prodigall ſonne is entertained, and the ſeruiceable ſonne neglected. The Enunch need not ſay, *I am a drie tree*, nor the ſonne of the ſtranger, *the Lord hath ſurely ſeparated me from his people*, but whoſoeuer *cleaueth vnto the Lord to loue the Lord, and ſerue* Iob 34. 19. Rom. 3. 30. Iſa. 56 3.

446 *him*, them he will giue *a name better then of ſonnes and daughters, euen an euerlaſting name, that ſhall not be put out.*

Vſe. 4. This meeteth alſo with a woſull deluſion among many Proteſtants, to whom when we call for conſcionable walking in a Chriſtian courſe, What, ſay they, did not Chriſt die for all men? and is not heauen as open for mee as for others? would not God haue all men to be ſaued? is he not mercifull? will he condemne for ſuch and ſuch things? which what is it elſe, but from the abundance of grace, to make their ſinnes ſuperabound? and thus they plainly ſhew that they were neuer yet effectually called, and that although they haue bin called to the ſupper, yet haue they refuſed to come.

Hath appeared,]

The Goſpel is compared to a great light ſhining out brightly and gloriouſly. 1. a *light*, in that 1. it diſpelleth a manifold darkneſſe, which before occupied the minds of men. 2. in regard of direction. 3. comfort which it bringeth to the beleeuing ſoule. And 2. *a great light*: wherein is a fourth difference from the old Teſtament, in which all things were more darke and obſcure through the vaile of figures, and ceremonies, ſo as their light was but like the obſcure light of the ſunne before the riſing; not that the ſubſtance and ſcope of their doctrine was not the ſame with ours, but that in the manner of deliuerie it was farre leſſe lightſome. But now the light is riſen vp in glorious ſort, ſhining not as before almoſt to none but Iewes, but to the Gentiles alſo: ſo as according to the Prophets foreſhadowing hereof, the ſunne is not only riſen and in our midheauen, but the light of it is ſeauen fold bigger then it was before. And the reaſons are ſundrie:

Matth. 4. 15. 4. difference betweene the doctrine of the Law & Goſpel.

The fathers of the old Teſtament had but a candle to ſee by, not a ſunne, as we.

1 The very euēts haue preached themſelues.

1. Many were the types, and predictions of the old Teſtament, which muſt be knowne to be accompliſhed in the new; which for this cauſe muſt as farre excel the other in light and brightneſſe, as the bodie the ſhadow; or the thing it ſelfe, the figure and picture of it: truely to this ſaith one, that the expoſition muſt be more cleare then the text. 2. The promiſes made to the Church of the new Teſtament were many moe, and farre more ample, then to the old: as that, *from the leaſt to the greateſt all ſhould know the Lord*: that the *mountaine of the Lord ſhould be lifted vp vpon the toppe of the mountaines*, that *all the earth ſhould be filled with the knowledge of God, as the waters couer the ſea*: the which if they be fulfilled, then this great light hath appeared. 3. The generalitie of the doctrine confirmeth the ſame: For all nations were to be called to the embracing of it, Gentiles, Arabians, Barbarians, and the reſt euen of the moſt barbarous Heathens: much light therefore and perſpicuitie was to be required in ſuch a doctrine, as ſhould acquaint all nations, not

2 Iſa. 11. 9.

3

only

only with it ſelfe, but all that doctrine alſo which was formerly deliuered in all ages to the Church of God: and this latter moſt full and clearely explaned in the former. This light in this regard is growne (like that cloud) from an handbreadth to couer the whole heauens; and is indeed that water running vnder the threſhold of the ſanctuarie, which is riſen from the ankles to a riuer, yea a ſea couering the earth. 4. The exhibiting of Chriſt in fulneſſe of time, who came from his fathers boſome, to reueale things there ſecretly reſerued from the beginning of the world; and the plentifull powring out of the ſpirit long before promiſed, and 50. daies after Chriſts aſcenſion accompliſhed to the Church of the new Teſtament, doth certainely ſeale vp this ſame truth; beſides thoſe expreſſe places of Scripture, which might be alleadged to this purpoſe. In 2. Cor. 3. Paul affirmeth, that the miniſtration of the ſpirit is farre more glorious, then that of the law, which he calleth the miniſtration of death; of which he affirmeth, that yet it was ſo glorious, that it made Moſes couer his face with a vaile, without the which the children of Iſrael were not able to behold him; ſignifying vnto vs, that they were not able to comprehend thoſe manifold obſcure types of the Law, till the vaile was remooued; which, ſaith the Apoſtle, ver. 14. *In Chriſt is now put away*. In this reſpect our Sauiour affirmeth, that although among them *that were borne of women, there was not a greater then Iohn*, (who yet in regard of his perſon, was inferiour to ſundrie of the Prophets) becauſe of them all he was neareſt vnto Chriſt, and in his miniſterie pointed at him with the finger now exhibited into the world; yet *the leaſt* miniſter, *in the kingdome of heauen*, that is, of the new Teſtament, *is greater then he*. For he can preach that the ſonne of man is lifted vp, dead, raiſed, aſcended, which Iohn could not doe, as neere as he was, and much leſſe Abraham, Dauid, and the other Prophets, who ſawe his daie further off.

4 The ſpirit to the old beleeuers was powred out droppe by droppe, but now in abundance.

Obiect. But hereby it ſeemeth that before Chriſts appearing, the doctrine of the Goſpel appeared not. *Anſw.* We muſt conſider the Goſpel in a double reſpect: 1. As it is a doctrine conteyning a promiſe of grace, freely for the Meſſiah, who was to be the ſonne of Abraham, and Dauid; and thus was it euer in the Church, deliuered by God immediatly to Adam after the fall; *Moſes writ alſo of him*, and *to him gine all the Prophets witneſſe*. 2. As a doctrine propounding free grace in Chriſt exhibited, dead, raiſed, &c. and thus it appeared not before his owne appearing, before which time it was onely a *Goſpel fore-promiſed*, Rom. 1. 2.

Euangelium promiſſum.

Vſe. 1. In that the doctrine of the Goſpell is ſuch a ſhining light, we may ſee the miſerable eſtate of ſuch as want the meanes of it, who abide

in

448 in obſcuritie and darkeneſſe, euen as thoſe are in the night, to whom the ſunne is not riſen; for man naturally perceiueth not the things of God, and therefore vnleſſe this inſtrument of the ſpirit come, the ſpirit himſelfe by whom onely we knowe the things giuen vs of God, muſt needes be wanting. The which conſideration ſhould mooue vs to pittie the eſtate of ſuch poore creatures, who are in a farre more miſerable blindnes, then the Egyptians in their three dayes darkenes. What a lamentable thing is it, that a kingdome beeing giuen for going vnto it, and men beeing blind of themſelues, and not able to ſee one foote of the way, cannot get any guides or meanes to helpe them one ſteppe forward? but as blind men deſperately runne vpon pikes and ſwords, into pittes and ponds, no one recalling them from preſent death and deadly things.

A candle is not ſo neceſſarie in a darke houſe, as the light of the Goſpel in the darknes of mens hearts.

Vſe. 2. Note hence with how little danger we can ſhut our eyes againſt ſuch a light as is riſen vp vnto vs; ſhall we without blame now liuing as at midday, ſee no more nor ſo much as thoſe who liued in the dawning? ſhall the light of the ſunne be ſeauen fold greater vnto vs then euer before, and yet we ſtumble and fall, as if we were caſt into the midnight? What a fearefull iudgement hangeth ouer our negligence, if vnder our miniſterie which exceedeth in glorie, we come behind the ordinarie beleeuers of the olde Teſtament in knowledge, faith, and fruition of Chriſt with his graces? Is all the pedagogie of the lawe paſt, wherein euen the Prophets and arch-beleeuers (ſo farre as we conſider the ordinarie miniſtration) were to vs but as children in their elements? Is Chriſt come, crucified, raiſed vp to glorie, and ſo the fulneſſe of time come wherein we haue the bodie and ſubſtance? Oh what a diſgrace is it, that we ſhould be inferiour to thoſe who obtained but the ſhadowes? what a great condemnation will it be, that we who are reſerued to ſuch means ſhould ſinne againſt ſuch a light? In a miſty night to ſtumble and fall were no ſuch diſgrace, no ſuch danger; but with many Chriſtians to ſay, I am in the light, I ſee my way well enough, and yet to come behind not onely the Iewes, who walked in a darke light; but euen the Gentiles who not onely walked in darkenes, but were darkeneſſe it ſelfe, in the practiſe of ſobrietie, iuſtice, mercie, chaſtitie, and ſuch like; is an heauie condition, and yet the condition not of a fewe profeſſed Chriſtians.

Not without great danger can we ſhut our eyes againſt the light which hath appeared.

It will be here ſaid, but God forbid that we ſhould not receiue this light, and walke alſo in the direction of it, and to ſay the contrarie were to broach a ſlaunder. To which I ſay, that when Chriſt himſelfe preached, moſt of the Iewes were blind ſtill, ſo true it is that many who heare and profeſſe the Goſpel, yet neuer receiued the light to walke by it. Some receiue indeede this light ſuperficially vpon themſelues, as the light of the ſunne falling vpon trees and ſtones, it enlighteneth the outſide, and

warmeth the barke a little, but peirceth not into the heart and midſt of them: ſo the Goſpel ſhineth round about many profeſſors, and it may be conformeth ſome outward actions, and ſet them forward to ſpeake of it, and for it, at leaſt for a while, but it gets not within them, nor peirceth their hearts: there is no change there, the foule naſtie corners of them lie vnſwept ſtill, and ſo they remaine hypocrites ſtill. Others receiue this ſunſhine no otherwiſe then the aire receiueth the light of the ſunne; when the bodie of the ſunne is preſent, it enlighteneth the whole aire, but the bodie of the ſunne departing, darkenes ſucceedeth againe: ſo many heares may be affected with the preſent ſound of the word, and thinke themſelues ſufficiently enlightened, but the ſound beeing gone, the former darkenes commeth, they heare many things but keepe nothing, and ſo make themſelues fit for many ſtripes.

Queſt. But how ſhall I knowe whether I receiue this light aright or no? *Anſw.* By theſe notes. 1. If thou wilt not attempt any thing without the direction of it, no more then thou wouldſt thy earthly buſineſſe without the light of the ſunne or of a candle. A fewe naturall actions a man can doe in the night time, as eate, drinke, ſleepe, &c. but in any matter of weight he will haue light: ſo for workes of darkenes men neede no light nor deſire any, but for the leaſt worke of grace, thou muſt firſt call for a light. The Apoſtle wiſheth vs to *walke as children of light:* but how ſhall we doe that? the Apoſtle Iohn telleth vs, namely if wee *walke in the light*; and *while we haue the light*. The Iſraelites might not mooue a foote towards Canaan, but by direction of the pillar, and the wiſe men could not goe to Chriſt without his ſtarre.

A triall whether thou receiueſt this light. 1

Ioh. 12. 35.

Secondly, light is a pleaſant thing to the eie, ſaith Salomon, and a comfortable thing it is to a poore priſoner to behold the light of the ſunne, through neuer ſo ſmall a creuiſe; In like manner is the glad meſſage of the Goſpel to the Chriſtian ſoule that knowes it aright, as if vnexpected tydings of a pardon were brought to a malefactor readie to execution. Examine thy ſoule then, are the ſtatutes of the Lord thy delight, thy ſolace, thy ſongs in this time of thy pilgrimage? for as the child of God knowes his freedome from all powers of darkeneſſe, ſo can he not (if he be out of beginnings of conuerſion, and act of temptation) but haue ſweete comforts in his ſoule from the ſenſe and feeling of the ſame. 2

Thirdly, thou muſt not onely take direction and comfort, but goe on to one thing yet wanting, required, 2. Cor. 3. 18. namely, that ſeeing *we behold the glorie of the Lord with open face, we muſt be changed into the ſame image from glorie to glorie:* that is, ſeeing by the appearing of grace the vaile is remooued, that we may ſee the face of God clearely, now muſt we by meanes of this knowledge be transformed into his image; 3

that

450 that image in which we were created must be daily renewed, and by degrees further restoared in vs, which is the meaning of the Apostle when he saith, *from glorie to glorie:* for whersoeuer this shining light is receiued, it not onely illuminateth the mind with knowledge of the truth; but by little and little it transformeth the whole man into it selfe. Whence the Apostle saith, Coloss. 3. 10. that *the newe man is renewed in knowledge after the image of him that created him:* and no light else can change the thing enlightened into it selfe. Examine then whether thou art not onely inlightened with knowledge and vnderstanding, but whether thou art changed by it from an vnbeleeuer and vnrighteous person, to a beleeuer, fruitfull in the workes of faith, whereby thy selfe shinest as a light in the world.

Motiues to entertaine the light while it is with vs.

Now the motiues to prouoke vs thus to entertaine the light, are sundrie. 1. Couſider our businesse is such as requireth light; the course of Christianitie is an husbandrie, a race, a iourney, a battel. 2. The difficulties, dangers, and obstacles in these businesses are many, and we haueneed 1 2 of light to avoide them. 3. The day lasteth not alwaies, Ioh. 12. 35. *yet a little while, and the light is with you:* and let the day once slippe, whosoeuer walketh, walketh in darkenesse, he that worketh, worketh the works 3 of darkenes; the former knoweth not whether he goeth; the latter knoweth not what, or how he worketh: and let this worke be neuer so ciuill and seemely, yea let it be neuer so good in the matter, yet is it euill in respect of the worker. 4. Those that regard not the light while it abideth, 4 iustly either forfeit it, and make themselues vnworthie the kingdome, or by Gods iust iudgement are hardened by it vnto further euill, the God of heauen in his iustice giuing them vp to the god of the world to be blinded to destruction, and ruled at his will, wherein we might be plentifull in examples. 5. What light soeuer can befall a Christian, is by meanes 5 of this: Art thou in the darkenesse of ignorance and blindnesse? this is a meanes of the spirit to enlighten the darke dungeon of thy heart, and no other. Art thou in the blacke darkenesse of thy sinnes? here is a light discouering the remission of thy sinne, the imputation of Christs righteousnesse. Art thou compassed with the darkenesse of Gods displeasure for sinne? this by offring conditions of grace and reconciliation, maketh the face of God to shine vpon thee. Art thou plunged in the darke deeps of afflictions and miseries? hence shineth out the light of comfort, mitigation, and deliuerance. Art thou by temptation laid in the darke graue of vtter darkenes, death, and damnation in thy owne sense and apprehension? here onely seest thou Christ abolishing death by his appearing, 2. Tim. 1. 10. Coloss. 1. 12. *bringing life and immortalitie vnto light by the Gospel*, and making thee 6 partaker of the *inheritance of the Saints in light.* Lastly, the freedome of

this

this gift to such wretched and vngodly persons strongly perswadeth, that we should as freely offer our selues to the light, as it freely offereth it selfe vnto vs. The which reason is expresse in the text, which saith, that this grace offered it selfe, and appeared, when men sought it not, desired it not, obtained it not by entreatie, or otherwise. So Ioh. 3. 19. *the light is come into the world*, namely, the world not expecting it, nor wishing it, nay when it shone gloriously vpon them, they not acknowledging it; and this is not the least motiue to the willing and thankefull entertainement of it. 451

Notwithstanding all which reasons, what a iust damnation hangeth ouer many mens heads, who still loue darknesse rather then light. For, Many refuse the light.

1. a number please themselues in their naturall estate, find sufficient content in it, and are neuer so merrie, as when this light is furthest off: the Israelites neuer dance so merrily, as before the calfe, which themselues set vp. So will they spare no cost, and paines, to compasse their lusts; they will part with their goods, as the Israelites with their earings; they will breake their sleepe to deuise workes of darknesse on their beddes: yea, they will powre out their strength and blood (as Baals preists did) and part with their liues, so soone as let their sweete morsells goe: Iudas will not leaue his couetousnesse, for all our Sauiours faire warnings: neither can all the plagues of God, moue Pharaoh to let the people goe. Thus numbers turne from the light, who by it should be allured to amendment of life. 1

2. Others turne against it, and hate it, and the candlestickes too which hold it forth vnto them: they complaine of the brightnesse of the sunne, and of too much preaching: they scoffe at it, and disgrace it, and the bringers of it: and these are monsters in nature; for all creatures naturally loue light, and follow it, except hatefull battes, and owles, and such like: all true men loue the light, and the day, but the theife robbeth in the night, the adulterer watcheth the twilight, he that is drunk is drunk in the night, and Christ concluded against him that hateth the light, that he is an euill doer. 2

3. Others are not so malicious against the light, but would faine ioyne light and darknesse together: they would be professors, and goe for good Christians, but would not forsake some profits and pleasures of sinne. The first thing that euer God did in the creation, was the separation of light from darknesse; which is the first thing also in regeneration. The law condemned all mixtures, and halting betweene two; and the Gospel teacheth, that we are either children of the night, or of the day, and cannot be both at one time, no more then it can be night when the sunne is in the midst of heauen. Let professours therefore know- 3

452 ing that the Arke and Dagon will not ſtand together; and that they are either in Goſhen or Egypt; beware of thruſting this earth betweene this ſunne and themſelues; for ſuch an ecclipſe portendeth great enſuing euills.

4 4. Another ſort would faine walke in this light, but would be loth to be ſeene in it; would haue the vſe of it, and yet hide it vnder a buſhell too; and therefore keepe it with them, but as in a theeues lanthorne, that none can know there is any light there beſides themſelues; for feare of reproach, or danger they will not be knowne what they are a doing: but they miſtake this light, if they thinke it can be kept ſo cloſe; for where euer it is, it is a glorious ſhining light; and can no more abide hidde, then the ſunne can be couered with a buſhell, or put into a lanthorne.

5 5. A laſt ſort haue walked in the light heretofore, and made good beginnings, but haue thought the day too long, and are growne wearie of the ſunne: and therefore as the people, Exod. 35. at the firſt brought too much to the Temple, but afterwards ſacrilegiouſly deuoured theſe holy things, as the Prophet witneſſeth: euen ſo in the beginning of her late Maieſties raigne, this light was accounted of, followed, and happily entertained; but ſince, the verie length of the day hath wearied the labourers.

A third *Vſe* might here be fitly followed, againſt thoſe who ſtill accuſe the Scriptures of obſcuritie, now when the vaile is gone, and the light is glorioufly ſhining: and thence frame a conſequent, more impious and abſurd, then the premiſſes, namely, that therefore they muſt not be medled withall of common people, but onely by the Popes licentiates; againſt whom I only affirme, that they as yet neuer ſaw the expreſſe face of Chriſt in the Goſpel; and that when all vailes and ſhadowes continued vnremooued, it was not lawfull for any Iew thus to reaſon.

And teacheth vs to denie vngodlineſſe, and worldly luſts,]

This doctrine of the Goſpel is a ſchoolemaſter, and full of inſtruction, wherein it differeth not from the law; for euen that alſo teacheth the deniall of vngodlineſſe, and a ſober, righteous, and godly life. *Queſt.* What neede the Goſpel then teach ouer the ſame thing againe? *Anſw.* Becauſe though they teach theſe ſame things, yet they differ in the manner of teaching. For 1. the law can teach, and command them onely; but the Goſpel by ſanctifying and inſpiring a new life into beleeuers, gi-
Ier. 31. 33. ueth them with the commandement, a power to obey it, which the law could neuer do; which power, if it went not with the Goſpel in beleeuers, all the commandements of the law for performance were but in vaine, and more vainely repeated in the Goſpel. 2. The Goſpel perſwa-

deth

deth to bring that power into act, by ſuch an argument as the law neuer knew; namely, from the great price that was paid for ſinne, euen the blood of that immaculate lambe, wherewith we are waſhed: which to count profane, or to tread it vnder our feete, were horrible impietie, yea much more fearefull, then to tranſgreſſe that law, which was confirmed with the blood of bulls and goats; and yet if a man willingly tranſgreſſed againſt that law, *there was no ſacrifice for that ſinne.* And this manner of perſwaſion the Apoſtle here vſeth, in ſaying, that the doctrine of *grace which bringeth ſaluation, teacheth vs.* Heb. 10. 26.

Doct. 1. In that the Goſpel is a teacher, note that it is a ſchoolmaſter of manners aſwell as the law. So ſoone as any were conuerted by Chriſt himſelfe, or his Apoſtles, they were preſently called Diſciples, for thenceforth they depended on his or their mouthes for direction and inſtruction. And ſuch as giue vp their names to Chriſt, muſt not looke to be lawles, for they come to take a yoke vpon *them, and to learne of him,* yea they are bound to *fulfill the law of Chriſt:* called Ioh. 13. 34. a new commandement: ſo that Chriſtians muſt ſtill vnder command: neither would Chriſt by any other touchſtone, try the loue of a profeſſor towards himſelfe, then by keeping and obeying his word. Gal. 6. 2.

The Goſpel a ſchoolemaſter as well as the law.

Vſe. 1. This doctrine meeteth with that ſlaunder of the Popiſh Church, whereby they accuſe our doctrine of licentiouſneſſe, and affirme, that we teach that a iuſtified perſon is freed from all keeping of the law: that all the law is fulfilled in beleeuing: that there is no ſinne, but vnbeleefe: and that nothing but faith is commanded in the Goſpel: as for other things they are indifferent, not commanded, nor forbidden. All which, with many moe to this purpoſe, be there owne words, whereby according to the auncient cunning of Satan, they would bring in diſgrace with ſimple people the truth of doctrine, concerning our free and full iuſtification in the ſight of God through faith, without the workes of the law: as though this doctrine were a deſtroier of the law. Whereto we anſwer, with the Apoſtle, Rom. 3. 31. *Doe we through faith deſtroie the law? God forbid: yea we eſtabliſh the law.* For although the regenerate be not vnder the law, in regard of 1. *iuſtification*, 2. *accuſation*, 3. *coaction*, 4. *condemnation*; yet are they vnder it in regard of direction, inſtruction, and obedience, ſo as it is not yet deſtroied: nay, it is eſtabliſhed by the Goſpel, 1. by apprehending Chriſts righteouſneſſe for the perfect obedience vnto it, and fulfulling of it by our ſuretie: 2. by our owne inchoate obedience vnto it, which by meanes of the Goſpel, beeing a quickning ſpirit, we are enabled vnto, and by the ſame is alſo made acceptable and pleaſing vnto God, through his Chriſt. Concil. Trid. ſeſſ. 6. cap. 16. can. 19. 20.

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The wisdom of God hath ioyned saluation & instruction together: mans follie would disioyne them.

Vse. 2. Many a loose Christian can well endure to heare, that the doctrine of grace bringeth saluation, and the brighter it shineth to this purpose, the better: but oh, that the Apostle had staied there, and not come to teach them their dutie, for they are slow of heart to beleeue, and dull to learne. Let a man come and offer saluation, and preach promises: who will not pinne himselfe on such a mans sleeue? but let him teach the same men their duties, and the way to become partakers of these promises, and they will fall off as fast, or faster then they did from Christ, when he asked his owne Disciples, if they also would goe away.

Ioh. 6. 6.

But in great wisedome hath the Lord happily ioyned these two together, saluation and instruction, to shew that he that hath no care for the latter, hath no part in the former: grace bringeth saluation to none but to the schollers of Christs schoole; it is then no matter to thee that grace hath appeared, nor any benefit to thee that it bringeth saluation, vnlesse thou be also instructed by it in the lessons following. Doe thou become docible as a child, for so the word implieth: yea *as an obedient child* fashiō thy selfe and suffer thy selfe to be moulded into the obedience of it, or els in vaine expectest thou saluation by this doctrine: neuer dare to diuorce the things which God hath coupled.

παιδίσκης.

Be willing to enter into this schoole wherin saluation is offered to allure vs.

Secondly, out of the manner of perswasion to yeeld an obedient eare to the Gospel, namely, because *it bringeth saluation*: we learne what is a notable meanes both to represse any temptation or stirring lust, by which we might be ouercaried vnto euill; as also a pricke and motiue to prouoke our selues forward vnto good, namely, to consider of Gods goodnesse towards vs, and what he hath done for vs. This argument is frequent in the Scriptures: see 1. Pet. 1. 17. 18. *If you call him father, passe the time of your dwelling here in feare: knowing that you were redeemed, &c.* And the reason is of great force, for gifts and good turnes haue great power to hold mens hearts to the bestower, that a man is scarce his owne but as the *borrower is a seruant to the lender*, so much more doth the giuer binde the receiuer; but if the gift be no trifle, but of great price and necessarie vse, the receiuer is much more straitly bound then before. Salomon saith, that a gift *prospereth where euer it goeth*, noting the great power that gifts haue to sway the heart to good or euill, and this latter so effectually, as they can make a man who hath eyes of his owne, to shut them vp & see with other mens, yea & force euen wise men to peruert iudgement. Ioseph when he wrastled with the wicked attempt of his impudent mistris, how did he fortifie himselfe against such a shamelesse motion? hee considered that his Master had committed all into his hand, and aduanced him aboue all in the house, saue his Mistresse: how should I then (saith he) commit a fact of such indignitie against him; for

Prou. 17. 8.

besides

beſides the wickedneſſe of it againſt God, ſhameleſſnes it ſelfe would be aſhamed of it. And as he was withdrawne from this ſinne, ſo by the ſame motiue would the Apoſtle draw on euery Chriſtian to the performance of euery Chriſtian dutie: for hauing diſputed of free iuſtification by faith, and ſhewed both from what eſtate, and vnto what condition beleeuers were brought; he laieth this for a ground to build his exhortation vnto holy life, Rom. 12. 1. *I beſeech you brethren by the mercies of God* euen by theſe mercies of God, be perſwaded to *giue vp your bodies a liuing, holy, and acceptable ſacrifice vnto God, and faſhion not your ſelues like vnto this world.*

Vſe. In any temptation vnto ſinne, ſay to thy ſelfe as Ioſeph: what was I a bondman before I came to my maſter? nay, was I vnder damnation before, as the bringing of ſaluation implyeth? was I without God, without Chriſt, held vnder chaines of darkeneſſe? was ſentence paſſed againſt me not to die on a gibbet, but to be held vnder euerlaſting death with the damned? hath the Lord by the word of his grace giuen mee a free pardon, and deliuered me from all this wofull eſtate? Oh how can I do this wickednes againſt ſuch a maſter? againſt my God, who hath not onely freed me from my miſerie, but aduanced me to ſuch dignitie, as no man is in the houſe aboue me: and made me not ſteward onely, but heire with Chriſt to partake in the ſame glorie with him: Oh I could neuer anſwer ſuch vnthankefulnes. Would God men in temptations would lay ſuch conſiderations to heart, and then could they not be ſo headlong carried into the common ſinnes of the age, of ſwearing, drinking, ſabbath breaking, vncleannes, and ſuch like. Againe, if the Lord make any ſuit vnto vs, as he maketh many in the miniſterie of the word, the motions of his ſpirit, and the counſels and exhortations of his children; either to call vs forward in grace, or recall vs from ſome ſinne; here is a ſtrong motiue for the good ſpeed of it, euen the laying to our hearts the great things he hath done for our ſoules: he can command vs nothing, but we are ſure he hath done farre more for vs: ſay then with thy ſelfe, oh I was attainted of high treaſon againſt God the King of glorie, caſt and condemned by the law, my necke was vpon the block, and the ſtroak of death was euen a giuing: and then did this great King ſend me a moſt vnexpected, but a moſt welcome pardon; he hath put away my offence, aboliſhed the ſtaine of it, and reſtored me by act of parliament kept in heauen to my blood: nay more, aduanced mee to an honourable office neere himſelfe, that none is in greater grace then I am: ſhall this King now command mee any thing that ſhall ſeeme burdenſome? can he command any thing ſo ſoone, but I muſt needs call to minde ſuch free grace formerly beſtowed? Nay, doth he enioyne me but ſome ſmall peece of ſeruice for

456 mine owne good, and vrge me thereto with the remembrance of his former grace towards me? Oh what an vnthankfull creature were I, if so equall a suit should not preuaile with mee, but goe vnrespected. In a word, let vs be glad of such a gentle schoolmaster, which inuiteth vs by such allurements, which if they be not of force to mooue, and preuaile with men, there remaineth nothing but that the terrors and curses of the law returne againe vpon them, and these shall schoole and tame them well inough.

Now we come to the former of the lessons which grace teacheth, namely to *denie*, 1. *vngodlinesse*, 2. *worldly lusts*. By *vngodlines* is meant properly euery transgression of the first table, namely, all irreligion and open despight of God and his ordinances; all negligent also and deceitfull seruing of him: an inbred and mother sinne, hauing so many sinnes sucking vpon her, as there are wayes whereby any or all the fowre first commandements are transgressed. And more indirectly the sinnes of the second table are included, so farre as they proceed from the neglect of the former.

Gen. 20. 11.

By *worldly lusts* are meant two things. 1. the lust of vnlawfull things, which tend to our owne hurt, or our neighbours, in bodie, goods, name, &c. 2. the vnlawfull or immoderate lust of things lawfull, which are brought to three heads. 1. *The lust of the flesh*, that is, desire to liue softly, to fare daintely and deliciously euerie day, and that the soule may take the ease; and much more the fruits of these, as vnchast desires, lustfull and rouing affections, and looks; loose and vncleane words and practises. 2. *Lust of the eyes*, the couetous and craving eye, the euill eie, which can see nothing but it wisheth it: the excessiue seeking and holding of earthly things, immoderate desire of riches. Achan will haue the cursed Babylonish wedge and garment; and Ahab will fall sicke on his bed for Naboths vineyard. 3. *Pride of life*, ambition, thirst after preferments, state, credit, popularitie, blind selfe loue, contempt of others, boasting, rash confidence, &c.

1. Ioh. 2. 16.

Lusts why called worldly.

All these are called worldly lusts, because 1. *they are not of the father, but of the world*, that is, either in the best vse of these things so affected, they are of the world, and respect the present life; they are not diuine things but tend vnto the world wholly, and are corruptible with the world which passeth away: so as it were madnesse to place the kingdome of God in such things, as meate, drinke, honours, pleasures, though neuer so lawfully vsed: Or else these lusts are the desires of worldly men: for naturally mens hearts feed vpon these lusts, till grace worke some change in them, that they can see God in Christ become their father, who

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2 contenteth them with better and sweeter portions. 2. They are so cal-

led,

led, because they hold and detaine men so in the employments of this present world, as that they haue no leisure to thinke seriously of any other, and so can no more tast the sweetenesse, or frame themselues to an heauenly life, then the bruite beast can liue the life of an Angel.

These must be *denied*, that is, when temptation by Satan, the world, or our owne corrupt flesh will be still egging and vrging, yea soliciting and prouoking with much instance to euill: as, thou seest others do thus and thus: or else pitie thy selfe, fauour thy selfe, enioy this pleasure, it is twilight, or darkenes couereth thee; here must be as instant denialls and refusalls, as it was with Ioseph, so must it be with euerie Christian: albeit his mistris spake to him *day by day, yet he harkened not vnto her, but kept him out of her company, and when she offred violence to him, he fled out from her.* But by whom must these be denied? *Answ.* The doctrine of grace teacheth *vs*, saith the Apostle, euen the most godly, Paul himselfe, who after many yeares conuersion shall finde the law of his members rebelling against the lawe of his minde; he that hath receiued most grace, and most strength, must be here further instructed. Gen. 39. 12.

Lastly, the Apostle speaking indefinitely, sheweth that *all these* must be denyed, no vngodlines, no one lust excepted. For grace will not stand with the cherishing of any lust, thoughneuer so secret, neither is he taught of God, that liueth and tradeth in any sinne. *Obiect.* But this is an impossible commandement, and as impossible a doctrine as any the law giueth. Is the Gospel become so seuere a schoolemaster, as the law is? *Anſ.* The doctrine of grace teacheth not what we can doe, but what we are bound to, and ought to doe. 2. Though corrupt nature make such commandements impossible, yet by grace the yoake of Christ becommeth easie and light; in so much as Paul could doe all things by his grace that strengthened him. Grace can crucifie the world to a Christian, and a Christian vnto the world. 3. In beleeuers whome grace hath taught, there is a possibilitie in the commandement three wayes.

In beleeuers the commandement is possible 3. waies.

I

1. In regard of *grace receiued*, the nature of which is, euen then when it is foiled to preserue some resistance and denial in the heart of the things which the flesh hath vnlawfully yeelded vnto; so as the godly sinne not with full consent of heart, but doe often the *things they would not*, yea euen that *euill which they hate.* Rom. 7. 15.

II

Secondly, in regard of a godly mans *disposition*, who hath with him, 1. a purpose of heart to cleaue vnto God; if he embrace vngodlinesse or lusts, it is besides and against his purpose. 2. an inclination of his will against them all, Psal. 119. 57. *I haue determined to keepe thy words:* and ver. 107. *I haue sworne, and will performe to keep thy righteous iudgements:* so as they are in the sinne they doe as a forced woman, whose whole will

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458 is neuer gained to the act shee is in. 3. an indeauour anfwerable to that will; Pauls *endeauour was to keepe a good conscience before God and all men*: Psal. 119. 6. *I shall not be confounded when I haue respect to all thy commandements*. Indeede the beleeuer is like a prisoner with bolts on his heeles, who hauing escaped the prison, cannot flie his danger as fast as he would, cannot denie what he would, but yet some progresse he maketh; slowly he goeth forward, but as fast as he can, according to the measure of grace receiued. 4. what he denieth not for the present, he denieth not long after, yea denieth himselfe for it, and is neuer quiet vntill he haue met God in the wayes of repentance. Thus he that is borne of God is said, *not to sinne*, both in that he commits not sinne fully, the seede beeing in him: as also becaufe it is againft his purpofe, will, endeauour: befides that, he lyeth not in his finne, and fo finneth not vnto death.

3 Act. 24. 16.

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111 *Thirdly*, there is a poffibilitie in this doctrine in regard of *Gods acceptation*; who in his Chrift accepteth of our weake indeauours, of the will for the deede, and the truth of defire for perfection of action, and fo maketh vs more then conquerours. In all which points we fee, how thefe are not impoffible leffons to beleeuers; but no maruell if they be impoffible to fuch as neuer endeauour in them, whofe libertie grace hath not yet wrought, who for their purpofe imagine euill; for their wills rebell againft God; for their endeauour, they fet themfelues on a way that is not good; and in whofe eyes finne committed, is but a fmall thing. So much of the meaning, now followe the doctrines.

Grace truly receiued hath taught to denie all vngodlines.

Doctr. 1. Whofoeuer hath truely receiued the grace of God, is taught thereby to denie all vngodlineffe: and whereas vngodlineffe feeketh both to fixe deepe rootes in the heart, as alfo to difplay the branches abroad in the life; grace teacheth to ftriue two wayes againft it. 1. in purging the heart. 2. in ftriking off the armes, which are (as we fay) aboue ground, fo as neither roote nor branch is fpared.

The firft thing that grace attempteth, is to make the infide cleane, and the roote holy, by working true and fauing faith in the foule, the propertie of which is, to *purifie the heart*. Now as for the branches of vngodlineffe, becaufe they are verie many, it fhall not be amiffe to enquire into fome of the principall, to the ende we may the better acknowledge the worke of Gods grace expreffing the fame in vs. And as they looke and ftretch many wayes, fo may we reduce them to fowre heads. 1. fome reffect God himfelfe. 2. fome his worfhip. 3. fome his ordinances. 4. fome a mans owne felfe.

Vngodlines branched into 4. heads.

The firft branch of vngodlineffe is, to be ignorant of God, not to fee or to denie him in his power, mercie, care, prouidence, iuftice, bleffings,

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afflicti-

afflictions, and euents. This is made a propertie of vngodly men by Iude 4. *vngodly men they are who denie God:* and by Iob, *they ſay who is the almightie that we ſhould ſerue him?* Tuſh, the Lord ſeeth not, *he is within the thicke clouds*; they aske what *profit there is in ſeruing the Lord*, and walking humbly before him: they ſee no danger in not attending him, but violently followe their owne luſts; this day is as yeſterday, and to morrowe ſhall be as this day: they can taſt liberally of his bleſſings, but neuer a whit of his good will in them: they dwell in the ſweeteneſſe of preſent profits and delights, but neuer taſt how ſweete God himſelfe is. In afflictions they in their hearts can ſay with Iehoram, *Is not this euill frō the Lord, and ſhall I attend any longer vpon him?* Thus in the land of mercie and righteouſneſſe to doe wickedly, in the midſt of bleſſings not to finde the heart more bound to holyneſſe, not to be confirmed in Gods loue, to gather no ſtrength of faith, nor deſire to walke more worthy of God: as likewiſe to refuſe the roddes of the Almightie, and not to bowe or be humbled vnder his hand, are high points of Atheiſme and vngodlineſſe, the which although grace teacheth to denie; yet how many ignorant perſons liuing vnder grace, in their hearts and liues ſay there is no God? yea how many that profeſſe this grace, thinke themſelues at the beſt eaſe in their neaſts, when God and godlines is furtheſt from them? that is their heauen, and then can they enioy their ſinnefull pleaſures moſt remorſleſly, though deare ſhall they buy them: O how vnwelcome is a thought or ſauourie ſpeach of God to ſuch perſons? and in their afflictions how many profeſſed Chriſtians flie as farre from God, as hell it ſelfe, to diabolicall meanes, vnto witches and ſorcerers; becauſe as Saul complained, God anſwers them not? and yet many moe with Aſa, dwell in the naturall meanes, and ſeldome looke any higher.

Malac. 3. 14.

2. Another branch of vngodlineſſe reſpecteth Gods worſhip, and hath two members. 1. To caſt off the worſhip of God, either in publicke at the houſe of God: or in priuate, in their owne houſes: whereby men after a ſort baniſh themſelues from the preſence of God, and with Caine caſt themſelues out from the face of God; and herein they highly ſinne, whom conſcience compelleth not to come in, but law, cuſtome, or imitation of others: as alſo thoſe that lie vnder their pretenſes to iuſtifie the withdrawing of themſelues: whether more ſimple, who ſay that euerie mans good meaning is his good ſeruice of God: or more froward, who ſay they can ſerue God as well on their horſebackes, as in the Church; and what can they learne more there then they knowe? &c.

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2. Ordinarily to ioyne in Gods publike worſhip, and not ſeldome at home in the family; but yet with hearts full of guile and hypocriſie, when

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460 men approach with their lippes, but their hearts regard wickednesse, and nourish vngodlinesse: such as the Prophet speaketh of, *which sanctifie themselues*, and yet *in the garden behind a tree eate swines flesh, and mise, and such abhomination.* Now although grace (which neuer contenteth it selfe with the forme of godlinesse, but worketh the power) teacheth the deniall of all this; yet how many trewants haue entred into this schoole, and liued vnder the Gospel a long time, and yet the loue of the world, the pursuing of the honours, profits, and pleasures of it, hath banished all the care of Gods true seruice in them? so as howsoeuer many in some blind and sinister respect or other, can come to heare Ieremie speaking from the Lord, and for the present delight in that which is spoken; yet their hearts goe after their couetousnesse: or some other vngodlinesse hath taken vp their thoughts and affections, that the word cannot sinke into their soules; which is the lamentable condition of infinite Christians, who are all pronounced vngodly persons, notwithstanding all their profession.

Isa. 66. 17.

III The third fruit or branch of vngodlinesse, concerneth the word of God, against which many notable parts of impietie breake from a number of men. As,

1. in thoughts. 1. Inwardly to conceiue that either God speaketh not in and by vs; but that we speake of our owne heads besides the booke; which were it not a generall receiued opinion amongst men, certenly they could not, they durst not shewe themselues so careles, so vnreuerent and retchles in hearing, as most men doe. For I auouch, neuer did any of the heathen receiue the oracles of their reputed gods (deuils indeede) so heauily and drowsely, as Christians doe the oracles of God. Or that we speake by instigation of others, as Ieremie was accused: or else at the worst, if we doe speake from God, that they shall struggle well enough, so as our word shall not be true against them: let the sword passe through the land, yet they shall sit safe inough. But what an height of vngodlinesse this is, we may see by the curse and punishment of it, Reu. 21. 19. whosoeuer shall diminish any thing from the truth contained in the book of God, *God shall take away his part out of the booke of life:* and yet to this height either a number are come, or else the Apostle Peter mistooke his ayme, who prophecyed that in the last dayes such mockers should come, which should say, *where is the promise of his comming? &c.* imitating herein those mockers in Ieremies time, who said, where *is the word of the Lord? let it come nowe.*

Ier. 43. 3.

2. Pet. 3. 1.

2. in speaches. 2. Some goe further, whose atheisme carrieth them to blaspheme the word, and according to the abundance of the wickednes of their hearts, their mouthes often speake. Some say plainly, that it is no matter to goe to sermons, but to heare diuine seruice; some that there is too much

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preaching, and viſion is too frequent; others come not, becauſe they can followe them no better, fearing leaſt by ſitting by a fire they ſhould grow colder: or more hungrie by eating their fill. Others liue as honeſtly without ſermons, as thoſe that runne faſteſt after them: others can pretend warrant for any vngodlines, but can find no warrant in the word to come to a ſermon on the weeke day. What is all this nowe but to ſhewe the brand ſet vpon the wicked, who ſay to God, *depart from vs, or we will depart from thee, for we haue no deſire to knowe thy wayes.* Iob 21.14.

3. Careleſly to reiect the word in life, and runne on a head without direction of the word, either according to the luſts of a mans owne heart, or the faſhion of others, is a manifeſt note of vngodlineſſe: for if it be a note of a godly man, not to walke in the *counſell of the vngodly*, then muſt he needs be an vngodly perſon, who leauing the counſel of the word, followeth the wicked direction of himſelfe or others: and yet among Chriſtians, what an intollerable yoke is it thought, to be bound to call to examination by the word, the ſpeciall duties and actions of their callings and life? and a number are in ſuch a gall of bitternes, that hauing heard the word convincing, and ouerthrowing ſuch and ſuch luſts as not only liue, but raigne in them; if they cannot find ſome ſhift not to make it their caſe directly, they can be as direct as the people to Ieremie to anſwer, *The word which thou haſt ſpoken in the name of the Lord we will not heare it of thee, but we will doe what ſoeuer goeth out of our owne mouth.* We haue vowed to doe thus and thus. So men haue vowed to their owne luſts and waies, and will be as good as their words. But grace hath not taught any ſuch, who haue not denied ſuch vngodlineſſe. Ier. 44.16.

The fourth branch of vngodlineſſe, reſpecting the waies of the vngodly perſon appeareth, 1. In not ſubiecting of his heart and life to Gods lawes; he would with all his heart haue his thoughts, affections, and actions exempted from ſuch ſtrictnes and preciſenes. What, are not thoughts free, but Gods law muſt bind them? in this point of Atheiſme infinite ſonnes of Belial are drowned: and for their actions, which are directly againſt God, let them be checked, as for ſwearing vainely, breaking the Saboath openly, they make but a tuſh at it, and they wiſh they neuer did worſe: like the foole, whoſe propertie is but to make a mocke of ſinne: but be it thou neuer doeſt worſe, thou haſt done inough to ſhew thy ſelfe an vngodly perſon in no low degree, in that thou reuiteſt thy ſelfe in thy ſinne, and wilt not be reclaimed: nay, whoſe wicked heart openeth a blaſphemous mouth againſt God, and his law.

2. In not ſanctifying the things they attempt or vſe, by the word and prayer; not their callings, meat, drinke, apparell, phyſicke, buildings, wealth,

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3. in conuerſation.

IV

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462 wealth, authoritie, marriages; no not more holy things when they seeme to draw nearer to God; not their hearing, reading, receiuing Sacraments, conference, &c. but vse all these without God: so as their callings make them worldly or worse; their meat dull or wanton; their apparell proud; their wealth hard hearted; their buildings high minded; their marriage vncleane: and the holy things they so profanely handle, make them either despisers or scoffers, or profane, or vnprofitable; but all is turned to sinne vnto them. They see a generall gouernment and prouidence of things, and so neglect particular prayer; or are without experience of the benefit of praier, and of Gods loue in answering, *and so they call not vpon God.* Psal. 14. 4.

3 3. In running on in a desperate securitie, neuer calling his waies to remembrance; a death it is vnto him, to looke into his reckonings, faine would he forget God; whence it is that in the sting of conscience, the wicked man calleth for his companie, musicke, games, and meriments, as though these could cure such a wound, which are but as cold water to the dropsie. Such vngodly ones the Prophet taxeth in his time, *I hearkned, and heard* (saith the Lord) *none spake aright, none repented of his wicked waies, no man said, what haue I done, euery one turneth to his race as the horse to the battaile.* All these are the vile fruits of vngodlinesse, the which *grace teacheth to denie:* the which where they appeare (as they are there most, where they are least seene and resisted) such a person may euidently see how little good he hath learned by the Gospel; that notwithstanding all the clearenes and euidence of it, he hath not entred the practise of the first precept of it, which is the *deniall of vngodlynesse.*

The second thing which we must learne to denie, if we will haue our parts in the doctrine of grace, is *worldly lusts.* Rightly ioyned to the former, 1. Because they are so neare a kin to vngodlinesse, as vntill these supporters be remooued, it cannot but stand in full strength. For these lusts draw downe the heart and affections from the God of heauen, and set them on some things below, which become their gods. Thus the couetous man is an idolator, his wealth is his god: the Epicure maketh his bellie his God: the voluptuous person, is a louer of his pleasure more then of God; and the men of the world, haue the god of the world for their god. 2. These are added as a touchstone of the former: for if a man once beginne to denie vngodlynes, these lusts will downe of themselues. If God be once become the portion of a man, these lusts may sometime tickle him, but cannot gaine the heart to the seruice of them, as before. Neither can any man thinke that he hath denied vngodlinesse, who can still be subdued vnder his lusts, as vnder a law.

Doctr. 2. Though many things solicite for these lusts, either of things vnlawfull, or lawfull things vnlawfully, yet a Christian man must still stand out in the deniall of them. Nature, custome, example, are euer carying vs to the worst desires: yea euen after grace receiued, the best find not the least molestation by them; but yet the Gospel admitteth not any sauour or tast of outward things aboue it selfe, and the righteousnesse of the kingdome: Rom. 13. 14. If Christ be put on, there is no thought taken to *fulfill the lusts of the flesh*: the Apostle denieth not a moderate care, to nourish, refresh, and prouide for the bodie; but implieth that if Christ be once receiued in the Gospel, he so filleth and taketh vp the heart, that little roome is left for such vnwelcome ghests. And 2. this is the recompence which the Lord expecteth, that we should returne for such grace receiued, namely, the moderation of the mind and affections in all other delights, that the delight in it selfe may be nourished aboue all. 2. Pet. 1. 4. *Great and precious promises* are made vnto vs, but vpon condition, that we become *partakers of the diuine nature, and flee the corruptions that are in the world through lust*. Rom. 13. 11. *Our saluation is nearer then* when we first beleeued: We must therefore *rise from sleepe, cast off the works of darknes, walke honestly as in the day*.

463 Whatsoeuer shall plead for the entertainment of lusts, a Christian must resolutely denie them all.

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Vse. Wouldst thou know thy selfe, or manifest vnto others, that thou art taught to saluation, thou canst no way so well doe it, as by this preuailing against thy lusts, such as are wantonnes, ambition, anger, couetousnesse, pride, idlenesse, &c. Exercise thy selfe therefore in this contention: And the rather, 1. because thou hast renounced them by solemne vow before God, and his people, in thy baptisme; the truth of which if thou hast, thou art crucified and dead to the world and lusts of it: Rom. 6. 4. *We are by baptisme buried into Christs death*: thy baptisme then is an instrument, not only of thy death with Christ, which is the killing of sinne; but also of thy buriall with him, which is a perpetuall mortification or abiding vnder that death: for so is buriall.

No way can profiting in grace be better shewed, then by this resistance.

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2. The faithfull acknowledge themselues *strangers* here in this world: whence the Apostle raiseth an exhortation, *as strangers and pilgrims, to abstaine from fleshly lusts*: Christians are trauellers, which seeke a countrie and a citie to come, and it were no wisdome for them, to entermeddle with the affaires of the countrie, through which they only are to passe; but as citizens of heauen, send vp their hearts desires thither where they professe that there treasure is. The which lesson our Sauiour teacheth, when he saith, *that after all these things* below *the Gentiles seeke, but seeke yee the kingdome of God, and the righteousnesse of it*: and the Apostle, 2. Cor. 5. 2. maketh it a propertie of the godly, *to sigh to be*

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Heb. 11. 13. 1. Pet. 2. 11.

clothed

464 *clothed vpon with their house from heauen*, which is worth all our longing and labour: for howsoeuer we are here clothed with a ragged and weatherbeaten garment of corruption, and all these outward things, after which men so thirst and lust, cannot long vphold it; yet hereafter we shall be clothed vpon with one garment vpon another, namely, both the garment of Christs righteousnesse, and the garment of immortalitie and glorie. But pitifull it is to see, how the thirst of the world in most, hath eaten out these longing desires; and that a number wish no other heauen, then that they enioy vpon the earth; and can scarsely endure to heare of any exchange.

3 3. These lusts are fitter for the course of nature vnmortified: Ephes. 2. 3. *We had in time past our conuersation among the Gentiles, in the lusts of the flesh--but now, &c.* which let such professors thinke off, who frame themselues too much to the fashion of the world, in meat, drinke, apparell, sports, and other things, perhappes more vnlawfull then these. For thus to walke, argueth little or no conscience or feeling either of sin or grace; and the gentlest name the Apostle giueth it, is a *sleepie walking*. Such may indeed carrie the title of Christians, but the worke of Christianitie is not present where there is a fight of lusts against the soule, but not of the spirit against lusts; and much lesse where these furnaces are fed and fewelled, and the flames are not daily dying and extinguished.

Rom. 13. 11.

ἐν σαρκὶ κατὰ σάρκα

Vse. 2. This teacheth, that only true religion teacheth true mortification, and suffereth not a man to walke after his lusts, though he *walke in the flesh*, yet he cannot *walke after the flesh*. All false religions carrie indeed pretences of the spirit, as Zidkiah smote Michaiah, and said, *when went the spirit from mee to thee?* but the true religion only hath the promise and presence of the spirit, *which indeed mortifieth the deeds of the flesh*. Euery water in Iudea could not heale the lame, but only the water of the poole of Bethesdah in which the Angel stirred; Arbanah and Pharphar the riuers of Damascus (although in shew much more excellent then Iordan) cannot cure the leprosie of Naaman: No more can euery religion, or any but this which alone is from God, cure the vncleannes & leprosie of our soules. The religion of the Pharisies was outwardly exceeding glorious, and very strict; yet Paul (*who had lined according to the most strict sect of them all*) professeth that before he knew Christ, he was not crucified to the world. At this day Poperie which carieth with it a great shew of humblenes of mind, and bearing downe the bodie, yet is farre from teaching true mortification: for what doctrine (the Turkish not excepted) goeth further in clayming iustification and life, as the merit of their owne obseruances? yea take the strictest sort of them,

1. king. 22. 24.

Rom. 8. 13. Onely our religion teacheth true mortification.

2. king 5. 12.

Gal. 6 14.

as their heremites, anchorites, &c. that goe barefoote, pine and imprison themselues, lie on the ground, couer their skinnes with sackecloath, &c. are they not such as the former, looking for heauen as a reward for the strictnesse of their liues? doe they not then (as one Philosopher said of an other) contemne the pride of the world, but with more pride? Euerie shewe of humilitie is not true mortification, for not onely the Epicures who were sold ouer to pleasure, were enemies to Paul, but those strait and seuere sects also of the *Pythagorians* and the *Stoicks* did mightily oppose him. In a word, among what sort of men doth the lusts of pride, vncleannes, Epicurisme, and couetousnesse more raigne, then in the teachers of that doctrine, their Monks, Prelacie, Cardinalls, and their father the Pope himselfe? so as the truth is cleare, that onely true religion in which the spirit delighteth to manifest himselfe, is the teacher of true mortification.

Plato of Diogenes.

Act. 17. 18.

And that we should liue soberly,]

Now we are come to the second lesson which the doctrine of grace teacheth, namely, that such as entertaine it should lead their liues in the practise of three vertues, contrarie to the former vices of *vngodlinesse* and *worldly lusts*: the which as they are directed either against God, or our brethren, or our selues, so the first of these prouideth against the disordered carriage of our selues, in requiring *sobrietie*: the second cutteth off hatefull and vncharitable lusts against our brethren: in requiring *iustice* or right dealing man with man, Christian with Christian especially: the third represseth impious and vngodly lusts, more directly against God himselfe, in requiring *godlinesse* to shine out in the liues of professors. For all these three must be practised in the due circumstance of time, euen *in this present world.*

Doctr. 1. The doctrine of grace teacheth not onely to abstaine from euill, but also to doe good; and is the mistris of true sanctification in both the parts of it, both the mortification of sinne, as also quickning in righteousnesse. For as it is in the lightning of a darke house, first darkenesse must giue place, and light must succeede, so is it in the shining of this light of grace, the night must passe, and then the day must come; the olde man must be cast off with his lusts, and then the newe man put on. That the Gospel is the teacher of both these, it appeareth in the ende of Pauls conuersion; who for this purpose was appointed a minister of the things he had heard and seene, and sent to the Gentiles, that he might turne them from *darkenes to light, and from the power of Satan vnto God*: and also in the whole scope of his doctrine and ministerie, from the first to the last, as himselfe professeth, that when he taught first at Damascus, then at Ierusalem, after through all the coasts of Iudea, and then to

Doctrine of grace teacheth not onely to abstaine from euill, but doe good.

Eph. 4.

Act. 26. 18.

vers. 20.

all

466 all the Gentiles, he reduced all his doctrine in all these places to these two heads, namely, that they should *repent and turne to God*, and then *doe workes worthy amendment of life*. Hence is it that his Epistles are full of such exhortations as these; *cast off lying, and speake truth euerie man to his neighbour, walke not after the flesh, but after the spirit: Be not drunke with wine, but be fulfilled with the spirit*. The same is to be noted also in the other Apostles, 1. Pet. 2. 12. *I beseech you as* strangers and pilgrimes *abstaine from fleshly lusts*; and haue *your conuersation honest* among the Gentiles: and cap. 4. 2. henceforth so much time as remaineth in the flesh, wee should liue not *after the lusts of men*, but *after the will of God*.

Vse. 1. This doctrine confuteth profane Libertines, who as Paul speaketh of some in his time, because grace hath abounded, continue in sinne, they will be saued by such a grace as quitteth them from all holy life, and conscionable obedience. God is mercifull, and Christ died for all, here is grace, but the fruit and effect of it is to cleaue vnto vngodlinesse and lusts, and growe euerie day more foule and deformed then other. Whereas the *wisedome from aboue is pure*, and as he that calleth is holy, so must he that is called be holy also in all manner of conuersation: and if we cal him father, we must passe the time of our dwelling in feare. The dogges shall be without, when as onely the vndefiled in their waies shall obtaine blessednesse.

2. Such are iustly hence reproued, who take themselues to be tolerable schollers, if sometimes they make shewe of obedience vnto God and his word, that they may appeare to men, to pray, to heare, to reade, to giue almes, &c. and yet haue not resolued to renounce all vngodlines, and lusts; whereas this doctrine that bringeth saluation, washeth not the outside onely, nor beginneth at a wrong end, but obserueth this method, first denie all vngodlinesse be it neuer so inward, and then outwardly to reforme the life.

3. Whereas many a man thinketh himselfe soundly taught in Christianitie, if he can liue inoffensiuely, doe no man wrong, be reputed a good Churchman, and a quiet neighbour, and so liue out of the gunshot of the lawe; let such know, that although this seeme to be good countrie diuinity, yet may a man attaine all this without one sparke of this grace which bringeth saluation: for be it thou beest neuer so harmeles, that thou featest no mans impeachment, yet if thou beest not a seruant of righteousnesse, thou neuer knewest the teaching of this grace, which *deliuereth men into the forme of it selfe:* meane thou neuer so well, liue neuer so innocently; yet if thou seruest not God in thy spirit both in publike and priuate; if thou releeuest not the Saints, and drawe on others to God and

Rom. 6. 17.

godly

godly practiſes, thou art neuer a whit nearer heauen; for that is a lame & halting holines which hath taught only to abſtaine from euil, and traineth not vp in the doing of that which is good. Let here an indifferent man iudge, whether that aſſertion of the Papiſts be true, when they ſay, that our doctrine deſtroyeth good workes; whereas it impoſeth them vpon ſuch penaltie, that he that hath them not to ſhewe, hath nothing to doe with the grace which bringeth ſaluation.

4. All that profeſſe the Goſpel muſt thus reaſon from their preſent condition; We liue vnder the Goſpel, and may not conuerſe profanely in the world after the guiſe of the world; we liue vnder the light, and the night is paſt vnto vs, we may not therefore liue in darkeneſſe, but walke as in the light, and as children of the day. Of which kind of reaſoning we want not example and preſident in the Scriptures, Rom. 6. 14. ye are not vnder the lawe, but *vnder grace: Let not ſinne therefore raigne:* Heb. 12. 16. *Let there be none profane as Eſau*, why? for *ye are not come to the mount:* that is, ye are not vnder the law, where is nothing but a loud voice terrible and dreadfull, but ye are called to a ſtill voice of Chriſt, and his Apoſtles, to news of ioy and gladnes, &c. So ſay with thy ſelfe; What, ſhall I waſt out my time in intemperance, in vnſauorie meriments, or gaming? ſhall filthie, falſe, or ſweating words be heard proceeding out of my mouth? ſhall iniuſtice, oppreſſion, vſurie, &c. be found with me? oh the Goſpel which I profeſſe, teacheth me other things. I am no ſcholler in this ſchoole, though I haue neuer ſo often entred into it, if any of theſe things, or of this qualitie ſticke by me.

Secondly, note that where the Goſpel bringeth to any perſon ſaluation, there it looketh for returne of ſome recompence, and namely this, that it be enterteined with *ſobrietie*, *righteouſneſſe*, and *godlineſſe*, which are the three graces which goe hand in hand, and euery one looking at another. *Sobrietie* keepeth the owne houſe, and moderateth the minde at home; *Righteouſneſſe* looketh forth, and giueth euery man his due abroad; *Pietie* looketh vp vnto God, and giueth him his right. Sobrietie preſerueth, and is content with it owne eſtate and portion. Righteouſneſſe preſerueth, and is content that other men enioy their eſtate and portion. Pietie preſerueth, and is willing that Gods part be reſerued vnto him. Againe, ſobrietie muſt goe before as a nurſe of the other two; for he that dealeth not ſoberly, cannot deale iuſtly, but depriueth the Church, the common wealth, and family of their due. Righteouſneſſe without godlines is but Atheiſme, and a bewtifull abhomination; and pietie without righteouſneſſe, is but hypocriſie: for how abſurd is it to be preciſe with man, and careleſſe how wickedly we deale with God? Now as ſobrietie the firſt is the nurce of the two latter, ſo pietie the laſt is the

The Goſpel bringeth ſaluation, but looketh for an anſwerable returne and recompence.

468 mother of the two former, which where it is wanting, neither of the former, nor both of them can commend a man vnto God. Therefore none of these three aduerbs of Paul (as a learned writer speaketh) must be forgotten, which ioyntly conteine all the rules of Christian life.

1 The proper worke of sobrietie.

In each of these we will obserue two points. *First*, the proper worke. *Secondly*, the rules of practise. And first of *Sobrietie*. The proper worke of it, is to moderate the mind, and conteine it in due compasse, both in all the affections of the soule, and the actions of life which it turneth it selfe vnto, as may appeare, 1. In things *inward*: and 2. *outward*.

1. in things inward.

I

First, in the inward gifts of the mind, it teacheth three things. 1. To be wise to sobrietie, and not to presume aboue that which is written: it suffreth not to pry into the Arke, as the Bethshemites did to their cost, neither in inferiour things to meddle with curious arts & sciences; but exercise th it selfe not in things which *haue onely a shew of wisedome*, but such as are profitable, yea necessarie. 2. To conteine and content it selfe with the owne measure of gifts, to know their owne bounds and keepe within them: the portion of grace, which is giuen according to the *measure of the gift of Christ*, it acknowledgeth with thankfulnesse, but arrogateth not that which it hath not; for this were to runne ouer the measure, and Christ giueth no such gift which is not in the measure of it. Of this sobrietie we haue a singular president in the Apostles themselues: 2. Cor. 10. 13. 14. *We reioyce not in things without our measure---nor stretch our selues beyond our measure, nor boast of things without our measure.*

Coloss. 2. 23.

2

3 3. As it teacheth a man to know himselfe, so also not to despise another, although he hath not receiued the like measure: it swelleth not against another, seeing it selfe hath *nothing but what it hath receiued*: it enuieth not those whom God hath made superiours, seeing the *wisedome from aboue, is pure, peaceable*, not *iudging, not aduancing*.

1. Cor. 4. 6.

Iam. 3. 17.

2. in outward.

I

2. In *outward things*, it is a moderator, as may appeare in things concerning 1. a mans calling. 2. his estate. 3. pleasures and delights. 4. things indifferent. First, it forceth a man to abide in his *calling*, but not as a drudge vnto it: it wil not suffer the heart to be oppressed *with the cares of this life*, no more then with surfetting and drunkennes: it curbeth the vnquiet desire of increasing wealth, and so both giueth freedome to the duties of the generall calling, and fenceth from beeing too much wrapped and entangled in the cares of the particular. *Secondly*, in his *estate*, this vertue of sobrietie setleth a man in a quiet comfort and contentment, for it teacheth to want, and to abound, and putteth into a mans hand the benefit of contentation in all estates. Hence if want come, he that was *rich, can reioyce in beeing made low*: as well as the brother

Luk. 21. 34.

II

Iam. 1. 9.

of

of low degree, in that he is exalted; he is taught to be emptie as well as full, and that ſickneſſe, loſſes, croſſes, (if preſent) are the beſt eſtate for him. Againe, if proſperous eſtate befall him, and the world come vpon him, this proſperitie puffeth not him vp, but he can vſe the world as not vſing it: this excellent grace hedgeth his heart, and ſuffereth it not to be vnlimited in the greedie deſires of theſe things, nor to ſeeke haſtie riches, nor to be too faſt in holding them when he hath them; it confineth his cares within the day; and if the Lord keepe *Mannah* ſweete but for the day, he is well contented, yea heartily thankfull. 469

Thirdly, in the pleaſures and delights of this life, wherein a number are become as filthily drunke as others in beaſtly quaffing; this grace ſtill leadeth the heart in wiſedome, that proove it with ioy, and bid it take pleaſure in pleaſing things, it can *ſay of laughter, thou art madneſſe, and to ioy, what doeſt thou?* If vpon occaſion a man giue his fleſh to wine, it preuenteth leaſt the pleaſure of it, make him ſenſuall and brutiſh, and drawe the heart from heauenly deſires and heats: it ſuffereth not a man to powre out his heart to pleaſure, nor to become a louer of pleaſure more then of God; but to reioyce as not reioyſing, *yea with trembling*. III Eccles. 2. 1.

Fourthly, *in things indifferent*, as meat, drinke, apparell, ſleepe, buildings, marriage, &c. it keepeth within compaſſe, it putteth the *knife to the throate*, looketh not at wine in the cuppe; eateth and drinketh for ſtrength, and not for ſurfetting and drunkenneſſe; to fit a man vnto his calling, and not to make him more dull or heauie; and that in ſeaſon: with watchfulneſſe, and with care of Ioſephs afflictions. In apparell it ſhunneth pride, lightneſſe, confuſion of ſexes and degrees, and idleneſſe, and reduceth to comlines, decencie, inward decking rather then outward: yea to ſuch attire as not onely becommeth holineſſe, but alſo agreeth with the calling, cuſtome of the countrie, example of the grauer ſort of our ranke, and the right ends of apparell. In buildings it ſuffereth not to waſt the ſubſtance in building Babels, ſo as a man is vnfitted to helpe forward the building of Sion. It cauſeth the ſleepe to be ſeaſonable and moderate, and ſuffereth not to ſleepe till he be clothed in rags. In marriage, it holdeth from beeing drowned in carnall delight, ſo as a man cannot come to the Kings ſupper, but ſo moderateth the affection as though he were *free from a wife*: and ſo in other things: all which ſhew the admirable excellencie of this grace. IV 1. Cor. 7. 29.

Now therefore we will come to the ſecond point, namely, the rules of the practiſe of it, and they be three. *Firſt*, Denie thy ſelfe and thine own wiſedome, and giue vp thy ſelfe to Gods teaching and ordering, ſubſcribing to his wiſedome in euery thing: for ſo ſhalt thou deſire nothing, and II. Rules of practiſe. I

470 reſt in nothing but in Gods portion of gifts and good bleſſings: in which thou ſhalt be able to ſay that thy lines are fallen in a good ground, & that thou haſt a goodly inheritance, wheras the vanitie and deſires of the mind
2 are numberles and reſtles. *Secondly*, know and remember that the end of all thy receits is Gods glorie in the ſeruice of the Church, and if thou haſt receiued more gifts thou muſt doe more ſeruice: for ſo the Apoſtle reaſoneth, Rom. 12. 3. 4. taking a compariſon from the members of the bodie, which haue not all one office, but diuerſe, yet neuer a one is his owne but anothers; euen ſo ſaith he, *we are one anothers members:* what then muſt the more honourable members diſdaine the inferiour ones as hauing no need of them? No, but this muſt receiue more ſeruice and ſafetie from them: and this is a ſpeciall conſideration to keepe the heart from ſwelling, and proud conceits.

3 *Thirdly*, Labour to vſe all the good gifts of God. 1. In the *right*
1 *cauſe*, acknowledge that it is God that teacheth, feedeth, clotheth thee, prouideth thy portion for thee, and maintaineth thy rents and incomes. Thus ſhalt thou not ſacrifice to thine owne net in any thing, nor reioyce in that thine owne hand hath made thee inwardly or outwardly rich; neither be ſo diſtruſtfully prouident, as though thou hadſt no father to pro-
2 uide for thee. 2. In the iuſt meaſure of their goodneſſe and excellencie, rightly diſcerning and diſtingniſhing betweene ſpirituall and temporall good things, and waying them aright in the ſcoales of the ſanctuary, finding the lightneſſe of the latter, that they may giue place to the former. Thus ſhalt thou be drawne with good contentment, to part with theſe for the fruition of the other; yea thinke thy ſelfe richer with one
3 dramme of theſe, then with a talent of the other. 3. In their right ends, vſes, and ſeaſons, for moſt part frugally; and ſometimes for delightfull and pleaſurable vſe, but neuer immoderatly: and thus ſhall thy end and vſe agree with Gods, and with the ſeruice of thy neceſſarie and lawfull occaſions, and not the ſatisfying of thy vnlawfull luſt.

Now the practiſe of this vertue in theſe rules is a fruit of our redemption, 1. Pet. 1. 13. 14. &c. to the which ſeeing the Goſpel calleth vs, how ought we to open our eares, and hearts to entertaine this voice. The ſonnes of Ionadab the ſonne of Recab obeyed their father when he called them to ſobrietie, they neither drunke wine, nor built houſes, nor planted vineyards, but obeyed their father in theſe ſtraight commandements, and for this the Lord bleſſed them exceedingly: now the Lord commeth not with ſuch a ſtraite charge, not ſuch a one as ſtrippes vs from theſe comforts of our liues, but onely reſtoreth the right and comfortable vſe of them vnto vs: and may not he much more ſay to vs as he did to the Iewes; *ſhould not you heare my words alſo?* If they obeyed their earthly

father

father depriuing them of the things themſelues, ought not we much more to obey our heauenly father, who prohibiteth not the things, but onely the abuſe of them?

Iuſtly,] In this vertue of iuſtice which the Goſpel calleth for at euerie profeſſors hands who looketh for ſaluation by it, we are to conſider the two former points. Firſt, the proper worke of it: what that is will appeare in this definition: *Iuſtice is a grace of God, whereby we giue vnto euery man that due which God would haue vs giue him.* Firſt, I ſay it *is a grace of God:* for in Adam we are all vnrighteous and deſtitute of the glorie of God herein. 2. Whereby *we giue to man his due*, for there is a iuſtice towards God, for which Iob, Zacharie, Noah, and ſuch were commended, but that is verie little different from pietie, of which we are to ſpeake: but by this we giue man his due. 3. Becauſe it would be ſhortly knowne what is due from man to man, I adde, not that which naturall reaſon, or ciuilitie, or mans lawe will giue him, but what *God would haue vs giue him.* Wherein it paſſeth all that iuſt dealing which many vnregenerate men can performe and glorie in, yea and that alſo which many of the heathen haue beene famous for, ſeeing this muſt be a fruit of the true knowledge of God reuealed in his word, and performed by faith in the doer. This vertue is the maintainer of all humane ſocietie, when no mans bodie, goods, name, are depriued of their due, but haue all offices of loue performed them according to Gods will; when ſuperiours deale iuſtly with inferiours, and inferiours acknowledge the ſuperioritie of the other in and for God: ſo maſters with ſeruants, equals with equals, buyers with ſellers, and ſellers with buyers: which ſhall ſuffice to haue noted in generall, ſeeing the particular workes of it are infinite.

1. The proper worke of iuſtice.

The ſecond point is the rules of practiſe, the chiefe of which are theſe fowre: Firſt, that rule of Chriſt which is the whole lawe and the Prophets, *Whatſoeuer ye would that men ſhould doe to you, doe ye likewiſe vnto them:* and on the contrary, wouldſt not thou then be circumvented, deceiued by falſe waights, or meaſures, detracted in thy name, &c. doe not thou ſo to others, the verie light of nature bindeth this on thee.

2. Rules of practiſe.

1

Secondly, let no man ſeeke his owne things, but the common good rather, as euerie member in the bodie ſerueth to the good of the whole. A deuilliſh rule is that, *euery man for himſelfe, and God for vs all*; for it is an enemie to all iuſtice, which bindeth me to tender my neighbours, yea mine enemies bodie, goods, name, comming in my way, as well as mine owne; and farre different from Pauls rule, *let euerie man be ſeruant to another for good.*

2

Luk. 13. 36.

Thirdly, be *readie to diſtribute*, and lend freely to the poore, looking for nothing againe: for there is iniuſtice as well in with holding that

3

472 which Gods word hath made an other mans due, as in purloyning his right from him. Now the word commanding to giue to the poore according to euerie ones abilitie, and to lend to the poore members of Christ if neede require freely; to be hard hearted, and straite handed in these cases, is to be vniust, in deteyning from the right owners that which God hath made theirs. Let rich men especially thinke that they are not Lords, but stewards vnder the Lord, to distribute to the necessities of their fellowe seruants.

4 *Fourthly*, walke diligently in thy calling, idlenes is an open iniustice, and the idle person should not eate, for he eateth and drinketh other mens. Beware here of excessiue pastime and recreation, a neare friend to idlenes, calling a man out of that calling wherein he is bound to walke diligently through the sixe dayes. Besides, the encrease of goods by gaming, is a notable kinde of theft, for it is the encreasing of a mans selfe with the damage and hurt of others, by such a meanes as God neuer sanctified to such purpose: so also he that decreaseth his wealth thereby, is a starke theefe both to himselfe, as also to his wife, children, the Church, the poore, whom hereby he robbeth of their right. That rule of the Apostle must be remembred as a speciall meanes of righteousnesse, *Let him that stole, steale no more, but rather labour that which good is.*

Eph. 4. 28.

Motiues to practise these rules.

Now that we might the better practise these rules, we haue sundrie motiues in the word of God. 1. God hath appointed his kindnes vnto vs thus to be recompenced, and herein will haue vs manifest the estimation we haue of his grace: seeing therefore he hath set ouer his whole grace thus to be answered in our righteous dealing, we in buying, selling, reporting, and hearing reports, in magistracie and subiection, must shew what price we set on Gods mercie; and this we do, when all our dealings with men are a part of our obedience vnto God himselfe. 1

2 2. This righteousnesse is called a brestplate, whereby the heart is defended both against the assaults of Satan; for euen hereby we make our election sure, and lay vp good foundations; as also against the slanderous tongues of men. Hence Iob accused of hypocrisie cleared himselfe, through the whole 31. chapter of his booke, professing that he would neuer part with this righteousnesse, which both proceeded from, and testified the faith and vprightnesse of his heart. 2

3 3. God hath made one man the storehouse of an other, and caused men not to liue as beasts, euerie one to shift for himselfe, but in societie for a more publike good; for which cause he hath distinguished the seuerall callings and conditions of life, in which he hath laid a peice of euerie mans welfare out of himselfe in some other, so as he that liues not to others as well as himselfe, liueth out of a lawfull calling. For example: in the magistrate the fatherles haue the

right

right of a father, the widowe of an husband, the blind of eyes, the laine of feet, and so in other callings, although not so publike. 4. Whosoeuer would haue Gods image restored and renewed vpon him, must exercise righteousnesse. God is truth it selfe, his image standeth in righteousnesse inward and outward: wouldst thou be like vnto God, practise this vertue in word and deede. And this was Satans sinne, he stood not in truth and righteousnesse, but was a lyer and murtherer from the beginning, vnto whome vniust dealers or speakers conforme themselues. 473 4

And godly,] First, the proper worke of pietie will appeare in this definition. *Godlines is a grace, whereby God is rightly worshipped both inwardly and outwardly.* I say, *rightly worshipped*, that I might both include the knowledge of the true God, as he hath reuealed himselfe in his word, and faith, loue, and a sincere heart; as also exclude all false worship, either of a false God, or of the true God in a false manner, whether in Pharisaicall hypocrisie, or Laodicean coldnes and lukewarmenes. I adde both *inwardly:* For, 1. God is a spirit. 2. the inside must be washed first. 3. all oblations, sacrifices, fasts, almes, vowes, are reiected as abhominable without this, Isai. 1. 10. *And also outwardly:* For, 1. God requireth the whole strength. 2. himselfe hath instituted diuerse outward actions of religion, as the hearing of the word, receiuing of Sacraments, prayer, obseruation of his Sabbaths, wherein we must professe our selues to be his, and wherein we cannot be wanting without some degree of contempt against himselfe. 3. God hath created, redeemed, gouerneth, and giueth his law to the whole man, yea to euery member how it should be ordered both in his worship, and out of it also. 1. The proper work of pietie.

The second point is, the rules of practise, and the principall are fiue. 1. Learne to knowe God as he hath reuealed himselfe in his word; and reioyce more that thou knowest God shewing mercie, iudgement, and righteousnesse in the earth, then in wisedome, wealth, or strength: for all such reioycing as this is not good, and will not hold out. 2. Walke with God, and this is done two wayes. *First*, by the light of his word. *Secondly*, by the sight of himselfe. To doe the former, thou must giue vp thy owne reason, will, wisedome, affections. For how absurd will it seeme to reason, with the word to call the hungrie blessed; to account the rich vnhappie, to esteeme corrections loue: the Iulians of the world would scoffe at such paradoxes; who as the Prophet speaketh, walke by the sparkles of their owne fire: but the life of faith is, when the heart giueth vp the whole man vnto Gods leading, when his wisedome is become thy direction, and his word the men of thy counsell. And for the latter, thou must doe three things. *First*, set thy selfe often in his sight, and himselfe alwaies at thy right hand: let thy heart religiously thinke vpon him, and 2. Rules of practise. 1 Ier. 9. 23. 2

474 his preſence: let thy tongue reuerently ſpeake of him and his goodnes. *Secondly*, whatſoeuer thou doeſt, whether thou eateſt or drinkeſt, and much more performeſt the duties of thy calling, to which theſe are but ſeruants, doe all to his glorie: beeing about any thing, aske thy ſelfe, what glorie will redound to God by this ſpeach, or by this action. *Thirdly*, by euery euent make this vſe to gather ſtill into his fellowſhip: by euery bleſſing, gather encreaſe of faith, loue, and confidence in him: by euery croſſe, adde vnto thy feare, reuerence, watchfulneſſe: by euery ſpeciall prouidence, obſerue his admirable wiſedome, truth, and goodneſſe: and thus by euery thing growe vp in him: theſe are worthy fruits of pietie.

3 The third rule is, to keepe the ſet times of Gods worſhip both publicke and priuate: for this is the pale, and preſeruatiue of pietie, which whoſoeuer hath, he will vſe Gods meanes to preſerue it. A godly heart reuerenceth and reioyceth in all holy things, the word, Sacraments, ſabbaths, and ſtriueth to make his houſe a little Church: and he that makes little or no conſcience of the ſabbath, and family duties, let him pretend what he will, is an vngodly perſon without all religion.

4 4. Be carefull to attend the waies of thine owne heart: both how it ſubiecteth it ſelfe to the will of God *written*, whether it be deſirous to receiue the law at his mouth, whether it tremble at the word; as alſo how it ſubiecteth it ſelfe to the will of God *done*: whether in proſperitie, it lift vp it ſelfe to be ſomething beſides or without God, and whether in correction, it be ſilent vnto God, becauſe he hath done it. Attend it how readie or heauie it is to lift it ſelfe vp in prayer for wants, in praiſe for ſupplies: whether it pray alwaies, or in all things giue thankes. Watch ouer it in thy ſeruices that it ſtart not away, and leaue thy worſhip liueles without ſpirit, without truth; know that God is a ſpirit, and will be ſerued of thee (if aright) as he was of Paul, *in thy ſpirit*: and looke well to this matter, for Iudas can follow and reuerence Chriſt, and yet his heart going after couetouſneſſe, be practiſing to betraie him: and Herod can pretend to worſhip, when he intends to kill. Watch it further in the motions to ſinne, whether it be zealous and reſolute againſt it, and whether it ſticke faſt, and with full purpoſe vnto the Lord: whether it feare the leaſt offence of God; or can ſwallow ſmaller ſinnes: whether it bridle the tongue from idle talke, and ſmaller oathes; vaile the eyes from wanton lookes; or whether it can eaſily digeſt ſuch things, which are no ſmall departures from God when occaſion is offered, and know that ſuch is thine heart, as it is found in temptation. Laſtly, watch it in the motions of the ſpirit, how it entertaineth them; how ſtirring it is in the cauſes of God, as when occaſion is offered of promoting Gods glorie in his

pure

pure worſhip, or in the eſtabliſhing of a conſcionable miniſtrie; how it entertaineth ſuch good motions offered; how it entertaineth Gods counſells, rebukes, and exhortations in the miniſterie: a cleare caſe it is that thoſe that neglect ſuch motions, and much more reſiſt them, are yet in their ſinnes, and are no better then impious and vngodly perſons. 475

5. In the loue of men, ioyne the loue of God: for charitie abſtracted from pietie is a counterfeit: and this thou ſhalt doe, when thou loueſt man in and for God, becauſe of Gods image, and of his commandement: ſo as if thou ſeeſt godlineſſe grow in any man, thy loue groweth with him, and if grace decaie as he eſtrangeth himſelfe from God, ſo thou for his good, becommeſt more ſtrange vnto him. For although by vertue of Gods commandement we muſt loue all, and do good vnto all; yet we muſt reſerue a ſpeciall loue to the image of God renued, and eſpecially affect ſuch as are of the houſhold of faith. 5

Gal. 6. 10.

Vſe. If theſe be the practiſes of pietie, which cannot be attained but by theſe rules, then ſhall many a one who take themſelues to haue taken out this laſt leſſon, be found non-proficients, and ſuch as whom grace neuer taught any ſuch thing as godlineſſe. And to omit to ſpeake of wicked Eſaus and Iſmaels, ſcoffers of ſuch as walke in theſe ſtraite waies of God, toſſers of reproaches againſt them, ſo farre from that inward and pure worſhip of the heart in ſpirit and truth; as they are open deſpiſers of the outward ordinances of the word and ſacraments, who are furtheſt from repentance, and verie ſeldome reclaimed; yea ſo monſtrous and black are theſe filthie dogges and ſwine, as they are not more condemned of others then of themſelues for moſt part. We will leaue to waſh ſuch bricks, and come firſt to our common people, whoſe extreame and ſecure ignorance, loads them with ſuch a burthen of impietie, as it is impoſſible for them euer to ſtand vnder it when Chriſt ſhall appeare; and yet they thinke to get to heauen nimbly inough. For this whole practiſe of pietie, is placed in that which they call a good meaning, and a good hope: but replie and tell them that grace is not contented with good meaning, but teacheth to liue godly, and ſo bringeth pietie into the life; they anſwer, that they could neuer make any ſhewes as many men can, but yet they hope they may haue as good hearts as the beſt to god-ward. Whereunto if you demand, how that roote can be ſo good, which ſendeth out ſuch ſower fruite; or that fountaine ſweete which ſendeth out ſuch bitter water; for in theſe good hearts ignorance raigneth; and the goodnes of their hearts openly neglecteth the word, Sacraments, &c. the means of ſaluation, and preſeruatiues of pietie: they can anſwer, that they keepe their Church, and doe as the moſt doe; and if they receiue not the ſacrament, it is becauſe they are not reconciled to ſome that haue of-

Many ſorts of men bewray the vngodlines of their hearts.

fended

476 sended them, vnder which pretence they can refuse that comfort for many yeares together: and carrie yet the matter further with them, and tell them your good heart sendeth out wicked oathes, bitter curses, and fearefull imprecations, then they sweare either nothing but the truth, or by nothing but that which is good, or if they did happe to sweare or curse much, they were vrged vnto it. And for the sabboath adde, that whereas a good heart maketh it a delight to consecrate it as glorious vnto the Lord, neither your selfe nor yours obserue it. They say they doe as much as they need, and they know inough: for they loue God aboue all, and their neighbour as themselues; and for the sabboath what need such strictnesse, it was made for man, and not man for the sabbath: and as for this singing of Psalmes, and reading, and prayers in priuate houses, they must needs say it is too much precisenesse, and they cannot away with it; and they could neuer see hurt in giuing their seruants and children libertie, to goe on the saboath and doe what they list, and themselues may with good companie play and passe the time (so it be not seruice time) on the sunday, as well as other daies. But take all these pleas out of their mouths, and shew particularly that good treasuries would send out better things, they draw all to this one conclusion, What, we cannot be Saints here, that is, in plaine words, they cannot frame themselues to this life of pietie, and so are still without all the teaching of grace: and pitifull it is to see, how many persons that thinke themselues no meane Protestants, debarre themselues from the practise of pietie by such ignorant conclusions as these: which I would not here haue reckoned, but that I know diuerse, perhapps of our daily hearers, whom grace hath offered to teach otherwise, thus tainted. Well, a fearefull delusion it is, to hope for saluation in such a dangerous estate.

2 A second sort, farre differing from the former, are such as haue attained much more knowledge, but neuer yet attained this high point of practise to liue godly: they can make a shew of godly life, and Pharisaicall righteousnesse, but all is vnsound within: they can with Herod doe many things at Iohns preaching, but it is but for a brunt of newfangledness: they can seeke God, but either in affliction, or for corne and oyle; but after freedome from the one, or fruition of the latter, let him alone till they need him againe: nay more, they can be zealous for good and quickly enflamed, but it is as fire in straw, a blase and away: they can reproue others for sinne, but can abide no reproofe themselues: they can reioyce in the word and be rauished, but as a man with sweete odours in the Apothecaries shoppe, but he carrieth none out with him; or as one is delighted with the sweet smell of hearbs, so long as he is in the garden, but hath no vnderstanding or diligence to gather of euery kind some

to carie with him, that ſo he might haue the benefit of the garden when he is a great way from it. They can further attaine to many good things, as to delight in good mens fellowſhip, ſo did Iudas in Chriſts communion, gather from them many common graces of vnderſtanding, ſpeach, abilitie to pray, teach, comfort, exhort, but all to their owne hurt; for either they hide theſe talents in napkins, not vſing them at all, or in vſing them without humilitie, abuſe them; yea not ſeldome making them bolder to offend God, and more careles of duties vnto men, by meanes of ſuch gifts, then if they had them not: but here is yet no teaching of grace, and better had it bin ſuch had neuer knowne the way of truth, then thus to depart from the way of righteouſneſſe. 477

A third ſort there are, who many of them I doubt not are the Lords, and haue a deſire in truth, and for the moſt part to walke before him as beſeemeth them; and yet whoſe liues are not ſo acquainted with ſuch a courſe of Chriſtianitie, but that oftentimes by corruptions not well watched againſt, they breake out to ſcandalls and reproaches of the Goſpell, and in theſe ſome of them lie longer; as when profeſſors can liue inordinately, not attending vpon their lawefull calling, but let themſelues looſe where God hath tyed them, becomming either buſie bodies, or companions, or perhaps worſe; which falls may for a time befall thoſe which are the Lords: but yet grace hath not taught them ſo much as they make account of, and time will trie whether any thing at all in truth or no. And other Chriſtians who in their worſhippe of God, are often cold and dead-hearted; and in their dealings can be inferiour to ſome ciuill men: can nouriſh contentions and heart burnings, miſdeeme and miſreport others, now & then idle in their talke, or worſe, vnprofitable in their liues; can bolſter vp their friends, children, and ſeruants in things worthie puniſhment, as Eli did: are not ſo frequent in watching the wayes of God with him, nor the wayes of his own heart; ſuch I ſay may be ſchollers in this ſchoole, and Chriſtians, but they haue forgotten their rules, and had neede haſten their repentance, that grace may not order a great part, but their whole liues to a godly conuerſation. 3

Let all of vs therefore learne that precept, 1. Tim. 4. 7. to exerciſe our ſelues to godlineſſe. *Reaſons.* 1. Godlineſſe hath the promiſe of this life, and that to come: a godly man hath title to all good bleſſings which heauen and earth can affoard. 2. Godlines is the greateſt gaine, the beſt gaine, whoſoeuer would gaine more then ordinarie men, let him become godly: many men are croſſed and miſcarrie in their outward eſtate, becauſe they are vngodly perſons, without the promiſe and the bleſſing. 3. *Seeing all theſe things ſhall be diſſolued, what manner of men ought we* 10.

Reaſons to mooue to the exerciſe of godlines. 1 2 3

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to be in all godly conuersation, 2. Pet. 3. 3. when we shall appeare before the great iudge of all the world, nothing but godlynes shall be able to bestead vs.

In this present world.]

Godlines must be exercised in this present world.

1. Note that godlinesse must not so lie hid in the heart, but it must appeare in the eyes of the world, neither must it be neglected till death, but exercised in this present world: a point the more needefull to be propounded, in that euerie man naturally wisheth with Balaam to die well and godly: but forget the practise of pietie in their life time, we see the most men would be put in minde of God at their death, and send for the minister, when the Physitian hath left them hopeles of life, yea albeit they haue forgotten the almightie, and neglected acquaintance with him all their dayes, yet at the finishing of them, they would seeme to seeke vnto him. But it is most righteous with God, that an vngodly life be finished with a proportionall death, whatsoeuer it seemeth to be: and therefore it is a safe rule worthie our remembrance, that whatsoeuer wee would be found doing on our dying day, to be doing it euerie day while we liue.

2. Note hence that it is a most deceitfull and desperate argument thus to conclude; If I be ordained to saluation, let me neuer pray, neuer serue God, and doe what I will, I shall be saued: and on the contrarie; and hence to cast off all the care of godlinesse: for this openly proclaimeth want of grace, which directeth men to the meanes, and leadeth them the way of saluation in *this present world*. God in his wisedome hath combined to euerie ende his meanes in all his ordinarie courses, as to naturall life, bread, sleepe, Physicke; so to the spirituall, the word, Sacraments, prayer, sobrietie, righteousnesse, pietie: and therefore the argument will be found in the contrarie, thus: If God haue appointed me to die the death of the righteous, he hath ordained me to the meanes, namely, to liue the life of the righteous: if to glorie, then to grace: if to the full reuelation of glorie hereafter, then to the first fruits of it here in grace: if to the great citie of the great king hereafter, then to the suburbs here: there is no iumping to heauen, no more then a man can leape from one citie to an other vpon earth. Naturall reason teacheth, that there is no skipping from one extreame to an other without a meane; and much more doth diuine wisedome tell vs, that no man can climbe from earth to heauen without Christ the ladder, and faith with the fruits of hope, loue, obedience, &c. which are as it were the staues of the same.

The right ende of this present life is to learne the way to a better.

3. Note hence what is the proper ende of euerie mans life in this *present world*, namely, that in the way of a sober, righteous, and religious life, he may attaine euerlasting happinesse hereafter: there is no other

time

time to get heauen but here vpon earth, after death commeth nothing but iudgement: no other purgatorie is to be expected then that in this life by the blood of Chriſt, whatſoeuer Poets and Papiſts fable to the contrarie: nor is there any other ſatisfaction, but by faith here to lay hold vpon Chriſts onely oblation. Alas, how doe many peruert the ende of their liues, ſome to get wealth, honour, and great eſtates: others to ſit downe to eate and drinke, and riſe vp to play: others to trade in ſome one or other ſpeciall ſinne and luſt: but let vs that will be wiſe to ſaluation, ſeeing it is called to day, and our acceptable time and day of ſaluation is come vpon vs, beware of hardening our hearts: let vs not dare to ſtriue againſt the holy Ghoſt in the miniſterie, for contemners of grace in this preſent world, ſhall neuer partake of the glorie of the iuſt hereafter: this is the gate of heauen, and the iuſt enter into it, or elſe this miniſterie bindeth ouer to death, from which it is impoſſible euer to bee looſed.

Verſ. 13. *Looking for the bleſſed hope and appearing of the glorie of the mightie God, and of our Sauiour Ieſus Chriſt.*

In this verſe is ſet downe the ſecond effect of this grace which hath appeared, namely, when it hath reuealed and publiſhed the good things which are reſerued for vs hereafter, and put them in our hands by faith and hope; to lift vp the heart to the patient and vigilant *waiting for* and expectance of them. And in the ſecond place teacheth when the full reuelation of theſe things ſhall be, namely, in the ſecond which is the *glorious appearing of* Chriſt: who is deſcribed, 1. from his maieſtie and power, *that mightie God:* and 2. from his mercie and loue, as he is our Mediator, *our Sauiour Ieſus Chriſt.* Wherein our Apoſtle includeth a verie ſtrong argument to enforce all the former duties, of which we haue ſpoken in the verſe going before: as alſo an effectuall meanes to containe beleeuers in thoſe dutyes: as though the Apoſtle had in more full and plaine forme of ſpeach thus ſaid; I haue told of great things brought to light by the Goſpel, the which if you would haue part in, you muſt take the way which I haue directed you into, leauing the by-paths of vngodlineſſe and worldly luſts, and walking in the path of ſobrietie, righteouſneſſe, and pietie; for thoſe that wait for the wedding, muſt prepare that they be not found without the wedding garment: and if at any time any diſcouragements or wearines meet you in this Chriſtian courſe, you cannot better ſuſtain the one, or eſtabliſh your ſelues againſt the other, then by caſting vp an eie into the things within the vaile, the expectatiō of which will be able to hold your hearts in your vprightneſſe, and cauſe you to forget that which is behind, and ſtriue to that which is before, and preſſe hard to the marke, and the price of the high calling of God. In the verſe

Philip 3. 13.

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we will first giue the meaning of the words, and then raise the points of instruction.

Spes pro re sperata. meton. adiunct.

First, by *hope* is meant the thing hoped, by an vsuall forme of speach, that is, both Christ himselfe principally, as the words next following expound; as also with him life, saluation, freedome from sinne, and miserie, perfection of glorie and immortalitie: the branches of this exposition are prooued by two places of Scripture, the former, 1. Tim. 1. 1. where Iesus Christ is called *our hope*: the latter, Eph. 1. 18. that yee may knowe *what the hope is of his calling*: and what the riches of *his glorious inheritance is in the Saints*. *Blessed hope*, 1. because Christ *our hope* is for euer blessed in himselfe, and bestower of all blessing to his Church.

Blessed hope why so called.

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2. the fruition of our hope putteth vs in possession of absolute blessednesse: for it shall both put an ende to all the hinderances of the blessednes of the godly, and conferre perfect blessednesse in greatest measure, and endlesse continuance: seeing it bringeth vs to the perfect knowledge and sight of God, who is blessednesse it selfe, to the sight and fellowship of his blessed Sonne; to the societie of the blessed angels and Saints; and restoreth vs to the integritie of our owne nature with immortalitie, that there may be no ende of our blessednesse.

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3. all our present blessednesse dependeth vpon the happie accomplishment of it: for were we without this hope, we were of all men most miserable.

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And appearing of the glorie] By a metominie of the adiunct, for the *glorious* appearing, a forme of speach verie vsuall among the Hebrues: not that Christ is not now euery way glorious in himselfe, but in that he shall then manifest his glorie: for then his glorie shall breake out as the sunne, when he shall sit in the *throne of his maiestie*. And here we must note, how the Apostle opposeth this second comming of Christ vnto his former; that was the appearing of grace, this of glorie: that was in humilitie, for he came meekely riding on the colt of an asse; but this shall be in power, when he shall ride vpon the wings of the windes, and make the clouds his charriot: that was to teach righteousnesse, but this to remnuerate it: that to be like a seruant, to be iudged and condemned for sinne, this to declare himselfe the Sonne, to whom all iudgement is committed by the Father: Now indeed his maiestie, and greatnes is troden downe and contemned, and the glory of the world exalteth it selfe aboue his; but then shall all vanishing glorie melt before him, when he shall appeare in such brightnesse, as shall obscure the brightnesse of the sunne, yea make it fall from heauen; and in such glorie as neither the tongue can vtter, nor the mind of man can conceiue, called in the Scripture, *the glorie of his Father*, that is, such as is proper to the Father, to himselfe, and the blessed spirit, and not to any creature communicable.

2. *This is a glorious appearing*, not onely in regard of Christ himselfe, but euen in regard of his elect also, who shall appeare with him in glory: Matth. 19. 28. *When the Sonne of man shall sit in the throne of his maiestie, we which haue followed him in the regeneration shall sit with him:* 1. Ioh. 3. 2. *We know that when he shall appeare, we shall be like him:* For then we shall haue not onely redemption of our soules, which euen here we haue in part; but euen the full redemption of our bodies also, and both in soule and bodie receiue our inheritance, euen the crowne and kingdome of glorie.

Quest. But how shall this glorie of Christ appeare to be so bright? *Ans.* Our Apostle saith, that it shall appeare to be the *glorie of the mightie God.* Christ is called a *mightie God: first simply* in himselfe, beeing of equall might, authoritie, and power with his Father: and therefore, Psal. 47. 2. he is called an *high Lord and terrible*, and a *great King ouer all the earth:* for that these titles belong to Christ, the effects of his gouernment following in the next words declare. *Secondly, comparatiuely*, in respect of Magistrates, and others that are called Gods: for Christ is not a God (as they be) by office, or participation, for so he should be but a weake and little God, whereas he is a mightie God, both in his nature and essence: *and who is God like our God*, saith the Psalmist. *Thirdly*, in regard of this his appearance; for although he shall exercise his iudiciarie power, and appeare as the Sonne of man; yet shall he be mightily declared to be the Sonne of God, much more then by his resurrection from the dead: the personall vnion of his diuine and humane nature, shall shine out as the sunne in his strength, which while he liued vpon earth, was vayled and hid. And thus it shall appeare,

Christ called a mightie God: Why. 1

1. In his humane nature, he shall appeare the head of the Church his bodie, Ephes. 1. 22. 2. His power shall be such as shall subdue all things vnto himselfe, and put them vnder his feete, euen Satan, sinne, hell, death, and damnation, Revel. 20. 14. 1. Corinth. 15. 28. Now his glorie cannot but be proportionable to his power: hence we read of *the glorie of his power*, 2. Thess. 1. 9. 3. Hee shall come with such attendants, as no man is able to behold the glorie of the least of them: for he shall come with thousand thousands of his Angels beeing his Ministers, the glorie of all whome he shall so farre surmount, as the sunne doth the lesser starres in brightnesse. 4. Hee shall sit vpon his great white throne, Dan. 7. 9. *great*, as beeing infinitely more glorious then Salomons white yuorie throne; and *white*, answerable to the puritie and perfection of the iudge, and iudgement; and beeing set, he shall after the summons giuen to all flesh, and presented before him, declare and iudge not only open sinnes committed from the beginning,

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482 but also (his godhead manifesting the same to his minde) euen the secrets of hearts, which none but God can doe; and then proceed to the pronouncing of a most righteous sentence, according to the qualities of the persons presented; the which sentence once vttered, it shall stand without all gainesaying for all eternitie; In all these then shall he shew himselfe as the sonne of man, so also the *mightie God.*

Now because this appearing is set out to be so glorious and fearefull, in that the person of this iudge shall be clothed with all his roabes of glorie and maiestie; least the godly hereby should be terrified and discomfited, least they should by reason of their sinnes and infirmities be afraid, and loath to behold this glorie; and least that they beeing in themselues so base and abiect, should beginne to conceiue, that they should be contemned, or neglected of him, who shall shew himselfe so glorious; the Apostle for the comfort of such addeth, that although he be a mightie God, yet is he also *our Sauiour*, and will not in all his glorie forget himselfe so to be: neither can neglect those for whose saluation he paid such a price as was his deerest blood. Where also by the way note, that these two titles, *the mightie God, and our Sauiour*, are not of two subiects, as some heretikes haue held, laboring thereby to elude this so pregnant a testimonie of the diuinitie of Christ, the weight of which so pressed them, as that they were gladde to flie to a miserable shift, of disioyning them by a colon; that so disioynted, the former of them might more probably be attributed vnto the Father, and the latter vnto the Sonne. But the Apostle professedly (as foreseeing how Satan and his instruments would oppose the place) vseth but one article, to note but one subiect, to whom both the predicates most truely and properly agree. The like example we haue, 1. Cor. 15. 24. So much of the meaning. Now follow the instructions of the verse.

ὅταν παραδῷ τὴν βασιλείαν τῷ θεῷ καὶ πατρί.

Doctr. 1. The doctrine of the Gospel truly receiued, lifteth vp the heart to waite for Christs second appearing: for seeing of the good tidings which the Gospel bringeth, the greatest and best part are behind vs, and seeing God hath not his perfect glorie from vs, nor in vs, neither we our perfect happinesse here below; and seeing further it were a bootlesse thing for vs to serue God here by faith and loue, if we could passe no further in assured hope and setled desire of a better life: therefore doth this doctrine teach vs, not only that the full redemption of the sonnes of God from sinne, Satan, temptation, and teares is behind; but also raiseth the eye of the mind to behold, and the affections of the heart to long after the time wherein these things shall be reuealed, wherein we shall walke by sight and not by faith, and in a word, wherein our saluation now begunne shall be perfected, and we enioy the harvest of

The Gospel receiued in truth, lifteth vp the heart to waite for Christs second appearing.

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Reaſons.

those good things, the firſt fruits whereof haue here contented vs. To the confirming of which truth, it is *firſt* to be noted, that the Scripture ſpeaketh in ſuch phraſes, as if the whole worke of the Goſpel were no other, then to raiſe vs vnto this bleſſed expectation: 1. Pet. 1. 3. *Who hath begotten vs againe to a liuely hope, &c.* that is, we who before were *ſtrangers and without hope*, are now through the mercie of God, by the Miniſterie of the Goſpel regenerated, and ſo reſtored to the hope of an inheritance not fading, immortall, reſerued in the heauens: Coloſſ. 1. 23. *If yee be not mooued away* (he ſaith not from the Goſpel, but) *from the hope of the Goſpel*, namely, thoſe ſweete promiſes of life, which are the verie matter of the Goſpel. *Secondly*, the whole doctrine is called by the name of confidence, and hope, to ſhew, that one maine ſcope of it is, to raiſe the heart hereunto: Heb. 3. 6. *If we hold faſt the confidence and reioyſing of the hope:* that is, the doctrine of the Goſpel, whereby theſe are diſpenſed and confirmed; *then are we the houſe of God. Thirdly*, the Apoſtle ſometime ſpeaketh, as if the whole worke of euery diſpenſer of the Goſpel, were no other, or greater then to quiet the heart in this expectation: and that in his owne example, and the reſt of the Apoſtles, 1. Theſſ. 1. 10. *Yee know what entring we had, and how we turned you from idols vnto God, and to looke for his Sonne from heauen:* no ſooner were they turned to God, but they waited for his ſonne: and that all the gifts of Miniſtrie are beſtowed to worke in beleeuers this expectation, we haue an expreſſe place, 1. Cor. 1. 7. *Ye are not deſtitute of any gift, wayting, &c.* And *laſtly*, it addeth to the euidence of this truth, that the faithfull are hereby marked as by their propertie; euen ſuch as with good ſeruants *expect their Maſters comming*, Matth. 24. 45. ſuch *as looke for him*, Heb. 9. 28. *ſuch as loue his appearing*, 2. Tim. 4. 8. ſuch as beeing wiſe virgins and louing ſpouſes, prepare themſelues & euery needfull thing for the bridgromes comming: and ſuch as beeing ſtrangers and pilgrims vpon the earth, haue their eyes ſtill towards their country, who while they liue in earth, yet trafficke and haue their conuerſation in heauen, from *whence they looke for a Sauiour.*

1 Eph. 2. 12.

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Philip. 3. 20.

Vſe. 1. Here is another triall, to ſee whether we haue receiued this grace of the Goſpell in truth, or in appearance only: If in truth, then is the taſt of the loue of Chriſt ſo ſweet vnto vs, as that we cannot but long after our fill of him in his appearing: the ſonnes of the Church, begotten by the Goſpel, cannot but waite for the adoption of ſonnes: the Church *is ſicke of loue* after him whom her ſoule loueth: the common voice of the ſpouſe is *Amen*, vnto the promiſe of Chriſts comming: Rev. 22. 21. the bride ſaith, *Come*, and doubleth her deſire and ardencie ſaying, Amen, Amen: ſo as they are none of Chriſts ſpouſes

Triall of our ſelues by the former doctrin.

Cant. 2. 5.

484 that say not *come*. Neuer thinke then that thy heart is right affected, vntill thou find in it this desire, and breathing after Christ thy life: for this is a speciall note of discerning betweene the godly and the wicked; the one hath the spirit which saith *come*, the other shake at the mention of this comming: the one longeth till these *shadowes flie away, and that day breake on them*; the other can no more desire his comming, then the guiltie fellon can the comming and presence of the iudge.

Cant. 2. 17.

But that no man may be deceiued in this triall, examination must be more particularly made, whether this wayting be such as the Scripture prescribeth, lest by mistaking it, men faile of that comfort they leane vnto in their most need.

Be sure then that thy wayting be sound and true, 1. in the *ground* of it: 2. in the *qualities*: 3. in the sound *fruits* and effects of it.

To this expectation of Christ, are required 1. a sound ground.

The *ground* of this expectation, must be the free promise of God for all our future welfare, applied by faith vnto our owne hearts: the which promise of God being most certaine, and our faith also as certenly laying hold thereon, giueth such a certaintie to our hope, as the Scripture boldly speaketh, *it can neuer make vs ashamed*: yea and ascribeth *a full assurance vnto it*, Heb. 6. 11. and calleth it the *sure and stedfast ancre of the soule, vers.* 19. This ground distinguisheth our Christian hope, from those iogling persuasions of the Papists, which they call hope: for aske them concerning their hope, what it is? they tell vs, that it is a persuasion arising partly from the grace of God, and partly from our owne preceding merits. But vrge them, and say, mee thinke there should be no great comfort nor setlednesse, to leane vpon a vertue founded vpon merit: they will tell you, that indeede no man can be sure of his saluation, for that were too much presumption: but doe well and hope well; hope well and haue well. But against them we affirme, that Christian hope buildeth *certaintie* vpon *speciall* faith (neither of which they can abide to heare of) without speciall reuelation, and that by this reason: Looke what was the ground of Abrahams hope, the same must be the ground of the hope of all beleeuers: but the *free promise* of God applied by *faith in speciall*, was the ground of Abrahams hope and wayting, Rom. 4. 20. 21. *Hee doubted not, but was strengthened in faith*, beeing *fully assured* that he which *had promised was able to doe it*. There is no difficultie here, but that Abraham had a speciall word, for speciall faith to be grounded, which (say they) we want. But I answer, that in the Scripture we haue in substance a particular word, in that God who hath giuen the promise hath also giuen a commandement to euery beleeuer to apply it in speciall to himselfe: 1. Ioh. 3. 23. and this is equiualent to a particular word. *Obiect.* But it is presumption to hope without merits. *Ans.*

Lumbard. 3. sent. distinct. 26.

It is indeed presumption to hope for them, they beeing so farre inferiour to the thing hoped for. Againe, it is faith and not presumption, to hope for saluation in and for the merits of Christ, though not for our own. So much of the ground, the qualities follow.

Secondly, the qualities whereby the soundnesse of this Christian expectation is discerned, are fowre. 1. It must climbe aboue all humane sence and reason; for it is no wayting with carnall eyes, but with the eies of faith, which the Apostle defineth to be the existence of things not seene: and sight extinguisheth hope, which is of future good things: nay more, it must hope often the cleane contrarie to that which it seeth, as Abraham was said to *hope aboue hope*, when he saw nothing in himselfe, in Sarah, in the whole course of nature, but things which would haue dashed his hopes; euen so here while within our selues we can behold little besides our sinnes and infirmities; while without our selues we haue Esau hating vs in his heart, and Ismael persecuting vs with the tongue; while in this life we are compassed with miseries, in the ende of this life with death, after this life with the graue and corruption of it; all which seeme to eclipse our hopes, and cut them short; yet now is the time that our hope must be working, and *looking at things within the vaile*, that as a strong staffe it may vphold vs in a godly course.

2. sound qualities, which are fowre.

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Heb. 6. 19.

2. The second sound qualitie of this hopefull expectation is, that it must be *patient*; for what *we hope we expect with patience*, Rom. 8. 25. and so necessarie is patience vnto hope, that the Apostle calleth this waiting by the name of patience it selfe, 2. Thess. 3. 5. The Lord guide your hearts *to the wayting for of Christ*: that is, to endure in waiting for Christ. And we haue neede of patience to enioy the promises: Abraham himselfe enioyed not the promise, till he had waited patiently, Heb. 6. 15. we shall deceiue our selues if we looke to be wrapt into heauen, as Enoch and Elias were; seeing the promises of life goe with exception of the crosse, which will trie our patience. We knowe there is a time promised, we may neither prescribe it, nor if we beleeue *make haste*; but as the husbandman patiently expecteth the fruites of the earth; much more should we possesse our soules in patience, to reape our fruites and harueste in heauen.

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εἰς τὴν ὑπομονὴν τοῦ χριστοῦ.

Isa. 28. 16.

The third qualitie is a sighing and longing after the thing hoped for: the heart that waiteth for such things hath both a griefe for the absence, and a groaning desire after the presence and possession of them: Rom. 8. 23. *We sigh in our selues, waiting for the adoption, euen the redemption of our bodie.* To this purpose saith Salomon, that hope deferred, *paineth the heart.* Thus should we be sicke of loue, and neuer finde our selues well and at ease in any thing below, neuer thinke our selues happie in things

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Prou. 13. 12.

486 present, which are indeed but prison-ioyes, in comparison of the ioyes of heauen; but (as crazed persons) be euer complaining, and wishing, Oh who shall *deliuer mee from this bodie of death?* Now who seeth not that this qualitie includeth an earnest loue of Iesus Christ, whome we therefore waite for, because wee loue him: whence the Apostle Paul fitly knitteth these two together, 2. Thess. 3. 5. *The Lord guide your hearts to the loue of God*, and *the waiting for of Christ*: concluding thence that we cannot waite on the Lord Iesus Christ, vnlesse we first loue him.

4 The fourth qualitie, is a reioycing in that our hopes shal certenly come: Rom. 5. 2. *we reioyce vnder the hope of the glorie of God*, that is, that we shall partake one day of his glorie. Excellent is that place in 1. Pet. 1. 8. *whome we haue not seene, and yet we loue him, and beleeue in him, and reioyce with ioy vnspeakeable and glorious, receiuing the ende of faith which is saluation.* And surely if Abraham the father of our faith, reioyced to see the day of Christs humilitie *so farre off*, euen 2000. yeares, how ought we his beleeuing children reioyce to see the day of his and our own glorie approaching so neere, that now is euen the last minute of the last houre? how should we reioyce in that the time of refreshing and restoaring all things is come? and if we be spouses of this bridegroome, wee cannot but (as we are exhorted) *reioyce in that the marriage of the lambe is come*, and the day of our owne coronation with an *incorruptible crowne* of glorie. Rev. 19. 7. 1. Pet. 5. 4.

The third thing to trie the soundnesse of this expectation, is by the *effects* of it, and these be fowre. 1. It purifieth and purgeth the heart and life, *whosoeuer hath this hope, purgeth himselfe*: for he that waiteth for Christ, wayteth for this ende, to *be like him*: and therefore conformeth himselfe daily vnto his similitude, and becommeth *pure as he is pure*: the which puritie (howsoeuer it bee esteemed of in the world) whosoeuer profiteth not in, he cannot hope nor waite for Christ. If a man after the tearme of a fewe yeares hope for a large reuenue, he cannot, nor will not in the meane time take the way to cut off all his hopes, but rather make wayes for the accomplishment, and preuent whatsoeuer would come betweene him and them. It is true that the blood of Christ purgeth vs from all sinne, by satisfying for it, and meriting the spirit of sanctification for beleeuers; but yet we must purge our selues, by manifesting that we receiue not this grace in vaine, nor neglect the meanes wherein we are to testifie our thankefulnesse, which is by striuing against iniquitie. The Scripture noteth him to be an euill seruant, that saith, he wayteth for his masters comming, and yet he beateth his fellowe seruants, and sitteth downe with drunkards: such hopes as these ende in vaine persuasion, 1. Ioh. 3. 3. 3. sound effects, which are also foure. 1

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when presumption and vngrounded confidence confoundeth the person that giueth them harbor. Dost thou hope then to be like Christ when he appeareth? thou must then resemble him in this life, beeing in thy measure pure, holy, innocent, meeke, louing, and obedient: professe hope without this conformitie vnto Christ, it is but a pretence, all is vnsound and deceitfull. 487

2. It not onely freeth from sinne, but frameth to obedience both cherefull and constant: whereof we haue a pregnant example in Christ himselfe, whom we are commanded to looke at for imitation; who for *the ioy that was set before him, endured the crosse, and despised the shame.* So also are the Saints in their measure looking to the ioy before them invincible, both in labours and sufferings: hope worketh the will, it setteth the hands and holdeth them to worke: it putteth a difference betweene the workes of Christians and ciuill men: they attempt Christian duties that their master may finde them well doing, and hold out also in well doing; but these vndertake sightly duties, but in some by-respect or other; and wanting this hope are off and on; especially in difficulties, they giue vp all; whereas the Christian, who hath the recompence of reward in his eye, can esteeme with Moses, the rebuke of Christ great riches. 2 Heb. 12. 2.

3. This hope taketh off our fierie edge and heat of affections from the world, and setteth them aboue: it fixeth the eie vpon things within the vaile, the glory of which dimme and obscure all the glorie of the world: it causeth refusall of the pleasures of sinne for a season: it maketh treasures of Egypt seeme small, yea vile in a mans eie comparatiuely: the expectation of this resurrection, maketh the mocks and contempts of the world to be contemned; yea sentences of death, nay executions lightly esteemed of: this hope hath carried martyrs through fires, feares, lyons dens, teeth; and a thousand kinds of death, through all which they hastened to the fruition of the thing hoped for, in which onely they looked for securitie and contentment. 3

4. It beeing the daughter of faith waeeth not wearie, but still vseth the best meanes for the obtaining the thing hoped. It is importunate with God by prayer, for the comming of Christ, and (as Iacob) wrastleth with God, when it hath nothing but it selfe to sustaine faith: yea and preuaileth with the Cananitish woman after many repulses: they that haue this hope, pray for all the meanes which hasten this comming; for the free passage of the Gospel, the peace of Ierusalem; the puritie of dodoctrine, which themselues loue and beleeue, and propagate vnto others by word and example, that so farre as lyeth in them, the number may be euerie way accomplished. And further, they greiue and sorrowe when a- 4

488 ny of these are hindered, when the state of the ministerie and ministers is destitute and distressed; when the light and life of professors is obscured and darkened, when errors are broached, maintained, and receiued: for these are things comming betweene them and their hopes, and the iust causes of heauines and griefe.

I *Vse.* 1. Now this triall will discouer to many men their estates, who lay hold on the doctrine of grace to saluation, but not to instructiō. Some beleeue not, nor hope for any such estate herafter, as the faithful are in Christ partakers of; but for all our preaching of the fatnes of that land, deale as Numb.14.7.10. the Israelites did with Caleb and Iosuah concerning the promised land, who when they told the people, that it was a good and a fat land, and that if the Lord loued them he would giue it them, and seate them in it, they rebelliously bad stone them with stones, but presently the sentence verſ.23. passed vpon them from the mouth of the Lord, that they *should neuer see that land.* Which were it not the conceit of men, it could not be that they could liue so like the Sadduces, who say there is *no resurrection, nor* Act.23.8. *angel, nor spirit:* Such as was that Cardinall of Burbon, who professed, that he would not giue his part in Paris, for his part in Paradise: of whose mind some who perhaps wil crie out on him are, while they were wel appaid if there were no other heauē, nor no changing of their estate: & were that *Pope* aliue againe, it is to be feared he should not want Protestants taking part of his heresie, who all his life time could not be perswaded, whether there was an heauen or hell, and therefore at his death blasphemously vttered these words, *Now shall I knowe whether there be a God, an hel, or any immortality of the soule*, and shortly after knew it to his cost. Others are fallen asleepe with the euill seruant, while their master maketh stay of his comming, and in one dead sleepe of sinne or other, (out of which they will not be wakened) wast out their dayes, as though their soules should for euer sleepe after death, such sleepers are ill watchmen. Others call on the Lord Iesus to come, but neuer till they be cast on their death bed, their hearts nor mouthes neuer harbour such requests in their life time, and therefore in all likelyhood they are vnsound. And many others there are, who nourish a false hope, or rather a fancy in stead of hope: for it is like the Popish perswasion of which we spake, vnsound in the *ground*, they haue nothing to shewe for the euidence of their faith: as also in the *qualities*; for it must be fedde by things they can see; it must haue good hold and pawnes of God, and then it can trust him: it is most impatient in any of Gods delayes: it wisheth not but feareth rather this comming of Christ, and so cannot reioyce in the certentie that he will come to their full redemption: it is vnsound also in the *effects*, it purgeth not the heart, many nastie corners lie there vnswept and vntriund vp: it

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frameth not to the obedience of Gods word and will: it lifteth not vp the ſoule from the world to heauenly mindednesse and conuerſation: it vſeth no meanes of conſcience to haſten this comming of Chriſt: it reioyceth not where they are, it ſorroweth not where they are not: let the ſtate of the Church ſinke or ſwimme, ſo they enioy their owne: but let no man that would not be confounded, leane vpon ſuch an expectation, in which there is nothing but deceit. 489

Vſe. 2. Seeing it is a propertie of the Goſpel to lift vp the heart to waite for Chriſts comming, let ſo many as profeſſe to giue entertainement to the Goſpel, prouoke themſelues vnto this expectation; which beeing a dutie ſo neceſſarie, and of ſo fruitfull vſe through all the Chriſtian life; and yet ſo generally neglected amongeſt men, becauſe naturally mens hearts are drawne downe vnto the profits and pleaſures here below: therefore are the Scriptures plentifull here and elſewhere in moſt vehement and forcible perſwaſions to vrge vs hereunto: For I. in the text euery word is a motiue vnto it: as 1. in that it is called a *bleſſed hope*, the perſon that hopeth is a bleſſed man, and the end of this expectation is bleſſednesse: *Bleſſed is he that watcheth and keepeth his garments.* And, *Bleſſed ſhall the ſeruant bee whom the Maſter findeth ſo doing.* 2. the appearing is called a *glorious* appearing, of a *mightie God*, the iuſt iudge of all the world: and 3. that he who ſhall appeare the iudge, is the ſame who is *our Sauiour:* in all which regards it is the part of all ſuch as would attaine bleſſednes, participate of his glorie, and be ſaued by him, to waite for his comming. II. Elſewhere in the Scripture, 1. we haue the commandement of God, Luk. 12. 36. *Be yee like vnto men that waite for their Maſter, when he will returne from the wedding, that when he commeth and knocketh, they may immediatly open vnto him.* 2. Herein is put a difference betweene the godly and the wicked: it was euer a marke of good men to waite for Chriſts appearance, the auncient beleeuers of the old Teſtament, for his firſt comming in the fleſh in humilitie: ſo Simeon, Ioſeph of Arimathea, Anna, were deſcribed by this that they wayted for the conſolation of Iſrael; and how much more ſhould we for this glorious appearance, which bringeth not grace only with it, but fulnes of glorie? On the contrarie, the vngodly perſon is deſcribed to be ſuch a one, as whoſe maſter commeth in an *houre he looketh not, and in a day he thinketh not:* ſo the fooliſh virgins had prepared nothing. 3. The danger of thoſe whom this day ſhall oppreſſe vnawares; ſuch a ſeruant ſaith that text, ſhall be cut in two, and haue his portion with vnbeleeuers: ſuch fooliſh virgins ſhall haue the gate of the marriage chamber ſhut againſt them: and as the Apoſtle, Heb. 9. 28. Chriſt appeareth not the ſecond time to the ſaluation of any, but of ſuch *as waite for him.* 4. From the

II

Motiues to the expectation of Chriſt.

I

Matth. 24. 46.

2

I

2

Luk. 12. 46.

3

4

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Ignoratur vnus dies vt obseruentur multi.

time of this appearing: 1. in regard of the vncertaintie of it, Rev. 16. 15. *Behold I come as a theefe in the night, blessed is he that watcheth:* for if the house keeper knew what houre the theife would come, would he not watch; but we know no houre, that we might watch euery houre. 2. In regard of the nearneſſe of it: the Apoſtles time was the laſt houre, and ours then cannot but be the laſt minute: a fearefull thing and full of danger it is, to conceiue that the Maſter will deferre his comming, or that the Lord is ſlow, as men count ſlackneſſe; or that the law is but a ſcarcrow becauſe fellons are put in priſon, and bound ouer to the aſſiſes, and not preſently executed. This day may be nearer in it ſelfe, at leaſt to thy ſelfe then thou thinkeſt for; and yet a verie little while, and he that ſhall come will come, and will not tarrie. Let vs applie our hearts hereunto a little. Euery man when he ſeeth euery thing grow worſe and worſe can ſay, ſurely the world draweth neare an end: and much more may we, who haue our ſenſes exerciſed in the word, when we ſee Satan ſo buſie and ſtirring in the plotting, contriuing, and executing miſcheefe againſt the Church, may we not conclude, that ſurely his time is verie ſhort? when we ſee particular iudgements vpon our countrie, lingring and durable plagues, threatnings of whole kingdomes and countries; with viſible iudgements vpon particular perſons; why doe we not conclude that ſurely theſe are forerunners of the general, and that it is not farre off. If we ſee the ſunne, and moone, & great lights in the Church fall from heauen and be darkned; if the ſtarres, the profeſſors of the Goſpel, looſe their ſhine, and fall from their firſt loue; why doe we not thinke that ſhortly the heauens themſelues ſhall ſhriule away like a ſcroule, and be no more? ſeeing the Scriptures affirme that immediatly after ſuch things this appearing ſhall be. In a word, when we ſee ſuch generall ſecuritie, that all men cry peace, peace, vnto themſelues; if we ſhall perceiue Noah daies returned againe in which men eate, and drinke, build, and plant, marrie and giue in marriage, and thinke *nothing*, either *nothing* elſe or *nothing* more; how is it that we cannot conceiue of this appearing, which ſhall be as a flood and deſtruction to all that thinke not of it? for as a ſnare ſhall it come vpon all the vngodly of the earth.

III *Vſe* 3. Seeing the doctrine of the Goſpel not onely bringeth the euidence of ſaluation, but lifteth vp the heart to waite for it, it appeareth that it is the doctrine of God, brought by the Sonne of God from the boſome of his Father; the doctrine that raiſeth the minde to heauen muſt needs be heauenly: and this is the doctrine which we preach, becauſe it is fruitfull herein. Some buſie themſelues in prying more into the men, and their callings that bring it, then into the doctrine it ſelfe, and refuſe this moſt bleſſed treaſure, becauſe they ſee not the holy Ghoſt

ſo viſibly calling our miniſters, as if he ſhould ſit on our heads with fiery tongues. Theſe I would wiſh, 1. to looke well to their owne callings, for ſure he that is pragmaticall in other mens callings, is careleſſe and negligent in his owne; and let themſelues weigh the matter and giue ſentence, whether to contemne and neglect ſo great ſaluation, will ſtand with an effectuall calling vnto the grace of God. 2. To enquire not ſo much whether our callings, as whether our doctrine be as good as Peters or Pauls. 3. To obſerue the worke and fruite of our Miniſterie, in regenerating many thouſands, and begetting them to heauenly life and conuerſation: whereas falſe teachers and falſe doctrine regenerate none.

Curioſi ad cognoſcendam vitam alienam, deſidioſi ſunt ad corrigendã ſuam. Auguſt. confeſſ. lib. 10.

Doctr. 2. An exeellent meanes to prouoke men vnto the duties of Chriſtianitie, is the conſideration of Chriſts comming vnto iudgement. For ſome might haue asked the Apoſtle, but how ſhall we be able to goe through the duties you haue deſcribed, and hold out againſt the manifold diſcouragements which in the entertainment of this doctrine we are ſure to meete withall? the anſwer is; *Wayting for the appearance of the mightie God our Sauiour.* For *firſt*, it is a notable meanes to ſet and enter men into this courſe of godlineſſe: and this is cleare in the Scriptures, where we may obſerue the ſpirit of God vſing this conſideration, as a ſpeciall motiue both to draw men out of their ſinnes, together with the loue of this world; as alſo to plant in them the feare and reverence of the Lord: all which muſt be done, before men can come to breathe in the common ayre of Chriſtians. For the firſt, how doth the Scripture reuoke the young man from his vnbridled vanitie, and from walking in the ſight of his owne eyes, and luſt of his owne heart, but by the remembrance that *for all this hee muſt come to iudgement.* This was the argument vſed by Peter to the people of Ieruſalem who flocked to ſee the lame man, who laie at the bewtifull gate of the Temple healed, *Amend your liues, and turne, that your ſinnes may be put away when the time of refreſhing ſhall come from the preſence of the Lord, and he ſhall ſend Ieſus Chriſt.* By the ſame argument would the Apoſtle Paul haue wonne the Athenians from their idolatries, Act. 17. 30. *But now he would haue all men to repent, becauſe he hath appointed a day, in which he will iudge the world:* and haue reclaimed vnhappie *Felix* from his wicked and voluptuous life, when he made him *tremble in hearing the iudgement to come.* 2. To the forſaking of the world in the profits and pleaſures of it, how effectuall this perſwaſion is, the Apoſtle in his owne example declareth, Philip. 3. 7. who accounted all aduantages loſſe, yea dung to attaine the reſurrection of the dead: while his minde was vpon the reſurrection and Chriſts appearing, he was mortified vnto the world, and the world vnto

The expectation of Chriſt is a notable meanes to prouoke men to Chriſtian duties. 1. To attempt them.

Eccleſ. 11. 9.

Act. 3. 18, 19.

Act. 24. 26.

him.

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him. 3. For the working of awe and reuerence of God in the heart, Eccl. 12.13. *Feare God, and keep his commandements, for God will bring euery worke vnto iudgement.* And when the Angel would prouoke the inhabitants of the earth to feare *and reuerence before God, and ſtand in awe of him*, he vſeth no other argument then *that the houre of his iudgement is come.* And ſurely were we not harder of heart then the anuill, it could not be but the conſideration of this iudgement, ſhould hammer and work vs to the vndertaking of a godly and Chriſtian courſe.

Rev. 14.7.

2. To hold on in them with chearefulnes.

Secondly, as this conſideration may be of efficacie to beget vs vnto God, ſo is it a moſt notable nurſe of all good duties, and a ſweete prouocation to cheerefulneſſe and diligence in the duties of pietie, righteouſneſſe, and ſobrietie. The Apoſtle Paul himſelfe was hereby vnderpropped, in keeping good conſcience before God and all men, becauſe he *looked for the reſurrection of the iuſt and vniuſt*: and hence did the Apoſtles ſpurre and prouoke themſelves and others to the diligent practiſe of the duties of their callings, both generall and particular, 1. Corinth. 5.9. *conſidering the terrors of the Lord, we perſwade men.* Thus Paul chargeth Timothie not only to keepe thoſe his commandements without ſpot *vntill the appearing of the Lord Ieſus Chriſt*; but alſo as he would anſwer at the *appearing of Chriſt to preach inſtantly, in ſeaſon and out of ſeaſon:* and Peter warneth the Elders to feede the flocke, and be enſamples vnto them, that when the chiefe ſheepeheard *ſhall appeare, they might receiue an incorruptible crowne.* By which motiues they much more prouoked themſelues to their owne ſpeciall duties, as appeareth, 1. Theſ. 2.19. And for the generall duties of Chriſtianitie, euerie Chriſtian is by this reaſon ſpurred forward thereunto: 2. Pet. 3.11. conſidering theſe things ſhall be diſſolued, what manner of men ought we to be in all godly conuerſation. And that this expectation of Chriſt is a notable preſeruatiue of all Chriſtian vertues, who can denie that readeth thoſe manifold places, where watching and *keeping the garments*, watching and ſobrietie, *be ſober and watch*, watching and *ſtedfaſtneſſe in the faith*, are coupled together ſo inſeparably, as that they ſtand and fall together? who ſeeth not hence, how this one grace ſetteth vs forward in the whole practiſe of godlineſſe?

Act. 24.15.16.

1. Tim. 6.14.
2. Tim. 4.1.
1. Pet. 5.4.

1. Cor. 16.13.

3. To hold out in them with perſeuerance.

Thirdly, this waiting is a notable meanes of holding out and conſtant perſeuerance in all weldoing vnto the ende: without which how often ſhould we be diſcouraged, and too willing to looke backe? how could we ſuffer with Chriſt, vnleſſe we had hope to raigne with him? Chriſtianitie is a warfare, wherein it is no matter of eaſe to hold our ground, and our crowne, that none take it from vs: Now the ſpeciall meanes to hold vs on in the contending for the faith, is *to wait for the comming of Ieſus*

Iude 22.

Chriſt:

Chriſt: Reu. 3. 11. *Behold, I come ſhortly, hold faſt that thou haſt.* It is a worke of many labours, much ſweate, and no leſſe difficultie: and here the ſluggiſh fleſh would contentedly thruſt the hand into the boſome; but here is a ſpeciall meanes to renue our ſtrength in working righteouſneſſe; 1. Ioh. 2. 28. *little children abide in him, that when he ſhall appeare, we may be bolde and not aſhamed at his comming.* Many temptations will come in our way, the *buriall of the father*, the *tending of the farme*, the marriage *of a wife*, the care of the *family*, the bidding of *friends* farwell; many will be the occaſions of *looking backe*, and plucking *backe the hand* from this ſpirituall plough: now what better way to *continue with Chriſt in temptation*, then that which himſelfe deuiſed, namely, to remember that he hath appointed *a kingdome* for ſuch, that they ſhall eate and drinke at his table, and iudge the tribes of Iſrael? Many are the reproaches, loſſes, croſſes, vniuſt ſentences and iudgements which will meete men in this profeſſion; and it is no newe thing to be hated *of all men* for Chriſts ſake; nowe what better ground of patience, then that the *comming of the Lord draweth neere?* doe then as Chriſt himſelfe did, commend all to him that iudgeth righteouſly. Doe as the Saints haue euer done, appeale from the vniuſt ſentences of men, and looke vp to this appearing of the mightie God our Sauiour, whoſe tribunall and iudgement ſhall reuerſe all vniuſt and partiall ſentences, whether publike or priuate; ſo did Iob, ſo did Dauid, ſo did Iohn Huſſe, and Ierome of Prage; and aſſure thy ſelfe, that the Iudge of all the earth will iudge righteouſly, Gen. 18. 25.

Luk. 22. 29.

Iam. 5. 8.

In that moſt perfidious Councel of Conſtance.

Queſt. But what is there in this appearance of Chriſt, which maketh the expectation of it of ſuch efficacie both to ſet vs in, and ſtirre vp our cheerefulneſſe, as alſo continue vs in this Chriſtian courſe? *Anſ.* The godly knowe that Chriſt commeth not emptie handed, but his reward is with him; and this recompenſe of reward worketh cheerefulneſſe, encreaſeth courage, and addeth diligence to euerie good worke. *Queſt.* But doe the godly worke mercinarily? *Anſw.* No; for their offerings are freewill offrings; neither doe they looke principally at the reward: for there be two things in their eie betweene their worke and this wage. 1. Gods glorie, whome they loue for himſelfe. 2. the diſcharge of their owne dutie: and then they knowe that *their labour is not in vaine in the Lord.* The which as the Scripture propounderh as a pricke vnto pietie, ſo in this laſt place is it lawfull and meete to caſt the eie vpon it. That place 2. Tim. 2. 6. importeth that the husbandman in his labour may look what is likely to be the fruit of his labour aforehand: he that *eareth, eareth in* hope, and he that threſheth looketh to be partaker of his hope, and he that dreſſeth the figtree may looke to eate of the fruit, ſaith Salomon. The

1. Cor 9. 7. 10.

Prou. 27. 18.

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same thing also teacheth the Apostle, when he compareth all our workes of mercie to a *sowing*, and draweth vs to cast the eie of our mindes vpon our harueſt, that as we would wiſh that to be either more ſparing, or more liberall, ſo to diſperſe our ſeede. And herein the holy Ghoſt ſauoreth our infirmitie, who well knowing how foreceable the expectation of gaine in earthly things is to hold men in labours and trauels, giueth vs leaue in heauenly things to doe the like.

2. Cor. 9. 6.

Vſe. Whoſoeuer then is an negligent meditator of this appearing of Chriſt, ſtrippeth himſelfe of a ſpeciall proppe both of his faith, and the liuely fruits of it: in want of which helpe, the beſt would goe but faintly forward. If Moſes himſelfe was enabled to ſuffer reproach with Gods people, becauſe *he looked for the recompence of reward:* and if Dauid had *fainted, vnleſſe he had hoped to ſee the goodneſſe of the Lord in the land of the liuing*; what ſhould we weakelings expect other then to fall downe right neuer to riſe againe, without ſuch a ſtay as whereby theſe worthies ſupported themſelues. Let no man ſay, we are Chriſtians, and ſtrong, and ſhould ſerue God for himſelfe: ſo ſay I; and yet ſo were theſe much more; and ſo were the beleeuers to whom the Apoſtle writ, neuertheleſſe it had not beene ſafe for them to haue refuſed ſo mercifull an incitement, as is the hope of the recompence of reward.

Heb. 11. 26.
Pſal. 27. 13.

Chriſts glorie ſhall ſhine out in full brightnes at his ſecond appearing.

Doctr. 3. It may be hence alſo noted, when is the time that the glorie of Ieſus Chriſt ſhall ſhine out in full brightneſſe, namely, the time of this his ſecond appearing, for then he ſhall *ſit vpon the throne of his glory:* and then ſhall we ſee the Sonne of man comming in the clouds, *with power and great glorie:* for he ſhall be glorious both in his owne perſon, as before we heard; as alſo in his whole adminiſtration of iuſtice againſt the wicked, vpon whome he ſhall get himſelfe a greater name then he did vpon Pharaoh and his hoſt, or all the wicked Princes and people that euer liued, who for the glorie which ſhall ſhine about him, ſhall call for the hills to couer them, and the mountaines to oppreſſe them. He ſhall bee glorious alſo to his Saints, when they ſhall behold him that was betrayed, ſpitted on, condemned, crucified betweene two theeues, dead and buried, to be ſo exceeding aduanced aboue men and angels, and aboue all that can euer enter into their hearts. Finally, he ſhall be glorious, yea *merueilous in* his Saints; who when Chriſt their life ſhall appeare, ſhal alſo *appeare with him in glorie:* it ſhall be merueilous to them, who a little before were ſo afflicted, abuſed, contemned, and perſecuted, to ſee themſelues ſo ſuddenly to attaine that fulneſſe of glorie, which their eie neuer ſawe before, nor their hearts could before euer conceiue; to ſee their ſoules cloathed with ſuch righteouſneſſe as God himſelfe delighteth in; and their vile bodies changed, arrayed with immortalitie, *and made*

Matth. 25. 31. ἐπὶ θρόνου τῆς δόξης αὐτοῦ.

2. Theſſ. 1. 10.
Coloſſ. 3. 4.

Philip. 3. 21.

like

like the glorious bodie of Ieſus Chriſt.

Vſe. 1. Let none be troubled that his firſt comming was in meeknes, baſeneſſe, paſſion, for the Apoſtle Peter obſerued, that it was meete that his glorie ſhould follow his ſuffering: ſo Luk. 24. 28. *Ought not Chriſt to ſuffer, and then enter into his glorie?* and is not this that which all the Prophets and Moſes ſaid ſhould come to paſſe? that Chriſt *ſhould ſuffer, and be the firſt that ſhould riſe from the dead.* For what other thing could any of the Prophets write concerning Chriſt, but either touching his humilitie, or his glorie? and how could himſelfe haue beene raiſed but after, or we but by his abaſement? Let not therefore both thine eyes be fixed (as the Iewes are) vpon the baſeneſſe of his firſt comming, but let one behold (as a Chriſtian) the glorie of this ſecond appearing, which ſhall abundantly counteruaile the humilitie of the former.

1. Pet. 1. 11.

Act. 26. 23.

Vſe. 2. The glorie of this ſecond appearing, is a terror to all the vngodly, who haue deſpiſed his humilitie, and his ſtill voice in the Miniſterie of the Goſpel. For whoſoeuer now in this his appearance of grace, will not tremble at his word, to frame their ſoules to the obedience of it, ſhall at this ſecond appearance of glorie, tremble to duſt at his greatneſſe, and not be able to abide the brightneſſe of his glorie. Thoſe that are now aſhamed of him, and that contempt and diſhonour that followeth his profeſſion, ſhall then be aſhamed of themſelues, when the Sonne of God ſhall be aſhamed of them. And as for ſuch as daily pearce him with the ſpeares and nayles of their ſinnes, they ſhall be ſure to ſee him thus glorious whom they haue pearced, when themſelues ſhal be pearced with ſhame and ſorrow to their endles confuſion.

Vſe. 3. To comfort the faithfull, ſeeing there is a time when they alſo ſhall appeare in glorie: they muſt be content firſt to ſuffer with Chriſt, before they can raigne with him, and weare the crowne of thornes, before this crowne of glorie: the Lord dealing herein with them as a father with his children, who though they be borne to neuer ſo great places and eſtates, yet in their minoritie ſubiecteth them to ſuch diſcipline as befitteth their yeares, before he beſtow their portion vpon them. God hath his children now in the world, the world knoweth them not, nor ſeeth their glorie: nay they themſelues cannot in any cleareneſſe behold their owne glorie, for no eye can ſee the full glorie of the Saints, till the fulnes of Chriſts glorie appeare: but when this time commeth, the leaſt of them ſhall be knowne to be *Kings ſonnes*; ſo as the Deuil himſelfe, and his wicked inſtruments, who can now accuſe them, and ſay, there goes an Hypocrite, there goes a Preciſian, a Puritane, a diſſembler, and are offended at the low & baſe eſtate of the Saints here, ſhall change their note, and be compelled to ſay, there goes a child of God, there

goes

496 goes the Kings ſonne, there gos an heyre of the kingdom, and ſhall gnaw their tongues for greif, to ſee them exalted in glory, & ſhine in the brightneſſe of Gods image; and themſelues vtterly, and eternally excluded from God, and his kingdome. Let vs not then iudge our ſelues or others according to the fleſh, nor walke by ſight, but by faith, not altogether looking on our ſelues or others as we now are, but as we ſhall be: for although indeed we are now the ſonnes of God, yet it appeareth not what we ſhall be, ſo long as our life is hid with Chriſt: yea, let vs lift vp *our eyes* to that glorie of our head, that ſhall be reuealed and diſtributed to vs his members; and our *hearts* in the earneſt requeſts of faith, alwaies praying, *Lord let thy kingdome come*: cauſe theſe ſhadowes to flie away, and that day to breake, wherein thy glorie which now is obſcured, may be manifeſt and ſhine out in the firſt place, as is meete; and then the glorie of thy ſeruants, whoſe bewtie ſhall be made perfect in thy glorie and bewtie.

We muſt neuer ſpeake of God or Chriſt, but in a weightie matter and reuerent manner.

Doctr. 4. The Apoſtle doth not mention Chriſt, without magnifying him in his titles both of power and mercie: teaching vs by his example, neuer to ſpeake of God, or Chriſt, but in a iuſt and weightie matter and occaſion; and for the manner, with feare, and reuerence, and to ſuch ends as we ought, and are warranted by the word. Now for our direction, we haue the Scriptures inſiſting in magnifying God, and Chriſt, and the bleſſed Spirit, in their titles and attributes, eſpecially for theſe three ends. *Firſt*, to ſhew what a one God is in himſelfe, as here to ſhew what a perſon Chriſt is, namely full of glorie, might, and mercie, our Apoſtle is much and large in his ſtile and attributes. To this purpoſe the Prophet Iſay in one place giueth him fiue titles. His name ſhall be called *Wonderfull, Counſellor, the mightie God, the euerlaſting Father, the Prince of peace. Secondly*, not onely for the glorie of God, but for the benefit of the Church; 1. That hereby they might acknowledge him to be the true God: ſo the Prophet Ieremie oppoſing the true God againſt all idols and falſe gods, ſpeaketh moſt highly of him, *There is none like vnto thee, O Lord, thou art great, and thy name is great in power*: and in the next verſe, he calleth him *King of nations*, and challengeth all *dominion* to belong vnto him. And our Apoſtle when he would bring the Athenians to the acknowledgement of the onely Lord, aſcribeth many and great things vnto him: as that he *made the world, and all things elſe, that he is Lord of heauen and earth, that he giueth to all, life, breath, and all things: that he made of one blood all mankind, that he aſſigneth their times and the bounds of their habitation, that in him we liue, & moue, and haue our beeing, verſ.* 28. 2. That after this acknowledgement, we might prouoke our ſelues to anſwerable duties for example. In

Reaſons.

1

2

Ier. 10. 6.

Act. 17. 24, 25.

conſi-

conſideration of his mercie, to breake out into his due prayſes: Pſal. 3. 3. *Thou Lord art my buckler, my glorie, and the lifter vp of mine head.* Iſa. 12. 2. *Behold, God is my ſaluation, I will truſt and will not feare, for the Lord is my ſtrength and ſong, he is alſo become my ſaluation.* In regard of his omnipotence, to ſtudie for vprightneſſe: Gen. 17. 1. *I am God all ſufficient, walke before mee, and be vpright.* In meditation of his omnipreſence, to be euery where reuerent becauſe of his eye: Act. 10. 33. *We are all here preſent before God, &c.* In reſpect of his truth, to relie our ſelues vpon it: 1. Chro. 17. 27. *Thou haſt bleſſed, and it ſhall be bleſſed.* Exod. 3. 14. Moſes muſt tell the children of Iſrael, *that I Am hath ſent mee*: that is, who giueth beeing to all things, and eſpecially to this couenant of your deliuerance out of Egypt now at the end of 400. yeares.

Thirdly, another end of Gods titles in Scripture is, that we ſhould not onely glorifie God, and edifie our ſelues, but alſo ſtirre vp others to the praiſe and worſhip of the true God, who hath thus made himſelfe knowne vnto vs: Pſal. 95. 3. 6. Come let vs worſhip, &c. for the Lord is a *great God*: namely, in beeing, knowledge, mercie, and power: Pſal. 40. 9. *I haue declared thy righteouſneſſe in the great congregation, I haue not hid it, nor concealed thy mercie and truth.* And ſurely whoſoeuer hath his heart filled with God and ſence of his goodneſſe, cannot not onely himſelfe, but reuerently ſpeake of him, but alſo bring others to a feeling and loue of him; ſuch a one I ſay cannot but bring men to confeſſe the Lord, and make his workes known vnto the ſonnes of men. 3

Vſe. 1. Which condemneth all the trifling vſe of the name of God and Chriſt, the which no man ſhall guiltleſſely lift vp in vaine, whether in a vaine matter, or in a vaine manner; for it is not ſaid, that he that taketh it vp malitiouſly, or falſely, or blaſphemouſly, but vainely, ſhall not be guiltleſſe, and much leſſe theſe other. 1. 2. Euen many of our ſelues are iuſtly reprooued, who ſeldome or neuer haue broken out into the prayſes of Gods power, loue, iuſtice, &c. or Chriſts greatneſſe, grace, or ſaluation by him; the *law of grace* is not vnder our lippes, and therefore our *hearts endite* not ſuch good matters as theſe; dumb ſpirits ſeeme to poſſeſſe men, and hold their tongues from ſpeaking of God, and good things, and when they ſpeake, it is without ſence, or feeling, without reuerence and grace in their hearts; or for faſhion, leaſt they ſhould ſeeme to be (that which often they are indeed) meere Atheiſts, without any true taſt and feeling of God. 2. 3. This doctrine occaſioneth vs to reſolue, neuer hereafter to take the name of God or Chriſt vp into our mouthes, but when either our owne hearts glorifie and reuerence him, or elſe to ſtirre vp our ſelues or others to take benefit by the ſame. 3. 4. In the reading of theſe titles in the Scriptures, labour to obſerue and 4.

draw

498 draw out the speciall vse either concerning God, or our selues, which the place aymeth at: and so in the conscionable reading of them, we shall come to a conscionable speaking of them, as this Apostolicall example enioyneth vs.

Vers. 14. *Who gaue himselfe for vs, that he might redeeme vs from all iniquitie, and purge vs to be a peculiar people vnto himselfe, zealous of good workes.*

In this verse our Apostle vseth another forceable argument, to vrge the deniall of vnrighteousnesse, and practise of the former vertues of sobrietie, iustice, and pietie; for the Gospel not onely teacheth these things, which while we professe it, we must adorne, but also if we looke for any benefit by the death of Christ, we may not like riuen vessells, let this doctrine slip; for to what other end did Christ so willingly giue himselfe to death for beleeuers in his name, but that they should reape the double fruit of it, mentioned in the verse. First, *redemption* from sinne; and secondly, *sanctification*: the which 1. inwardly *purgeth* beleeuers to become the *Lords owne peculiar*: 2. causeth them outwardly to shine out in the *zealous* practise *of good workes*. Well knew our Apostle how close sinne sitteth vnto vs, and how heauie our frailtie is vnto that which is good in Gods eyes; and therefore whereas if we were wise to doe well, one word were inough: he forceth and presseth vs with diuerse arguments, and those so waightie, as euen in mans iudgement, and much more in Gods, he is iudged vnworthy of life that shall despise them. For suppose there be such graceless men, as by the appearing of grace cannot be mooued, or will not he be taught, when he heareth that the Sonne of God himselfe came downe from heauen, to deliuer the blessed doctrine of saluation vnto his Church; let such see rather then heare an argument more weightie, let them cast their eye vpon the death of Christ, who willingly suffered such torments as are vnconceiueable; and all to abolish sinne, and raise sinners out of their graues of sinne and death, vnto the life of grace and glorie. And though some may be found so graceless, as they will haue nothing to doe with this teaching of grace; yet seeing none is so desperately gone, as to refuse his part in the death of Christ, let this be a motiue vnto such, as with whome any thing in the world can preuaile, to the timely taking vp the practise of the former precepts, of which we haue spoken at large.

In speaking of this argument, seeing the Apostle hath cast it into so excellent an order to our hands, we will accordingly followe the branches laid downe, and they are two. *First*, the *fact of* Christ, *who gaue himselfe for vs*: secondly, the *fruits* of it: which are two, 1. *redemption, that he might redeeme vs*: 2. *sanctification*, and *purge vs to be a peculiar*

liar people, &c. The meaning of the particulars we will giue, as we come vnto them.

In the former part of the verse, containing the fact of Christ, are three points to be noted: 1. the giuer, *who.* 2. the gift, *gaue himselfe*, including all that passion to which he gaue himselfe. 3. the persons for whom, *for vs.*

First, the giuer is noted in the words immediately going before, to be *Iesus Christ our Sauiour.* *Obiect.* But God the Father gaue Christ for vs, and therefore he gaue not himselfe. *Anſ.* God the Father gaue his Sonne, and Christ the Sonne gaue himselfe by one and the selfe same will; and one ioynt and inseparable operation of them both, together with the holy Ghost: Ioh. 5. 19. *whatsoeuer the Father doth, that same doth the Sonne.* *Obiect.* But Iudas, the Iewes, and Pilate, gaue Christ for vs to passion, and therefore not himselfe. *Answ.* They did indeede concurre in the same action with the Father, and the Sonne, but in a farre diuerse manner, and ende: they in malice, but these in admirable loue: they not *for vs*, but Pilate for feare, Iudas for couetousnesse, the Iewes to please their Priests and rulers; but these gaue him *for vs*, and for our saluation: neither had any of them any power to haue giuen Christ to the least part of passion, if it had not beene giuen them of the Father, and of himselfe, who had *power to lay downe his life*, and none could take it from him.

How Christ gaue himselfe for vs.

Ioh. 10. 18.

Secondly, but the gift will better manifest the giuer: he *gaue himselfe*, the which that we may the better vnderstand, we must withall consider vnto what Christ gaue himselfe, for so the consequent fruits shall be better discouered: and that I say in one word, was vnto passion. The which passion must not be restrained to the time of his death, but extended vnto the whole course of his life: as namely, the laying downe of his maiestie and glorie, wherein he was equall vnto his father, to become man: and beeing man, whereas he might haue vsed heauenly qualities of soule and bodie, his mind free from sorrowe, feare, greife; his bodie from hunger, thirst, wearines, &c. and at least haue beene like Adam before his fall; yet he tooke our nature, subiect to all infirmities since the fall, only sinne excepted: hence was it, that he was borne in a stable, laid in a manger, of poore parents that had but a paire of turtles to bring for his redemption; brought vp by the labour of his hands; and entring into his office he must beginne with strong temptations: in the execution of it, he became a seruant vnto all, for himselfe came not to be serued; he washed his disciples feete; he went about with wearinesse from citie to citie to preach: yea more, the lawgiuer subiected himselfe vnto the law, that he might redeeme them that were vnder the lawe: the Lord of life gaue

Luk. 2. 7.

500 himselfe vnto death, not ignominious only before men, but accursed before God: the Fathers delight and darling, became the obiect of such wrath, as would haue crushed all creatures in heauen and earth to peeces. Now the bitternesse of this passion in and about the time of his death, may appeare, 1. by his complaint to his Father in the garden, testifying how heauie his soule was vnto it, which if it had beene but an ordinarie death, it could not haue dismaied him, no more then many martyrs who haue not shrunke at it. 2. By the strange droppes of water and blood that fell from his face. 3. His sundrie cries to his father, that if it were possible the cuppe of death might passe from him. 4. By those most vnworthie things, which the most innocent lambe of God suffered at the hands of sinners; beeing taken as a theefe with swords and staues, bound and carried away, and brought as a malefactor before the Magistrate: before whome, though he was cleared, yet must he be scourged by the Iewes; stript of his owne apparell, cloathed with scornefull kingly robes, the crowne of thornes, aud a reede put in his hand in stead of a scepter; lead away as a sheepe to the slaughter, where betwrene two theeues, as the chiefe of all sinners, he was crucified, his ioynts stretched and racked, his hands and feete digged with nayles, his side peirced with a speare: in stead of drinke, he had vinegar tempered with gall reached him: all sorts of men mocked him that trusted in his God: the high Priests scoffed, the passengers wagged their heads, the souldiers flouted him, nay, the verie theise on the crosse could with his last breath blaspheame him. 5. But all this seemed leffe then nothing to that which he inwardly felt, beeing as one oppressed and forsaken of God, which made him crie out, *my God, my God, why hast thou forsaken me.* Thus did the Sonne of God make exchange of the greatest glorie aboue all comprehension, with the greatest infamie, and the greatest ioyes with the greatest sorrowes that can be imagined, euen the sorrowes of hell: the which considerations notably set out the qualitie of this passion, vnto which our Lord gaue himselfe.

There can be now no other Priest nor sacrifice besides Christ himselfe.

Vse. In that Christ gaue himselfe, 1. we learne, that there can be neither other Priest, nor other sacrifice, then Christ himselfe: both which our Apostle accurately noteth in a diuerse phrase, which at the first seeme to sound the selfe same: neither doth our English so distinguish them as the Greeke doth. The former is in our text, which more properly betokneth that Christ offered no other oblation or sacrifice then himselfe: hence is it said, that for this ende *God gaue Christ a bodie*, that in the same he might performe this part of his fathers will. The latter is in 1. Tim. 2. 6. which implyeth more directly, that Christ himselfe gaue himselfe, and that there can be no other priest in this oblation then he that is the sacrifice: neither indeede can he be offred of any other saue himselfe, who

ἑαυτὸν ἔδωκεν ἄνθρωπος.

Heb 10 5. σῶμα δὲ κατηρτίσω μοι.

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for this purpose *sanctified himselfe*, as the altar sanctifieth the gift, and the Temple the gold: no Priesthood, not Leuiticall, much lesse Papal, was euer worthie so great honour, as to offer vnto God the Father his welbeloued Sonne: neither any Priest can offer such a sacrifice as this is, wherein is both the fulfilling of the lawe, and paiment of all forfeites, who is not the mediator betweene God and man, yea both God and man: for without humanitie can be no sacrifice at all; and without dietie no such sufficiencie; and if dietie alone, or humanitie alone had beene sufficient for such a worke, the Sonne of God had taken flesh in vaine. Whence it is that the Scriptures inseparably ioyne these two, the *mediator* and the *Priest* of the newe Testament: Heb. 12. ye are come *vnto Iesus the mediator* of the newe Testament, and the *blood of sprinkling*, *&c.* 1. Tim. 2. there is *one mediator* betweene God and man--- *who gaue himselfe a ransome.* Whence it is directly concluded, that if there be but one mediator of the newe Testament, there can be but one Priest; and that if all the rable of the masse-mongers be Priests properly of the newe Testament, they must be also mediators and redeemers: whereas the Scripture saith, there is but *one.*

Iohn. 17. 19.

Againe, as the sacrifice is but one, so there can be but one Priest, and he must be so qualified, as neuer any man, no not Aaron himselfe was; for thus the author of the Hebrewes aduanceth this priesthood of Christ. 1. In the Leuiticall Priesthood were many Priests, because they died and had succession: but here is but one Priest without succession; for his Priesthood neede not, nor cannot passe from him to an other, because he *liueth for euer*, and is a Priest after *the order of Melchizedech*, without beginning of time, or ende of dayes: and he shewes why Christ must needes liue for euer, to make *intercession for vs in heauen*, namely, by the sweete smell of his sacrifice once offred: which if no Priest but he can doe, then no man who liueth not euer, can be properly a Priest of the newe Testament but he alone. 2. he is further prooued the onely Priest, from an induction of many qualities, some proper to his person, and some to his office, which cannot agree to any man or creature but himselfe only: It behoueth vs to haue such an high Priest, *which is holy, innocent, vndefiled, separate from sinners, higher then the heauens, who neede not offer first for his owne sinnes as they, &c.*

Heb. 7. 25.

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The speciall things obiected by the Papists against this truth, are two: first, that Christ is indeede such a Priest as we speake of; but they distinguish of Priests: Christ is the chiefe and principall, but there may be secondarie and inferiour Priests by whom, Christ still offereth himselfe vnto God, and in these Christs sacrifice is perpetuated. But as our learned Fulke speaketh; If all externall priesthood before Christ was but a figure

The Popish distinction of Priests into primarie and secondarie ouerthrowne.

vpon Hebr. 7.

502 of the the eternall priesthood of Christ; and if Christ haue abolished all externall sacrificing priesthood that was before, and instituted no other in the newe Testament to suceede him, then must the Popish shauelings bring forth a third Testament, to prooue their secondarie Priests and priesthood, seeing it hath no footing nor ground neither in the olde Testament, nor in the newe. 2. Besides, this distinction flatly ouerthroweth the Apostles position, who by this sacrifice of Christ, ouerthroweth all the sacrifices of such Priests as are mortall, and of such as had need to offer first for their owne sinnes, and then for the peoples, as the legall Priests did, and the Papall doe. Nay more, it ouerthroweth it selfe, for whereas the Papists say, that the sacrifice of the masse is the verie same sacrifice which was offered by Christ himselfe vpon the crosse, and that verie Christ is offered by them, this is against all reason; seeing the sacrifice vpon the crosse was offered by himselfe alone, without the helpe of any ministers, except they meane such as Pilate, Caiphas, Iudas, and the souldiers, and such ministers we will easily graunt their secondarie ministers to be. 3. The nature of this sacrifice will not admit of that fooliſh distinction, seeing it cannot be offred by any but the high Priest, euen he that was the *high Priest of things to come, who was not euerie yeare to enter once into the holy of holies with the blood of beasts, but once for all hath he entred into the holy place, and obtained eternall redemption for vs:* and if eternall redemption be obtained where there is no remission of sinne, there is no more neede of oblation for sinne. 4. Whereas they say that Christ indeede is the onely Priest to offer a bloody sacrifice, and that is but once done and cannot be repeated; but yet ought daily to be offred in an vnbloodly manner by their Priests for the sinnes of the quicke and the dead. The Apostle taketh away that euasion, affirming that *without blood there is no remission*; and that if Christ be *offered any more, he must of necessitie suffer againe*, Heb.9.22.26.

Hebr.9.11,12.

Mors necessarius modus oblationis, tollemortem tollis oblationem.

The second thing of any moment obiected is, that although Christ by his one oblation once offered, merited redemption, and remission of sinne; yet is it necessarie for our saluation that this oblation of his be applyed vnto vs; and this cannot be done but by a secondarie daily offring of him in the masse by the masse-priest: and hence is their second distinction of the offering (as the former of the offerer) into *primarie* and *commemoratiue* or significatiue. *Answ.* Where by the way note how they wound themselues, and thrust their swords into their fellowes sides: The councel of Trent, saith that the Masse is the verie selfe same oblation which was offered on the crosse, the difference is onely in the maner and some small respect; now other Papists teach vs, that in the masse is not the verie same true and reall oblation, but onely a commemoration

The Popish distinction of oblation of primarie, and commemoratiue confuted. Sess.6.cap.2.

and

and ſignification of it. Now who ſeeth not, that the remembrance of a thing is a farre diuerſe thing from the thing remembred? yea neceſſarily argueth the abſence of the thing remembred. Now which of theſe muſt we beleeue? truely both alike, thatis, neither; ſeeing the word *one oblation*, deſtroyeth both. 2. We graunt that there muſt be an application of this oblation, but not by ſuch wicked meanes as they haue deuiſed, namely by the multiplication of it ſelfe; as if a man ſhould in ſtead of applying one plaiſter, doe nothing elſe but make infinite plaiſters, whereas one truely applyed to the ſore were better then they all: but he who was the ſacrifice, beeing the wiſedome of his Father, hath deuiſed a wiſer meanes to apply vnto beleeuers his oblation, namely, by the outward and ordinarie meanes of the word and Sacraments; as alſo inwardly by his ſpirit, working by thoſe meanes effectuall faith in our hearts, whereby we lay hold vpon all our good vnto ſaluation. And if there were no meanes to apply Chriſts merit vnto beleeuers, then by daily offring himſelfe with it; then were there no meanes to apply vnto vs the fruit and benefit of his incarnation, death, reſurrection, or aſcenſion, vnleſſe he ſhould be borne, die, riſe, and aſcend euerie day, for the reaſon is the ſelfe ſame. 503

Vſe. 2. In that it is ſaid, that Chriſt *gaue himſelfe*, we may note that Chriſt gaue himſelfe wholly, both his bodie and ſoule in ſacrifice, and ſpared neither: for we had deſerued a double death, which it was meete that Chriſt by a double death ſhould deſtroy; by his bodily death pull out the ſting of the death of our bodies, and vtterly aboliſh the death of our ſoules, by the death of his ſoule; and to this purpoſe that our conſolation might be full, the Scripture ſheweth, how that his ſoule *was heauie* vnto the death; and that a little before his ſuffering his ſoule was ſore troubled. And Iſai expreſſely affirmeth, that his *ſoule trauelled* in his death, and that he made his *ſoule an offering* for ſinne, and *powred out his ſoule* vnto death, and that he made his graue with the rich in *his deaths*: where note that he ſpeaketh in the plurall number, to note this double death of Chriſt: and what other thing did himſelfe proclaime with ſuch a loud voice vpon the croſſe, when he cryed, *My God, my God, why haſt thou forſaken me?* for what other is the death of the ſoule, but to be ſeparated from God the fountaine of life? which point helpeth vs to vnderſtand ſuch places of the Scripture, as affirme that Chriſt ſuffered and died according to *the fleſh*, Ioh. 6. 51. and that Chriſt offered *his bodie*, Heb. 10. 10. and all thoſe which aſcribe all our ſaluation to the blood of Chriſt. All which muſt be ſynechdochically vnderſtood, vnder one kind comprehending all his ſuffering, and neuer excluding any part of it: euerie of them beeing equiualent to this ſpeach of the Apoſtle, *who gaue himſelfe*: that is, both his bodie and ſoule, or wholly vnto the death: nei-

Chriſt gaue himſelf & therfore wholly both bodie and ſoule: and why.

Iſa. 53. 12. 9.

504 ther can the death of the crosse be other, which is ioyned with the malediction of God, from which we by it were wholly deliuered.

Christs death and passion was voluntarie, seeing he gaue himselfe.

Vse. 3. Where it is said that Christ *gaue* himselfe, it may be further noted, that his whole passion and death was voluntarie: for what is more free then gift: and this appeareth in that he was wont to say before hand, that he must goe *away* vnto his father, that he must *leaue* the world, and his disciples; that he had power *to lay downe his life*, and take it vp againe: and that no man could take it from him: for who could take that life from him, whose sinneles nature of it selfe was not obnoxious to death, it beeing the stipend of sinne. And further, it is briefly to be obserued, how the holy Ghost thorough the whole historie hath noted speciall circumstances which confirme the same truth. As 1. when the time drewe neere that he should leaue the world, he foretelleth to his disciples, that he must goe to Ierusalem, and suffer many things, and be crucified, and yet he went; yea when Peter tooke him aside, and entreated him to fauour himselfe, he checked him more sharpely then we reade that euer he did any of the rest, *Get thee behind me Satan*: he would not patiently heare any thing which might worke the least vnwillingnes in him. 2. When he came to Ierusalem, did he withdrawe himselfe when he knewe the Iewes sought to apprehend him, as he at some other times had done? no verily, but knowing that Satan had put into the heart of Iudas to betray him, he went to his accustomed place of prayer, which Iudas well knewe, and whether he knewe he would bring his route. 3. When the companie came to apprehend him, although he let them knowe by casting them all to the ground, that he could haue resisted or avoided them, yet he let them rise againe, he told them he was the man they sought, and deliuered himselfe into their hands: yea more, the text saith, he went out to meete them, shewing the truth of that prophesie, Psal. 40. 6. In the roule of the booke it is *written of me, that I am readie to doe thy will.* And as he would not resist in his owne person, so when Peter made a rash resistance, and in his rescue smote off Malcus his eare, Christ immediately healed the wound, wished him to sheath his sword, and asked him if he thought not that he could command a legion of angels if he would: but how then should the Scriptures be fulfilled? 4. When he was brought before the Iudge, he denied no part of that truth, which he knewe they would wrest against him; shewing in all his answers a presens minde and courage with all meekenesse in suffering horrible contumelies, without perturbation or confusion, vttering such holy speeches as became the most innocent lambe of God: as his holy Apostle noteth, that he witnessed *a good confession before Pontius Pilate.* 5. When he came to the place of execution, he needed no helpe to die, he refused the cup of vine-

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1. Tim. 6. 13.

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gar, which in likelihood was reached him, to ſhorten the ſence of his paine: and that his ſoule willingly left his bodie, beſides that ſtrong crie at his death and expiration, which argued no languiſhing death: all the Euangeliſts note that Chriſt *ſent out* his ſoule, or gaue vp his ſpirit: yea, in great wiſedome he preuented the ſouldeirs violence, in breaking his legges, or offering him while he was yet aliue any deadly wound; that he might manifeſt that he did not violently, but voluntarily vndergoe that paſſion, and drinke of the bitterneſſe of that cuppe. By all which ſeuerals, we perceiue the truth of that the Apoſtle ſpeaketh, Philip. 2. 8. that Chriſt was made *obedient vnto the death*; and this made it an acceptable ſacrifice: for had it not beene a free-will offring, it had not beene accepted. Let vs then for our comfort, hold faſt this point of our Chriſtian faith, that looke how willingly the father offered his Sonne in ſacrifice, ſo willingly did the ſonne offer himſelfe: and that thoſe who crucified him, were not more willing to doe it, then he was to offer himſelfe, and ſuffer himſelfe to be crucified; and this maketh it abſolutely meritorious and effectuall, for the iuſtification of all beleeuers, whereas otherwiſe it had beene no ranſome.

The third and laſt point to be conſidered in this fact of Chriſt, is the perſons for whom he gaue himſelfe, *for vs*. The which words by the latter part of the verſe, muſt be expounded only of beleeuers, of which number the Apoſtle was; and are not to be meant of all mankind, as though Chriſt gaue himſelfe for an vniuerſall ſaluation of euery particuliar man, or intended to ſaue all, if they would beleeue, as they who are tearmed the Lutheran Diuines doe contend. But this place plainely reſtraineth it to his people, his Church, ſuch as are redeemed from iniquitie, ſuch as are purged, ſuch as are a choiſe and peculiar people, and ſuch as are zealous of good workes; for ſuch Chriſt gaue himſelfe, and for no other. For, 1. if the purpoſe of God and Chriſt, was not that he ſhould die effectually for all men, then he died not for all men. But Gods purpoſe could not be ſo: for then would it follow, 1. that Gods purpoſe ſhould be fruſtrate, ſeeing many are alreadie in place of torment, and many moe ſhall be: 2. or elſe that he cannot effect his purpoſe, but ſomething ſhall reſiſt his will: and 3. that the execution of this ſtable purpoſe of God ſhall be grounded vpon the incertainetie, and inſtabilitie of an euent, depending vpon the mutable will of man. Neither was Chriſts purpoſe ſo; for his purpoſe was to giue his *life for his ſheepe*; and purpoſed not ſo much as to pray for any other; who ſurely if they haue no part in his prayer, much leſſe in his ſacrifice. *Secondly*, If Chriſt died effectually for all, it is not poſſible that any one man ſhould periſh, and be condemned; for then hath Chriſt ſatisfied for the ſinnes

Chriſt gaue himſelfe for his Church, & not for euery particular man.

Reaſons.

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Expiatio & interceſſio ſunt partes inſeparabiles ſacerdotij Chriſti.

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506 aswell of Iudas, Caine, as any other; and consequently their sinnes must necessarily be remitted: for satisfaction for sinne, and remission of sinne, are inseparable: so the Apostle maketh redemption nothing else but remission of sinne, Ephes. 1. 17. *By* whom we haue *redemption by his blood, euen remission of sinne:* and where remission of sinne is, must needs be *blessednesse:* so as by their doctrine none should be damned. Psal. 32. 1. Yea further, for whom Christ giueth himselfe, to those he giueth his spirit, *to abide with them*, and to seale vp their saluation to their owne soules: for the spirit letteth them know the things *that are giuen them* of God. But they cannot receiue him, *for the world seeth him not, nor knoweth him*, and much lesse can receiue him: see Ioh. 14. 16. 17.

3 *Thirdly*, For whom Christ gaue himselfe, those he loued: Gal. 2. 20. *Who loued mee, and gaue himselfe for mee:* the which is true not onely in Paul, but in euery beleeuer, Ephes. 5. 2. and Reu. 1. 5. *Hee loued vs, and gaue himselfe for vs.* Now what is meant here by *vs?* all mankind? no surely, but Gods *deare children*, and *Saints*, as the first place restraineth it selfe, ver. 1. 3. and those that are *washed from sinne*, and that are made *Kings and Priests vnto God*; as the second: but most expressely Eph. 2. 25. the Apostle expoundeth his owne phrase in the 25. verse of the same Chapter, *Hee loued his Church, and gaue himselfe for it.* Now the wicked know not Christ, and he knoweth not them, they hate him, and he loueth not them: he is a Iesus indeed, that is a Sauiour, but because he saueth *his people* from their sinnes.

4 *Fourthly*, To whom neither the ends nor fruits of Christs death can belong, a vaine thing is it to ascribe any efficacie of his death vnto them: but neither the ends nor the fruits belong to the wicked. For, 1. the maine ends are, 1. by his death to abolish him that had the power of death, that is, the deuill: but he still ruleth in the children of disobedience. 2. to conquer death it selfe, 2. Tim. 1. 10. but they are still held vnder the bondage and feare of it. 3. to destroie sinne, that it may die in men, but it liueth and ruleth in the wicked. 4. that they which liue, might liue to him which is dead, 2. Cor. 5. 15. but they rise against him, and attaine not the first resurrection, nor the beginnings of life eternall here, nor the perfection hereafter. And for the fruits of this death, which are iustification, remission of sin, imputation of righteousnesse, reconciliation with God, regeneration, sanctification, and life eternall, none of these belong but to the members of Christ; so as we may conclude with the Apostle, he gaue himselfe Eph. 5. *for his bodie*, which if the wicked be not, hee gaue not himselfe for them.

How Christ is said to reconcile the world to God.

The maine things obiected and much stood vpon by the aduersaries of this truth, are these two. First, such places as affirme that Christ re-

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deemed the *world*, God so *loued the world* as he gaue, God was in Christ *reconciling the world*, I giue my flesh for the *life of the world*, &c. *Ans.* By the world, is not meant euery particular man in it, but the elect both of Iewes and Gentiles; for Christ and his Apostles often crosse the the Iewes, who conceited that they alone were loued of God, and not so the Gentiles, and therefore to abate their pride, were often and much in prooving, that howsoeuer in times past the Gentiles were passed by, yet now they were called to the participation of grace and saluation, as well as they; and hence sometimes the Gentiles alone are called by the name of the *world*, as that opposition sheweth betweene Iewes and Gentiles, Rom. 11. 12. *If the falling of them* the Iewes, *be the riches of the world*, that is the Gentiles: and sometimes againe onely the elect of both Iewes and Gentiles; for there is a *world* of the elect onely, as *Augustine* well prooueth out of the place in Iohn alleadged: and this *world*, is onely *reconciled vnto God.*

Tract. 87. in Ioh.

Secondly, they obiect such places as affirme that Christ died *for all*: Rom. 8. 32. Who spared not his sonne, but gaue him to death *for vs all*: 1. Tim. 2. 6. who gaue himselfe a *ransome for all*: Hebr. 2. 9. tasted of *death for all*, &c. *Answ.* The word *all*, signifieth not alwaies all the posteritie of *Adam*, (which if it alwaies doe not, the force of the argument is broken) but sometime, 1. onely those of the last age of the world, Act. 17. 30. But now would haue *all men* to repent. 2. sometimes not euery particular, but euery kind: as Christ is said to haue healed all diseases; that is, all kinds of diseases; and the Pharisies tythed *all hearbs*, that is, not euery partirular, but all kinds: and thus is it according to the truth of Scripture, and consent of the auncient Church, to be taken in those places which affirme that Christ died for all, namely, for all kinds of men, but not for euery seuerall of euery kind. 3. The places of Scripture restraine themselues to beleeuers: as 1. Tim. 2. 7. God would haue *all men* saued: but that is, 1. all kinds of men for whom we must pray. 2. all such as come to the knowledge of the truth: so Rom. 8. 32. gaue him *for vs all*, but all such, as haue all things giuen with him, all such as are chosen, iustified, and shall neuer be condemned; for so it followeth in the next verse. Heb. 2. 9. Christ tasted of *death for all*; but who these all be, the context sheweth. 1. sonnes that must be lead vnto glorie, ver. 10. 2. Christs brethren, 11. 3. such children as are giuen of God vnto Christ, ver. 13. Lastly, with these formes of speach compare these places which say that, the sonne of man came to giue his life a *ransome for many*, Matth. 26. 28. and that he died to make *many iust*: Rom. 5. 19. and that he was offred to take away the *sinnes of many*, Heb. 9. 28. and this will iustifie that truth who obserueth, that with

How Christ is said to die for all men.

Paul,

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Paul, all and many, are all one.

Vse. If Christ gaue himselfe *for vs*, then suffered he not for his owne sinnes: for he *knew no sinne*, beeing most holy in his conception, without originall sinne; according to the word of the Angel, Luk. 1. 35. *That holy thing that shall be borne of thee*; as also most innocent in all his life, for no guile was found in his mouth, and who could accuse him of sinne? of which innocencie not only his freinds, the Prophets, and Apostles, but his greatest foes also by Gods prouidence became witnesses. Pilates wife wished her husband to haue nothing to doe with that *iust man*: Pilate himselfe confessed, he *found no fault in him*: The Centurion said, surely *this man was the Sonne of God*. Caiphas said, that *one man must die*, (not for himselfe but) for *the people*; the theefe on the crosse, *this man hath done nothing amisse*: nay, Iudas himselfe cryed out, that he had betrayed *innocent blood*: not to speake any thing of the many confessions of the deuils themselues, that he was the Sonne of the most high. The Papists draw neere vnto that Iewish opinion, which the Prophet mentioneth, Isay 53. 4. *We iudged him plagued and smitten of God*, namely, for his owne sinnes; but he was *wounded for our transgressions, and broken for our iniquities*; for they hold, that Christ by his suffering merited something for himselfe. Which if it had beene so, then was the Apostle mistaken in saying, that the *Iust suffered for the vniust*; whereas he should haue said, the iust suffered both for the iust and vniust. Besides, this going of himselfe, withstandeth any meriting for himselfe: for if it was necessarie that he should merit for himselfe, his obedience could not be voluntarie. And what an absurd thing is it, to thinke that it was necessarie for Christ beeing God, to descend from heauen, become man, and condescend to most bitter death, the graue, and sorrowes of hell for his owne sake? For what could he merit which he had not from his first conception, or which was not due to his manhood from that conception, by reason of the vnion of it with the word, the second person? what could it want, which had such inseparable fellowship with the deitie it selfe? who in the midst of his abasement, his flesh beeing the flesh of the word, could not want any glorie, although he was pleased to hide it for the time of his passion. Lastly, the humane nature of Christ is a creature, and can therefore merit nothing of the creator, to whom all obedience is debt. 2. it was guided and mooued wholly by the diuine, and in that regard could not merit any thing for it selfe; for a meritorious worke must be in the owne power of the worker, & by himselfe meerely performed; nay, his merit for vs dependeth not vpon his nature, but vpon his person, in which both his natures concurre to the work and efficacie of the same.

2. Cor 5. 21. Christ suffered not for his owne sinne, for he was giuen for vs.

Christus præter ea bona quæ suis laboribus peperit nobis, merult etiam sibi corporis gloriam & nominis exaltationem Bellar. l. 5. de Chro. cap. 9.

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We muſt receiue this gift and make our beſt benefit of it.

Secondly, if Chriſt haue giuen *himſelfe for vs*, we muſt receiue this gift and the benefit of it, ſeeing a gift not receiued, is to no purpoſe or profit. And the meanes to receiue Chriſt, and applie him with all his benefits is, 1. to know him, for darkneſſe comprehendeth him not; and he came to his owne, but they not knowing him receiued him not, but crucified him, whom had they knowne they would neuer haue crucified the Lord of glorie. 2. By prizing the gift aboue gold, ſiluer, pearles, eſteeming the precious blood of the immaculate Lambe, aboue euery corruptible thing vnder the ſunne: all which cannot redeeme one ſoule. 3. By opening the doore of the heart, purified by faith, to entertaine him, while he offereth himſelfe with all his merits in the word and ſacraments; and this not as a ſtranger, by giuing a nights lodging, but as our husband and head, neuer to be departed. Conſider that now Chriſt ſtandeth at the doore of thy heart and knocketh, and vſeth reaſons (as once he did, Cant. 5.) from the great paines and ſorrowes which he vnderwent to come to thee: he wayted when it will once be, that for thine owne good thou wilt open vnto him: that he may bring his father with him to ſuppe with thee, and impart vnto thee knowledge, ſanctification, and the reſt of the graces which accompanie ſaluation. Oh therefore neuer aduenture to trie what a fearefull thing it is, that he ſhould depart in diſpleaſure, or that thou ſhouldeſt not know the day of thy viſitation: but receiue him whileſt he is neare, that thou neuer know what an heauy thing it is to ſeeke repentance with teares perhappes too late; or how vncomfortable a thing it is, to ſeeke him when he is greeued at thy vnkind delaies, and will not ſo eaſily be found.

We muſt giue our ſelues to him who gaue himſelfe for vs.

Thirdly, if Chriſt haue giuen himſelfe ſo willingly to ſuch a curſed death *for vs*, we muſt alſo in way of thankefulneſſe giue our ſelues vnto him. He gaue his bodie, his ſoule, his glorie, and all for vs: we muſt not thinke much to part with bodie, goods, name, libertie, or life it ſelfe, for his ſake, when he calleth vs vnto it; the lawe of thankefulneſſe requireth that we ſhould part with ſuch things as in compariſon are but trifles for him, who thinketh not his deareſt things too good for vs: and the rather, becauſe when we haue done all we can, we can neuer be ſufficiently thankfull for this greateſt gift that euer was giuen to the ſonnes of men, wee can neuer ſpeake ſufficiently of it, nor euer wade deepe inough into the ocean of that loue, that preſenteth vs with ſuch a gift as this is. Howſoeuer therefore the ſight of the blood of bulls and goates would more affect many, then this moſt pretious blood, which they tread vnder their feete, yet let thoſe that looke for part in it vnto ſaluation, account this pretious, yea and their glorie, and reioyce that the wiſedome of God hath left them meanes by the word and Sacraments, wherein Chriſt is

daily

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daily crucified before their eyes, to reuoke it into their memories; let them conscionably vse these meanes to this ende; that this gift running euer in their mindes and memories, they may bethinke them what they may acceptably returne for so great receits; and when they heare their hearts called for, they may giue heart and hand, head and feete, will and affections, vp to the perpetuall seruice of so good a benefactor.

Seeing Christ hath giuen himselfe, there neede no other satisfaction for sinne.

Fourthly, If Christ haue giuen himselfe *for vs*, then there is no other satisfaction for sinne. If angels or men, liuing or dead, masses or merits, could haue satisfied the iustice of God, Christ might haue spared *himselfe*; but nothing can be giuen to God, nothing accepted of God in way of satisfaction of mans sinne, but the person and merits of Christ himselfe: for if any thing belonging to our persons could goe for paiment, then might he haue retained his glorie in heauen, and neuer haue left it for our sakes. If any Papist stand out here, and say, that Christ taketh our workes and dieth them in his blood, and then offereth them to his Father, who accepteth them as meritorious not for our sakes, nor their owne, but onely for Christ. I answer, that Christ indeede dieth the workes of the godly in his blood, and so presenteth them vnto his Father, and his Father accepteth them at his hands; but no way in respect of any satisfaction of sinne, or merit of saluation, but onely as testimonies of our thankefulnesse and dutie, and not otherwise.

That he might redeeme vs from all iniquitie,]

In these words is contained the former fruit or ende of Christs giuing himselfe, namely, to redeeme his Church from all the bondage and slauerie of sinne. For by sinne we became bound, 1. to the *seruice* of it, 2. to *damnation*, the stipend of it: both which the Apostle includeth, in that he saith, that sinne *raigned vnto death*: where is both the *raigne* and command of sinne, and the wages of it, which is *death*. Now the Lord Iesus redeemed his Church out of this captiuitie two wayes. 1. By paying *the price of redemption* vnto his father, euen the most pretious blood of the sonne of God: for so by communication of properties it is here said, that the *mightie God* gaue himselfe to redeeme vs, that is, the life of that person who was God, went for our ransome; whereby our debt is freely (in regard of vs) discharged, the bill cancelled, and the hand writing against vs fastened vnto his crosse. 2. By *conqueste*; for he bound the strong man that had vs in his power, spoyled principalities and powers, ouer whome he gloriously triumphed; and thus partly by price, and partly by power, redeemed and rescued his people.

Christ redeemed his church from the captiuitie of sinne two waies.

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Queste. But how could Christ by giuing himselfe for so small a time, redeeme all his Church from such infinite euills? *Answ.* We must here consider three things. 1. The dignitie and *excellencie of the person*

How so short a suffering could redeeme from infinite euills.

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who performed this work, who was not a bare man, but 1. the Sonne of God by eternall generation. 2. his onely Sonne. 3. his beloued Sonne. And to ſhewe vs that theſe be the reſpects which make the worke ſo meritorious in it ſelfe, and ſo acceptable vnto his father; the Scriptures euery where giue him ſuch titles as declare him to be moſt deare vnto God his Father: ſo Ioh. 1. 14. *the onely begotten ſonne of the Father, full of grace and truth:* and 18. *the onely begotten Sonne which is in the boſome of his Father:* and Ioh. 3. 16. God ſo loued the world, that he *hath giuen his onely begotten Sonne:* and Rom. 8. 32. *who ſpared not his owne Sonne:* now if the perſon be ſo gratious, the worke cannot but be acceptable.

511 Mortem re, non tempore infinitam tollerauit Chriſtus.

Secondly, conſider the *ſufficiencie of the worke*, beeing ſo admirable as neuer was the like: for it was no ſimple action neither of God alone, nor of man alone, and ſo neither meerely diuiue, nor meerely humane, but (as Diuines ſpeake) *theandrike*: the operations of both theſe natures which concurre to one perſon, concurring to the effecting of the ſame worke. Wonderfull then is this worke, which could neuer be performed by a mere creature, man or angel, but by a perſon that muſt be both God and man. 2

Thirdly, the largenes and *extent of the price*, moſt abſolutely ſatisfying whatſoeuer was required, and that in all *voluntarie obedience* both *actiue* and *paſſiue*. Actiue, for he fulfilled all *righteouſneſſe*, and perfectly performed and fulfilled the whole lawe in our ſtead. Paſſiue, for he ſuffered a moſt ſhamefull and curſed death, both *viſible*, ſtanding in the ſeparation of ſoule and bodie: and *inviſible*, ſuffering for a time euen the verie torments of hell, namely, the endles wrath of his father, vnder which his Church had otherwiſe beene ſubdued for all eternitie. So as for the time, the Sonne of God, and Lord of all, was deiected vnder all creatures, and held vnder the moſt accurſed death that euer was, ſeeing the ſinnes of all his bodie lay moſt heauily vpon him: vnto both which branches of his obedience, if you adde the voluntarineſſe and freedome of both, the whole will appeare moſt perfectly meritorious; to which purpoſe (becauſe nothing can merit, to which any man is bound) the Scripture ſaith, that he paid that which he neuer tooke, and ſo was not bound to any ſuch paiment. 3

Doctr. 1. Seeing Chriſt muſt giue himſelfe to redeeme vs, it implyeth a wonderful bondage and tyrannie of ſinne ouer vs before that Chriſt wrought our libertie. Hence doth the Scripture ſpeake of regenerate perſons, as *ſeruants of ſinne, ſeruants of vnrighteouſneſſe, ſeruants of corruption*: we read alſo of the *wages of ſinne*, of the hire of *vnrighteouſneſſe which* Balaam loued: of beeing ſold vnder ſinne, and of wicked men ſelling themſelues to worke wickedneſſe, as Ahab, and others: which is

Before this redemption we were bõdſlaues vnder ſinne & death. 2. Pet. 2. 19.

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nothing elſe, but a voluntarie putting of a mans ſelfe vnder the will and power of ſinne: and thus he that *committeth ſinne*, that is, giueth himſelfe vnto it, is *the ſeruant* of ſinne. To this purpoſe alſo we heare the Apoſtle often ſpeaking of the raigne and dominion of ſinne in the mortal bodie, and of the lawe of ſinne in the members rebelling againſt the law of the mind, and of the lawe of euill which is euer preſent with the beſt. But who is it that feeleth not within himſelfe the wofull fruites of this captiuitie? how are we bound hand and foote in chaines of darkeneſſe, further then the ſonne by ſetting vs free hath enlarged vs? how are wee ſtript ſtarke naked of our cloathes of innocencie and holyneſſe, further then we are wrapped in the garment of this our elder brothers righteouſneſſe? how ſeruill are we, and at the becke of euerie ſinne, euerie temptation, euery luſt and ſuggeſtion, further then the ſonne hath reſcued vs out of the hands of ſuch hard Lords? who ſeeth not this tyrant thruſting himſelfe by force or fraude into his beſt holds, ſo to ſhoulder out the right owners? who perceiueth not this tyrant ſeeking himſelfe onely, and careth not for blood and murther, but *raigneth vnto death* in ſo many as he hath ſubdued? who findeth not this tyrant ouerturning all lawes and conſtitutions, and making his owne will his onely lawe, to the which whoſoeuer are ſubiected, what ſlauerie can be compared to theirs? If we conſider the Iewes oppreſſion in Egypt for 400. yeares together, euen when their taskes were moſt encreaſed: If the vnmercifull intreatie of them in Babylon, when ſtrange Lords had rule ouer them 70. yeares: If the cruell and bloodie perſecution of Antiochus, of which Daniel propheſied, that before it neuer was the like, nor ſhould be after it: If the miſerie of the Turkiſh gally ſlaues; yet is there no miſerie, no bondage to this. For there the enemie was externall, here within a mans breaſt and bowels: there the loſſe was outward of goods, lands, libertie, or life; but here of Gods image, his fauour, the ſoule, & life eternall: there might they in time looke to change their Maſter, or to flie, or with the ende of their liues at the leaſt to ende their miſerie; but here no man can flie except he can flie from himſelfe, nor ende by death, but beginne rather his bondage in compariſon of what it was before. And whereas there is no other bondage wherein a man cannot at leaſt wiſh his freedome, here men will not beleeue they are in ſuch ſnares, but reioyce in them, and are neuer ſo merrie, as when they are ſtrengthning their bonds vpon themſelues: of which thraldome if we would more diſtinctly conceiue, in one word thus it is; Originall ſinne inthralls vs to actuall, preceding actuall ſinnes to conſequent as iuſt puniſhments of the former: preſent ſinnes are preſidents to other men, and ſo we are intangled not onely with our owne, but other mens tranſgreſſions alſo. By all theſe we are liable to death, both tempo-

Iohn. 8. 34.

Sinne reſembleth a tyrant many waies. Rom. 5. 21.

rall and eternall, which entred into the world by ſinne: hence commeth the torment and ſting of a guiltie conſcience; hence is the ſinner haunted with the horror of Gods dreadfull iudgement, and the beſt fruit of the beſt mens ſinnes is ſhame and ſorrowe, euen where God raiſeth vp to repentance.

Vſe. 1. Note hence the miſerable eſtate of ſuch men as are out of Chriſt, in whom ſinne yet raigneth: for theſe are chained in ignorance, rebellion, contempt of God, and his word, are ſnared with manifold luſts, bound hand and foote alreadie, and nothing remaineth, but the caſting of them into the fire: for they are yet in their ſinnes; which one word ſinne (ſaith Luther) comprehendeth Gods euerlaſting wrath, and the whole kingdome of the deuill. And yet examples there be in the world of ſuch, who by all Gods arrowes and plagues ſent againſt them, cannot come to ſee their miſerable bondage to and by ſinne: the which if it made Paul, who was in Chriſt an auncient beleeuer to crie out, Oh miſerable man, who ſhall deliuer me from this bodie of death! what cauſe haue ſuch to exclame vpon themſelues as moſt wretched, whoſe bonds are not looſed as Pauls, but binding them euerie day ſurelier then other ouer to deſtruction.

Miſerable is their eſtate who are out of Chriſt, becauſe they haue no part in this redemption.

Vſe. 2. Seeing by ſinne we put our ſelues vnder ſuch ſlauerie, as both it ſelfe and Satan plaie the tyrants ouer vs, we muſt take that counſell, *Let not ſinne raigne in your mortall bodie*, but daily ſeeke and ſtriue to expell the tyrant; and if that will not be done, aime at the weakning of his forces, obſeruing theſe directions. 1. Take from him his moſt dangerous weapons, by ſubduing thy owne corruptions, which are his Sampſons locks, wherein his greateſt ſtrength lyeth. 2. Baniſh all his freinds, abetters, alliance; as all appearance of euill, and occaſions, ſuch wicked companie, counſell, idleneſſe, &c. which are ſinnes ſupporters. 3. Preuent the wiles and policies of this tyrant; for he is of a ſerpentine, creeping, and inſinuatiue nature; ſinne hath many ſerches for it owne fortification, as falſe ioyes, falſe feares, falſe pleaſures, falſe profits: by theſe meanes if we take not great heed, it will come within vs, and we ſhall be too weake to cloſe with it. If the Apoſtle Paul confeſſe that ſin ſeduced him, how had we weaklings, need to furniſh our ſelues with ſerpentine wiſedome againſt the deceitfulneſſe of ſinne? 4. Neuer offer conditions of peace with him, be not content that he haue a little roome in thy heart, (as many, becauſe they cannot be without ſinne, make ſmall matters of ſuch groſſe ſinnes as the ſpirit will not dwell with, and they conſtantly forbeare to diſeaſe thē) but arme thee againſt the beginnings, ſtoppe the occaſions, and paſſages: But if for want of watchfulneſſe he haue made ſome entrance, and entroched on thee, ſtay not to parly.

Deale with ſin as with a tyrant.

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514 and talke with him; but presently make resistance, for by such degrees iniquitie comes into his chaire; delay to talke with sinne by reason of our inclination breeds a certaine delight in it, delight begets desire, desire worketh indeauour, indeauour produceth the act; the act ingendreth, and is quickly iterated, and multiplied; multiplication is the mother to a benummed conscience, a brawned conscience begets defence of sinne, defence riseth to boasting or gloriation in it: and thus is sinne brought into the chayre of estate, and the quishon is damnation. Now sinne is proclaimed, crowned, and accepted of, and hath all loyaltie performed vnto him.

The Sonne hauing set vs free great is our freedome.

Doctr. 2. Secondly, out of the words we learne what a wonderfull freedome we haue obtained by Christ. By nature we are wrapped in the guilt of sinne, subiected to the stipend of sinne, subdued vnder the curse of the law, and lie right vnder the whole wrath, and displeasure of God. Our sinne proclaimed vs rebels to God through heauen and earth, banished vs out of our owne countrie, set hell gates open against vs, and gaue vs into the hands of Satan, as an hangman to execute Gods sentence of eternall death passed against vs; yea further, hopelesse we were in this wofull condition: for Gods displeasure was so kindled against vs, as men and Angels could not reconcile him; the law was so transgressed, as all men and Angels could neuer satisfie, nor make vp the breach: the sentence was so seuere, as all men and angels could neuer haue stood vnder it: the execution so certaine, as the verie gibbet was euer standing in our sight in the horrors of soule, and terrors of accusing consciences, and we seemed to walk and be left in the midst of tenne thousand deaths. Now when no meanes was left to pacifie God offended, to satisfie the law transgressed, to reuoke the sentence denounced; the Sonne of the eternall Father must come from the bosome and glorie of his Father, and become obedient both to the performing of the whole will of his Father, as also to the ignominious death of the crosse: that so becomming a curse for vs (as that execrable kind of death betokened) we might haue God well pleased with vs, as he is with him, we might present him his law perfectly fulfilled, not in our persons, but in his for vs, we might plead the payment of all our debts, both the principall, and forfeiture, by this our suretie, and so might sue out our full discharge from all former claimes and sentences, because the vttermost farthing is fully paid and discharged.

Bellarm. lib. 4. de pœnit. cap. 2. Concil. Trid. sess. 6 c. 14.

Vse. 1. If Christ hath freed and redeemed vs from all iniquitie, then hath he made no partiall redemption: he satisfieth not for the fault, and leaue vs to satisfie for the punishment: neither redeemeth vs from the eternall punishment, but giueth vs leaue to satisfie for the temporall: But

if Chriſt haue redeemed vs from *all iniquities*: if he ſaid on the croſſe, *It is finiſhed*, that is, the whole worke of mans redemption is conſummate and perfect; if at *one time* he made *one perfect* expiation, and therby *brought in an euerlaſting redemption*; here is artillerie and gunſhot againſt all Poperie: downe goe all other ſatisfactions for ſinne in this life; downe goe all ſatisfactions after this life in purgatorie: downe goeth their doctrine of all other merits ſaue this of Chriſt: downe goeth all that ſupplie of the fooliſh virgins lamps with the oyle of good workes of ſuperrogation out of the Churches treaſurie; and with theſe the Dagon of the maſſe, and the whole Diana their worſhip and religion muſt downe alſo. *Did not I forgiue thee all*, ſaith the parable: and we were *ſold for nought, but redeemed without mony*, ſaith the Prophet. What can the Papiſt ſay now for his mony-maſſes, pardons, indulgences, and ſuch traſh, obtruded vpon the world, ſeeing the text is ſo expreſſe; we are redeemed *without mony*. *Obiect.* But Dauid had his ſinne forgiuen, 2. Sam. 12. 13. *The Lord hath put away thy ſinne*: And yet becauſe he had made the enemies of God to blaſpheame, *the child muſt ſurely die*, ver. 14. and this was the temporall puniſhment: and what are the ſuffrings of Gods people in this life, and in the end of this life at their death but puniſhments for ſinne? *Anſ.* The text ſheweth plainely that both the ſinne, and the *puniſhment* was forgiuen: for ſo thoſe words ſhew, *thou ſhalt not die*, death beeing the iuſt wages of ſinne: yet the child muſt die, not to make any ſatisfaction for the ſinne, but the text ſhewes another end, that the enemies might ceaſe to blaſpheame, when they ſhould ſee the Lord no patron or fauorer of ſinne, but rather iuſtly offended with it. And as for the afflictions which befall Gods children for ſinne, and lie often very heauily vpon them, none of them ſatisfie, or can ſatisfie any part of the iuſtice of God for ſinne paſt; but are fatherly corrections preuenting ſinnes to come, many waies ſeruing for their owne good, and the warning of others, leaſt they ſhould conceine him a God bolſtring ſinne in thoſe that are deareſt vnto him; but no way as a ſatisfaction to God, for thus only the paſſion of Chriſt is a ſatisfactorie redemption from ſinne. And the like may be ſaid of death, which is left to the godly to conflict withall, although they haue obtained full remiſſion of ſinnes; but this is not as a puniſhment of ſinne to them to whome Chriſt hath altred the nature and viſage of death, but now it is only an exerciſe of their faith, hope, and pietie, yea a verie paſſage vnto eternall life.

Heb. 9. 12. & 26.

Chriſts ſatisfaction is not partiall, but freeth vs from all iniquitie both guilt and puniſhment.

Matth. 18. Iſa. 52. 3.

Mors piorum eſt medicinalis non pœnalis.

2. This conſideration muſt ſtirre vs vp to a loue of our Lord Ieſus, who hath diſcharged vs of ſuch a debt, and ranſomed vs from ſuch an vnvtterable thraldome. How would we affect ſuch a one as would pay

He hath well deſerued al our loue who hath paied all our debt.

516 a trifling debt, if it were but tenne or twentie pound, if our ſelues for inſufficiencie were caſt in priſon? we could neuer forget ſuch loue. Conſider now how great thoſe debts of thine were; how weake and ſmall thine abilitie was to ſatisfie, if thou hadſt had the power of all men and angels; how ruinous and ruſull thy caſe was euery way: & thus the more loue will appeare to be due vnto Chriſt, and the more thy ſinne, if thou returne not loue for loue.

Beware of ſin which bringeth back the former bondage.

3. It muſt worke in vs a deteſtation and watchfulnes againſt all ſinne, which bringeth ſuch vaſſaladge vpon vs: for ſhall Chriſt take vpon him our debts, that we like deſperate prodigalls ſhould doe nothing but augment them? ſhall he ranſome vs, and giue vs perfect freedome, that we with the vnthankefull Iſraelites, ſhould runne backe againe to our former bondage? ſhall we with Salomons foole, make but a mocke of ſinne, which coſt Chriſt ſo deare to expiate? he neuer knewe what this greateſt benefit of Chriſt euer meant, that can take his pleaſure in the courſe of any one ſinne. Chriſt hauing reſtored the blind man his ſight, bad him *goe and ſinne no more:* and to the adultreſſe, *goe and ſinne no more*; ſo the vſe that we ſhould make of his redemption is, to ceaſe from euill, and depart from iniquitie, leaſt a worſe thing befall, and our ende be worſe then our beginning. And here is it not to be omitted, how the Popiſh doctrine is in this point an vtter enemie to this redemption purchaſed by Chriſt; not onely in magnifying their owne merits, but in extenuating ſinne, ſo as men cannot come to a ſerious ſenſe and hatred of the ſame: for many ſinnes are ſmall, and ſcarce ſinnes; many are veniall, and there is no danger in them: originall ſinne which is the mother ſinne of all, is no ſinne at all in the regenerate. They turne many of the commandements into counſels, which men may giue eare vnto for conuenience ſake, but not of neceſſitie, and in doing theſe, they doe more then the lawe bindeth them vnto. By all which dreames of their owne braines, as by thicke clouds of darkenes, they obſcure the brightneſſe of this our ſunne of righteouſneſſe, and leſſen the merit of his ſufferings. For if ſo many ſinnes are in their owne nature ſo veniall, Chriſt might haue ſpared much of his paines; and if they were ſo ſlight as they make many, the Chriſtian might forbeare much of that watchfulneſſe againſt them, vnto which we are ſo often exhorted by the Apoſtle.

Full conſolation to the godly from the former doctrine.

4. Hence alſo is miniſtred no ſmall conſolation to the faithfull: for if Chriſt haue redemed vs *from all iniquitie*, who can lay any thing to our charge; ſeeing Chriſt hath iuſtified, who can condemne? Let Satan now obiect the greatneſſe of our debt, our owne inſufficiencie, and weake eſtate to diſcharge; we may plead that we neede not greatly diſtract our thoughts to procure any ſatisfaction, beſids that which is made on Chriſts

part, and accepted on Gods part for vs, but all that euer we can make, in way of thankefulnesse, we acknowledge our selues bound vnto. Let the blinded Papist (who teacheth, that he can satisfie the whole law of God, and yet reuerseth it with the same breath, when he saith, *pro huius vitæ statu,*) worke to satisfie, we will to testifie our thankefulnes, in that we are freed from so great bondage. 517

And purge vs to be a peculiar people vnto himselfe,]

Christ by his death purgeth vs two wayes. 1. By obtaining our remission of sinnes, and absoluing vs both from the guilt and punishment of them: and this is the iustification of a sinner before God, which he effected once and absolutely vpon the crosse, of which we haue spoken in the words immediately foregoing: the latter way is by freeing vs, from the filth and contagion of sinne, and this is the sanctification of a sinner, and is not done at once, but is daily while we liue in this world arising to further perfection: and of this purging our Apostle now speaketh, the which he affirmeth to be a fruit of the death of Christ, as well as the former. From the right conceiuing of which, those places may not hinder vs, where our sanctification may seeme to take an other rise: as where the Holy Ghost is called that cleane water, whereby we are washed, Ezech. 36. 25. *I will powre cleane water vpon you, and yee shall be washed from your filthinesse, and from your idols*; for it is the Lord Iesus, who by the power of his *eternall spirit offereth* his blood as the materiall and meriting cause of our cleansing, without which diuine and effectuall power of the holy spirit, the *flesh had profited nothing*. 2. Where we meet with such places, which ascribe it sometime to the *word*, as Christ to his disciples, *ye are all cleane, by the word which* I haue spoken vnto you; sometimes to the *Sacraments*, Act. 22. 16. *Be baptised and wash away thy sins:* and sometime to faith, Act. 15. 9. *he purified their hearts by faith*: all these speaches conspire together in this same truth rightly apprehended. For Christ is the onely agent in our sanctification in and by all these: he giueth faith and sanctifieth by it, as by an internall meane and instrument whereby we receiue our cleansing; he sendeth Ministers with his word, and sanctifieth by it, as by an externall meane wherein sanctification is offered: and with his Sacraments, that by them as an other outward meanes, that inward sanctification might be represented and sealed. Thus Dauid prayeth, Purge me with hyssope, that is, wash away my sinne with the blood of thy Sonne, which is shadowed in these legall sprinklings made with hyssope: and thus are diuerse other Sacramentall speeches to be vnderstood.

Christ purgeth his people two waies.

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Hebr. 9. 14.

Doctr. Redemption and sanctification are inseparable companions: none is redeemed, who is not purged: the blood of Christ hath this dou-

Redemption & sanctification are inseparable companions.

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ble effect in whomsoeuer it is effectuall to saluation: for hee is made to such of God *righteousnesse and sanctification*. In the lawe we reade of *lauers*, as well as of *altars*, yea and of the brasen sea. In the Gospel we reade not onely of blood, but of water streaming out of the side of Christ: and that his sweate in his agonie was water and blood: The blood signifiyng the perfect expiation of the sinnes of his Church; and the water, the daily washing and purging of it from the remainders of her corruption. So the Apostle ioyneth these two together, Ephe.5.26. he *gaue himselfe for his Church*, that is, his life and blood, and purged it with water through the word: and it is cleare that the Apostle Iohn expresseth both these benefits obtained by Christ, namely, perfect satisfaction for sinne, and sanctification from sinne; when he saith, that this is he that came *both by water and by blood*; and as here it is said, that Christ gaue himselfe to redeeme and purge, so elsewhere in expresse tearmes, to sanctifie his Church, Eph.5.27.

1.Cor.1.31. Exod.30.18. 1.king.7.23.

1.Ioh.5.6.

Vse. 1. In that the death of Christ serueth for our continuall cleansing while we liue in this world; we are to take notice and acknowledgement of much filthinesse and vncleannes euen in the best: it is no slight soyle or staine that hath fouled our natures, which will easily be blowne or brusht off, for it sticketh neerer vs then our skinnes, that the verie power of Christs death it selfe, doth not wholly destroy it while we liue; but we haue cause to crie out with the leper in the lawe, I am vncleane, I am vncleane: nay, the godly see what blackamoores they are, and how hardly they change their skins: and what leopards they are, hardly parting with their spots. And this made the Apostle take such paines, that he might attaine this fruit of Christs death and resurrection, after he had beene long able to maintaine his iustification against all challenges, and say, who shall lay any thing to the charge of Gods elect? and what shal separate vs from the loue of God? well knewe he how fast this vncleannes *cleaueth vnto* our natures, Heb.12.1. And this challengeth a number of monsters of men, whose hearts beeing gulfes and seas of iniquitie, yea the common draines and sinks of all filthinesse, doe streame out nothing but such as Christ speaketh of, adulteries, murthers, thefts, couetousnesse, deceit, vncleannes, pride, the wicked eye, and cursed speaches; and yet charge them with such filthinesse, they iustifie themselues with the Pharisie, they thanke God they serue God as well as the best, haue as good hearts as the best, they doe as well, and liue as well, as the best of them all: you cannot fasten on them any sence of their foule sinnes; they neede no purging nor washing: whereas the godly daily groane and grieue in the sence of the presence of that with them, which they hate worse then death it selfe.

There must needs be much vncleanneſſe where is neede of continuall clenſing.

Philip.3.12.

Vse. 2.

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Vſe. 2. Hence may be noted, that whereſoeuer ſinne is pardoned, it is alſo purged, Rom. 8. 2. *There is no condemnation to them that are in Ieſus Chriſt: for the law of the ſpirit of life freeth them from the law of ſinne and of death:* that is, not only from the curſe of the law, but euen that law and power of ſinne it ſelfe which would ſtill hold vs in the ſeruice of it. He ſhall die in his ſinne, that dieth not vnto his ſinne: not that ſinne can be ſo dead as not remaine; but if it lie not bleeding, by vertue of that ſtroake which Chriſt in his death hath giuen it, if the force of it be not abated, and thou eſcaped from the rule of it, Chriſts blood doth thee no good. How excellently doth the Lord Ieſus himſelfe in his ſpeach to Peter approoue this truth? *If I waſh thee not, thou haſt no part in mee:* and no part in Chriſt, no pardon of ſinne. Dare any man then dreame of his reconciliation with God, that finds not holineſſe daily preuayling againſt corruption, and the endeauour of puritie in heart and life, againſt that foule impuritie that ſtickes faſt and cleaueth vnto both? or dare any vnſanctified heart, which in that it hath ſet it ſelfe vpon a reſolued courſe in ſinne, is a rebell vnto God, laie claime vnto any part of the death and merit of Chriſt, when Chriſt hath ſaid, that vnleſſe he waſh the ſoule, that partie hath no part in him? No, no, the wedding garment, and this our elder brothers garment is wouen of holines, as well as righteouſnes; and there is no admittance to the ſupper of the Lambe, no bleſſing without either.

Sinne is neuer pardoned but where it is purged.

Rom. 6. 2.

Ioh. 13.

Vſe. 3. Let both theſe conſiderations moouе vs to be euer waſhing and clenſing our ſelues from our vncleanneſſe, and neuer to be at reſt till we finde our ſelues, although not free from blackneſſe, yet comely, as the Church confeſſeth of her ſelfe. And becauſe this is the cheife vſe of this doctrine, I will ſtand a little longer to propound in it two points: 1. the meanes and notes which we muſt vſe, and by which we muſt diſcerne our ſelues to be waſhed and purged. 2. the reaſons or motiues, to vſe careſully thoſe meanes.

For the former; A man that meaneth to be neate and cleanly, 1. hee willingly looketh himſelfe in a glaſſe, he is not angrie with the partie that ſetteth the glaſſe before him, but he calleth for it, that he may ſee what ſpots are about him, and looketh neere that he may diſcerne them: euen ſo a man that would be purged, muſt often ſet the glaſſe of the law before him, will not be angrie with him that preacheth and propoundeth the law vnto him, whereby he may ſee his foule ſpotts and diſorders. And here is one difference betweene the cleane and vncleane; one cannot endure to take notice of his filthineſſe, his heart will abide no gaging nor ſounding; the other hath a purpoſe to be cleanly, and would haue the leaſt filth about him diſcouered, that it may be remooued.

Meanes of our purging to be vſed.

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520 Secondly, A man that is in this way to be purged, beginneth with
2 the fouleſt ſpots firſt, and thoſe which are moſt conſpicuous, and commonly firſt remooueth thoſe in his face. Now the fouleſt and moſt noted defilement, which is moſt conſpicuous, and conſequently odious vnto God, is an vngodly and wicked heart: which as the Lord beginneth his waſhing withall (for the firſt thing he doth in the conuerſion of
Ezek.36. a ſinner, is to take away the heart of *ſtone*) ſo he that would haue euidence of his cleanneſſe, muſt beginne here, *and firſt waſh the inſide*: ſo the holy man Dauid, although his ſinnes were in the eyes of the world, yet to be ſoundly purged of them, he craueth a *cleane heart*, and a *re-*
Pſal.51. *newed ſpirit*. And thus as he that meaneth to be cleane, beginneth at his head, and ſo waſheth all downeward, ſo the *pure of heart* beginne at the heart, and this carrieth all other parts and members; they know that of the filthineſſe of the fleſh and ſpirit, the latter is more filthy, and therefore they ſeeke firſt to be renewed in the ſpirit of their mindes; and to waſh their conſciences from dead workes: whereas thoſe that meane neuer to be cleane, beginne as it were at their feete; if they can abſtaine from murther, adultetie, drunkenneſſe, and ſuch open ſinnes in the act, which is apparant to euery eye, they thinke all to be cleane and well, becauſe they neuer ſee the hardnes, the pride, and foulenes of their hearts: but euen this conceit that they haue waſhed their hands in innocencie, neglecting their hearts, is a brand and marke of their vncleannes and impuritie.

3 Thirdly, hee that will be cleane, proceedeth on to the other parts of his bodie, and will ſee that they be ſutable: ſo this grace of ſanctification, as it beginneth in the minde, ſo it proceedeth to worke in all the members: it is carefull that all the veſſels be preſerued in holineſſe and
1.Theſſ.4.4. honour. A pure heart will not be without pure hands, chaſt eyes, an ordered tongue, &c. Where is to be obſerued another maine difference betweene the cleane and vncleane: the former endeauour to cleanſe themſelues from *all filthineſſe* of fleſh and ſpirit, and to grow vp vnto *full holi-*
2.Cor.7.1. *neſſe*; but the latter can content themſelues with a ſuppoſed goodnes of their hearts, and yet let looſe their tongues to all obſene and lewd ſpeaches; and open their eyes to all wandring and luſtfull ſpectacles; and their hearts thinke no ill, but are good inough for all that: but halfe an eye can diſcerne what impure wretches they are, both within and without.

4 Fourthly, ſuch a perſon will proceed on to his garments, and will not endure filth or ſpots on them: euen ſo that ſoule whom Chriſt purgeth, hateth euen the *garment ſpotted by the fleſh*; euen all occaſions, inducements, and appearances of euill; yea ſuch as he cannot auoid, yet he can

hate.

hate. Whereas the careleſſe and ſlouenly Chriſtian, runnes into all companies, into all courſes, and thruſts himſelfe into all occaſions of ſinne; becauſe he is filthy he careth not to be filthy ſtill, yea and to foule and beſmeare all that come in his companie. 521

Fifthly, The ſanctified perſon vſeth all good meanes, whereby he may become cleane, and beeing ſo, he is carefull to preſerue himſelfe cleane ſo long as he can. For, 1. he deſireth to be euer ſprinkling himſelfe with the blood of Chriſt, by often meditating, and applying vnto himſelfe his death and merits, which are the onely *purging fire, and fullers ſope*; without which, although he take much ſope and nitre, yet can he not be purged: this is the onely fountaine opened to the houſe of Dauid for ſinne and vncleanneſſe, this is the onely lauer of the Church. 2. He laboureth in the encreaſe and ſtrengthning of his faith, which as an hand apprehending the former, purifieth the heart. 3. He diligently, and reuerently frequenteth the word, and Sacraments, as the outward meanes appointed by God, for the effecting, and encreaſing of ſanctification. 4. When he heareth Chriſt ſay, *If I waſh thee not, thou haſt no part in mee*, he reuerently falleth downe at his feete in feruent prayer, Lord, not my feete only, but my hands and my head: *waſh mee throughly*, euen from toppe to toe. Thus he knowes he can onely become cleane; and by theſe ſame meanes he ſeeth he can only be kept cleane; he dare not neglect theſe meanes as the foule monſters of the world, that had rather be wallowing in the dung of the earth, and bathing themſelues in their dirtie and ſinnefull ſports and delights, then frequent the places where theſe pure waters ſtreame in moſt pleaſant abundance: but their cards, dice, bowles, boules, vnprofitable companie, idle ſolitarines, (which as ſo many draynes, carie with them all vncleannes, the which they powre on the heads of wicked men with full buckets) chaine them with chaines of darknes, that they cannot ſo much as deſire theſe cleane waters, which the ſpirit powreth on thoſe which thirſt after them. 5

Malac. 3. 2.

Zach. 13. 1.

The ſecond point, is the *motiues* to become purged, and to labour in ſanctification. 1. Becauſe hereby wee reſemble the Lord himſelfe, by which reaſon we are often in the Scripture mooued to the ſtudy of holines, Leu. 19. 2. and hence we become deare vnto God, when he ſpieth his owne image vpon vs: for euen naturall fathers loue their children beſt who are likeſt vnto them. 2. Hereby we are not only conformable to his image, but to his will: for this *is the will of God, that euery man know to poſſeſſe his veſſell in holineſſe and in honour*, 1. Theſſ. 4. 3. 3. Hereby we diſtinguiſh our ſelues from the profane Eſaus of the world, whereas by nature we are as foule as they. 4. We attaine to the end of our redemption; and haue an argument that Chriſts death is

Motiues to vſe carefully the former meanes.

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Luk. 1 71.

522 effectuall to vs, becauſe we ſee the power of the deuil, and ſinne deſtroi-
5 ed in vs. 5. All legall purifications are reſolued into nothing but euange-
licall ſanctimonie, which may not be neglected vnleſſe we will come be-
hind thoſe who were directed by ſhadows & types; whereas we haue the
6 truth & ſubſtance. 6. Without puritie of heart and life no man ſhall ſee
God. Bleſſed and holy are they that haue part in the firſt reſurrection, the
ſecond death ſhall not hurt ſuch; for only thoſe that are ſlaine by the firſt
death, are hurt by the ſecond, and the ſecond reſurrection only profiteth
thoſe that haue part in the firſt: *Without ſhall be dogges*, and whatſoeuer
is filthy and vncleane: and know we not, *that the vnrighteous ſhall not
inherit the kingdome of God?* 1. Cor. 6. 9. What meane men then to
feare leaſt they ſhould be too pure, and too holy? and to reproach o-
thers as beeing ſo? What a fearefull deluſion is it for men to flatter them-
ſelues as moſt doe, that there need no ſuch ſtrictnes or preciſenes, but to
come to Church, and receiue Sacraments according to law, and do as o-
ther men do; and ſometimes as their leyſure ſuffers to read or pray alone,
and heare a ſermon extraordinarie. But alas, what will it profit a man
to be a ſundaies Saint, and a work-daies Deuil? Or what great good can
good moods do? are we not exhorted to the *following* of holines, to
cleanſe our ſelues from *all* filthines of ſoule and bodie, to an heauenly
conuerſation, to haue *no fellowſhip*, nor *touch any vncleane thing?* On
the other ſide, are we not vrged to *continuall* prayer; *In all things to be*
thankfull; to meditate day and night in the law of the Lord; to make
the word our marke to aime at; and in all things with full purpoſe of
heart to cleaue faſt vnto the Lord? And now dare any fleſh except and
ſay, but if I ſhall doe thus it is more then need, and I ſhould become too
preciſe and too pure, and ſo are they that do ſo? we ſerue a God of pure
eyes that will not be thus dallied withall.

To be a peculiar people vnto himſelfe,]

In theſe words is ſet down one end why Chriſt vnderwent ſuch paines
not only to iuſtifie, but alſo to ſanctifie his Church: namely, that it might
become impropriate vnto himſelfe, and applied vnto his owne beſt pur-
poſes. For as vncleane veſſels can neuer be vſed vnto any good purpoſe,
vntill they be waſhed and ſweetned; no more can ſinnefull men euer be-
come veſſells of honour, reſerued vnto the Lords owne vſe, before they
be waſhed by the blood of Chriſt, and thoſe pure waters of the ſpirit be-
fore mentioned. The word περιούσιον, properly ſignifieth ſomething, on
which a man for ſome excellencie in it, ſetteth his affection more then
other, and therefore layeth it vp, and reſerueth for ſome ſpeciall vſe and
purpoſe, and will not at any hand part with it; as if a man ſhould laie vp
ſome bright and bewtifull peeces of gold, which he will not ſuffer to

see the sunne, as we say, or be brought out scarce in extreame necessitie. Thus although all the earth be the Lords, who beeing the God of nature and grace, hath all power and libertie to conferre where he pleaseth grace aboue nature: yet his good pleasure was to choose Israel, to be his cheefe treasure aboue all people, and an holy nation, that vnto them he might shew his wisedome and glorie; and his loue and mercie vpon them. But that was but a type, the thing it selfe is specially apparant in the Church of the new Testament, euen the true Church of God in all ages since: vnto which all those titles iustly belong which Peter giueth to the beleeuing dispersed Iewes: *A royall priesthood, a chosen generation*, an *holy nation*, and a *peculiar people*.

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Iun. in Exod. 19. 5.

Deut. 7.

Now the Church may be said to be a peculiar people, (by the Church vnderstanding the true and essentiall members of the Church) 1. Because beleeuers are the most precious of men, euen the most noble persons of the earth, descended of the blood of Christ, in which regard they are the deerest of men and nearer vnto God, because more noble then the rest. Thus Salomon describeth the Church, as though it were a stately court, where are none but of the blood royall, Kings, Queenes, Lords, and Ladies: and hence are beleeuers called *sonnes of God*, *brethren of Christ*, and *heyers* vnto the crowne of heauen. Secondly, In regard of God, they are a peculiar people, distinct from others by his grace of election, by which they are chosen out of the world, and set highly in his fauour aboue all others. For they lie before him in the righteousnesse of Christ, in whom the Father is well pleased; they are bought from the earth, and stand before him in the worke of his owne fingers, namely, their new birth and second creation, in which he also delighteth to behold. Hence are they called an *holy nation*, the *spouse of Christ*, the *daughter of God*, the *choise* of God, and Gods *delight*. Thirdly, they are a peculiar people, in regard of their whole maner & condition of life: which made Balaam say of Israel, that it was a *people dwelling alone, and numbred not himself among other nations*, that is, altogether different in lawes, customes, manner, and condition of life. But let vs see this truth in some instances. 1. Their *originall* are not some few families, comming out of some corner of the earth; but they sprung of Christ, of whom *all the families in heauen and earth are called*. 2. Their *countrie* is no part of earth, for they are here but strangers and pligrimes, but heauen, to which they tend, and from whence they looke for a Sauiour. 3. Their *King* is neither borne nor created, but the euerlasting King of glorie, who ruleth not some one countrie, but from sea to sea, yea to the worlds end: and not for an age, but as he is a King for euer, and his kingdome an euerlasting kingdome, so he ruleth for euer and euer, and

The Church is Gods peculiar sundrie waies.

I

Cant. 6. 7.

II

III

Numb. 23. 9.

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Eph. 3. 15.

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of

522 of his kingdome there is no ende. 4. *Their lawes* are ſpirituall, to
5 gouerne the conſcience as well as the outward man, moſt perfect,
neuer changed, neuer abrogated as mens bee. 5. Their *warre* and
weapons are not carnall, but ſpirituall, as their cheifeſt enemies be:
their captaine was neuer foyled, nor can bee, and therefore before
Ferendo, non feriendo. they ſtrike a blowe, they are ſure of victorie: and for their externall
enemies, they conquer them, not by *ſmiting* (as others) but *by ſuffering*.
6 6. Their *language* is the language of Canaan, their ſpeach bewrayeth
Qui in Chriſtũ credunt linguis loquuntur nouis. Bern. de aſcen. dom. them to be citizens of heauen; hence are they called people of a pure
language; no filthie, vnſauourie, or corrupt communication commeth
7 out of their mouthes, but ſuch as is holy, tending to edification, and mi-
niſtring grace to the hearers. 7. Their *apparell* is deuiſed and put on by
8 God himſelfe, euen garments of innocencie, long white robes died red
in the blood of the lambe. 8. Their *diet* not riſing out of the earth, but
deſcending from heauen; Ieſus Chriſt is the bread of life, and that Man-
na that came downe from heauen; and that water which guſheth out of
the rocke; of whom whoſoeuer feedeth and drinketh, he hath taſted of
the tree of life, and of the water of life, he cannot but liue euerlaſtingly.
Thus we ſee how the mẽbers of the Church are called a peculiar people.

Vſe. 1. Hence we may note a liuely deſcription of the Church of God,
namely, that it is a peculiar people, ſelected and called out of all nati-
ons, peoples, tongues, and kinreds of the earth, for the Lords owne poſ-
ſeſſion and vſe. That which the Lord once ſpake of Iſrael, is true of all
Ier. 2 3. the true Iſrael of God, *Iſrael is a thing hallowed vnto the Lord, and as his
firſt fruits*: for as the firſt fruits were of all the fruits of the earth ſepara-
ted and ſanctified vnto the Lord; ſo out of all the people of the earth, are
a remnant ſet apart and ſeparated to become his, and belong vnto him: ſee
Hoſ. 1. 10. & 2. 23.

Many conſola-tions to Gods people from the former doctrine. *Vſe.* 2. Hence is affoarded no ſmall conſolation to the members of
the Church, and that ſundrie wayes: for God will not forſake his people
whom he hath choſen, whom he hath made his peculiar. But 1. his pro-
I tection watcheth ouer them, Zach. 2. 5. *I will be a wall of fire round about
Pſal. 105. 14. her*: he will ſuffer none to doe them wrong; let them be kings who will
not be reprooued by any other, yet he will reprooue them for their
ſakes: this was the ground of the Iewes ſaferie, Deut. 32. 9. *The Lords
portion is his people, Iacob is the lot of his inheritance: he found him, he
taught him, he lead him, and kept him as the apple of his eye.* Be thou then
a child of the Church, and although thou maiſt finde thy ſelfe in thy ſelfe
loſt, blind, ignorant, and in a thouſand perils, feare not, the Lord will
finde thee, lead thee, teach thee, and keepe thee as ſafe in the chambers
of his prouidence, as thou wouldeſt keepe ſafe the apple of thine owne

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cie. Secondly, his prouidence is euer with them, his eies vpon them, his eares, his hand, his treasurie open vnto them: yea himselfe becommeth the portion of those that are his portion; and no good thing can be wanting to such who haue the Lord their portion, in whom is no lacke. Art thou poore, despised, base and abiect in the world; let thy care be to become Gods peculiar; he was neuer contemptible whom God honoureth, as he cannot be honourable whom God despiseth. 525 2

Vse. 3. For instruction to teach vs who professe our selues the Lords peculiar, to liue vnto him, to whose vse we are set apart. And this is the Apostles reason, *Ye are not your owne, therefore glorifie God in your soules and bodies, for they are his*: and that we may this doe, we must propound two rules before vs. 1. We must see that the whole course of our liues be carried according to his pleasure: for looke whose we are, to him we must giue vp our selues to obey. If we be the Lords peculiar, then no creature in earth can lay claime vnto vs, not the Pope, not the deuill, not sinne, no nor our owne lusts must command vs: for thus the Apostle reasoneth, *ye are a chosen generation, a peculiar people; dearely beloued, I beseech you abstaine from fleshly lusts*: this inference sheweth what a dishonourable and disgracefull thing it were, for Christians so farre to forget their nobilitie and dignitie, to stoope to such base seruices: they should rather call to mind that beeing set apart to the Lords vse, and like so many nobles beeing to attend the neerest seruices of their King, they are to heare and fashion themselues according to his good pleasure: Deut. 26. 18. *The Lord hath set thee to be a pretious people vnto him, that thou shouldst keepe all his commandements.* Neither may beleeuers frame themselues according to the guise of the world, seeing they are called out of the world to be the Lords peculiar. Those that are the next seruants in a princes court, liue not according to the fashions of other courts, but according to the manner of their owne: so the Lord from this reason chargeth his people, that they should not conforme vnto the heathen in their fashions; *for ye are an holy people*, and the Lord *hath chosen you for a pretious people*: in like manner we must not conforme to Romish or Italian fashions, nor the courses of loose and prophane men amongst our selues: but as we professe our selues the Lords, so must we square and order our wayes according to his word.

We must liue vnto the Lord whose we are.

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1. Pet. 2. 9. 11.

Deut. 14. 1, 2.

2. The second rule is, that as euerie peculiar serueth to the praise of the owner, so we must frame our liues and actions to the praise and glorie of God, whose we are. This is the reason of the holy Ghost, Psal. 135. 3, 4. *Praise the Lord, sing praises vnto the Lords*; for the Lord hath chosen Iacob to himselfe, and Israel for his cheise treasure. Whence it followeth, that whatsoeuer practise would tend to the dishonour of

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God,

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God, we must resist and withstand in our selues and others. And thus the Lord chargeth his people, that they should be so far from associating themselues with the wicked people that liued neere them, in their idolatrie, that they should breake downe their altars, and cut downe their groues and images, and resist them; euen from this same ground, because he had chosen them to be pretious vnto himselfe. So that if any sinner shall moue and wooe vs vnto any vngodly practise, we must reason the case with our owne hearts; I may not doe any such thing as may dishonour God, or my profession, let others doe thus and thus, I may not doe so, I am the Lords peculiar, and must liue to his glorie, which I cannot doe if I withstand not such motions, as whereby his glorie is hazarded, and hindered: and thus also maist thou iudge of thy selfe, whether thou beest the Lords; if thou seruest not the times, nor mens lusts, nor fashionest thy selfe to mens humors, but liuest vnto the Lord, thou art the Lords.

Deut. 7.

Loue the Saints because they are Gods peculiar.

Vse. 4. Hence is afforded a motiue to loue the Church, and shew all kindnesse to the members of it, euen because it is the Lords heritage, and because the Lord is not vnfaithfull to forget the worke *and labour of loue shewed to his Saints*; yea be it but a cuppe of cold water, it shall not loose a reward, seeing the Lord accounteth it as done to himselfe. The Philippians supplied Pauls necessities, and Paul promiseth them that *his God should supplie all their necessities.* On the contrarie, woe shall be to them that wrong by word, or deed, or wrighting the least of these little ones, who are so deere to the Lord as the *apple of his eye.* Let the scorners and enemies of good men remember that in Ier. 2. 3. *Israel is as a thing hallowed vnto the Lord, all they that eate it shall offend, euill shall come vpon them, saith the Lord.* If the King should set himselfe to raise and aduance some one man whom he affecteth aboue all other; were it safe for any subiect to pick and cull out that person to wrong and disgrace aboue any other? and yet thus do they that of all other wrong and oppresse Gods Church and deare children; who in the end shall know that the Church is an heauie stone to lift at, against which neuer man heaued, but with the certaine perill of his owne life. Men may dip their tongues in venome, and their pens in poyson, and keepe the garment of such as stone Steuen; but the Lord will auenge the cause of his poore ones, his peculiar ones, he will not alwaies hide his face, nor hold his peace.

Phil 4. 18, 19.

Zach. 2. 3.

Zealous of good works:]

Here is another ende of Christs sanctifiyng his Church, that euerie member of it should ardently endeauour in all good and goodly conuersation. Where the Apostle seemeth to answer a secret obiection: for it

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might be ſaid, if Chriſt haue thus redeemed, purged, and waſhed vs, and ſo made vs his owne peculiar, what neede we more, or what further remaineth for vs to doe? neither wanted there Libertins in thoſe dayes, that from the appearing of grace caſt off all yoakes, and thought they might doe what they liſted. But the Apoſtle telleth ſuch, that Chriſt neuer waſhed, redeemed, nor powred out his grace vpon any, but ſuch as thereby were wrought to forwardnes, and cheerefulneſſe in all well-doing. And here (not to ſpeake of the nature and neceſſitie of good workes, becauſe that treatiſe is to be referred to a fitter place) three things are to be obſerued. cap. 3. 8.

Firſt note, that before the Apoſtle ſpeake of good workes, we heare of redemption, aud purging, and waſhing, and of a peculiar people that muſt doe them: for indeede, the beſt workes are ſo farre from iuſtifying and purging, that none can be good before the party be iuſtified and purged. A leper or polluted perſon in the law, might not touch or attempt any thing, for whatſoeuer he touched, became alſo vncleane: ſo while the whole man, euen the minde and conſcience, the fountaines from whence all the actions iſſue, are polluted; how can any thing ſtreaming from thence be cleane and pure? vnleſſe we will ſay, that one fountaine at once, can ſend out ſweete water and bitter: or controll holy Iob, who ſaith, that *no man can bring a cleane thing out of filthineſſe*: Good works muſt beginne from that we are iuſtified, but we beginne not to be iuſtified, becauſe they went before. The whole ſcope of the Epiſtle to the Romanes is to prooue, that no man can by workes be iuſtified before God; the verie firſt proofe of which concluſion is fetched hence, becauſe *all are vnder ſinne, and depriued of the glorie of God*; and ſo beeing euill trees, cannot bring forth good fruit, and much leſſe in this ſtate of ſinne, vnwaſhen and vnpurged, can be *zealous of good workes: without me*, ſaith Chriſt, *ye can doe nothing*; namely, no good thing: till a man therefore be ſet into Chriſt, he cannot poſſibly turne his hand, to any thing that is truely, and formally good, no more then a ſient can bring forth fruit which is not ſet into a ſtocke, or a branch which is not ſet into the vine.

The worker muſt be good before the worke can be ſo. Auguſt. epiſt. 120. Honorato. Rom. 3. 10.

Secondly note, that whoſoeuer are iuſtified and ſanctified, they muſt needs bring forth good workes: for elſe Chriſt ſhould be fruſtrate of his end in thoſe for whom he gaue himſelfe: Eph. 2. 10. *We are his workemanſhippe, created to good workes.* We muſt firſt be his workmanſhip, before our ſelues can be good workmen, but beeing once his new creatures, then can we neither be idle nor ill occupied, but conuerſant in ſuch good workes as himſelfe hath ordained we ſhould walke in. In experience we ſee a man planting good trees in his orchard, not that they ſhould be barren, or laden with bad fruit, but to furniſh him with

A good worker cannot but bring forth good works.

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528 store of good fruit: and in the Scriptures we see what recompence the
Ioh. 15. 1. good husbandman expecteth, for setting, and dressing, purging, and pruning his vine, namely, that it should bring forth *much fruite*. Is this the end of our redemption from the hands of our enemies, that we should serue him that hath redeemed vs, *in holinesse and righteousnesse all our dates?* are we purged to be a chosen generation, *and a peculiar people*, that we might *set forth the vertues of him* that hath called vs out of darknesse into his meruelous light? hath the Lord separated vs vnto his owne vse, not only to glorifie himselfe in vs, but after a speciall manner to be glorified by vs? hath he called vs out of the world, which lieth in wickednes, vnto holinesse; and so fitteth vs to euery good word and worke? oh what a thing were it for vs to walke in such waies as are distastfull and dishonourable to God, and no whit distinguish vs from the profane and vngodly of the Lord? needed the Lord haue bin at halfe the cost and labour with vs for such fruits as these; or is this that returne which he expecteth of all his paines?

Vse. Would any know, whether he be a good tree of righteousnesse, the planting of the Lord, set into Christ, and liuing and thriuing in him: let him looke to his fruits, which be they neuer so good, cannot make a tree good, but can declare it so to be. Examine then thy selfe, whether thou art a new creature, whether old things be passed away, and all is become new; whether thou findest the effect of the blood of Christ *purging thy conscience from dead workes, to serue the liuing God:* whether
Heb. 9. 14. thou *walkest in the light as he is in the light*: hence it will appeare, that
1. Ioh. 1. 7. this blood is still distilling vpon thy soule, to *cleanse thee from all sinne:* there is no more conspicuous note, or euidence that a man hath escaped condemnation, and is in the state of grace, then that which is giuen by the Apostle as a touchstone, Rom. 8. 1. *Which walke not after the flesh, but after the spirit.* But what haue they to do with Christ, who hate the light; in whom sinne ruleth to destruction: who walke in the waies of the world, and in the lusts of their owne hearts and eyes: who are led by the spirit, that beareth rule in the sonnes of disobedience; who in stead of shewing out the vertues of God, beare vpon them the brand and expresse image of their father the Deuil; some in mallice and enuie against God, and good men, as he was a manslayer from the beginning: some in vncleannes and filthines, as he is called an vncleane spirit; others in rayling, swearing, and cursing, who haue their tongues set on fire from hell; others in vnrighteous words, and deeds, as he is a lyar from the beginning: some in tempting and seducing others to their owne lure, enticing to companionship, drinking, gaming, &c. as he compasseth the earth to doe mischeefe: of all these we may say, as Christ to the Iewes,

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Ye are the *children of your father the Deuil, for his workes yee doe.* And others alſo, in whoſe liues ſuch open vnrighteouſnes breaketh not out; yet becauſe they cannot ſhew the fruits of righteouſnes, we may cóclude againſt them, that they were neuer waſhed by Chriſt. The adopted ſonnes of God imitate the naturall Sonne, who when the Iewes ſaid, *Tell vs, art thou that Chriſt, that we may doubt no longer*; he preſently ſendeth them to his workes, *If I doe not the workes of my Father, beleeue mee not:* ſo art thou a Chriſtian, and the child of God, as thou profeſſeſt and beleeueſt? I ſay if thou doſt not the workes of God, thou art not to be beleeued. Now the workes of God, are 1. to beleeue in his Sonne; 2. to endeauour to keep all his commandements; 3. to practiſe the duties of repentance and inuocation, and that daily: 4. to call others, eſpecially thoſe that belong vnto thee vnto the knowledge and ſeruice of the true God, that thou with thy houſe maiſt ſerue the Lord: 5. to make thy calling and euery dutie to man, branches of obedience vnto God. Theſe would make thee diligent in the Miniſtrie, for faith muſt be maintained, neither canſt thou obey all, vnleſſe thou knoweſt all: the third would cauſe thee to watch againſt ſinne in thy ſelf, the fourth to baniſh it from thy family, the laſt would make thee beneficiall to all men, hurtfull to none; and by all ſhalt thou adorne thy holy profeſſion. Theſe works of thy father cheerefully and conſtantly performe, and we will beleeue that thou art the child of God.

Thirdly note, that the thing that God requireth in a profeſſor, is zeale, forwardnes, and earneſtnes in well doing, and that his whole courſe ſhould be a ſtudious proſecuting of good workes. The ſame word is vſed in 1. Cor. 14. 1. *Couet ſpirituall gifts*, but the word is, be zealous after, or zealouſly addicted vnto them; and, cap. 12. 31. *Be zealous after the beſt gifts:* the ſame teacheth the ſame Apoſtle, Gal. 4. 17. *It is a good thing euer to be zealous in a good thing:* and is a vertue euery where called for in the ſcriptures, yea ſuch a one, as without which, good things cannot be done well, or in good manner.

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Ye are the *children of your father the Deuil, for his workes yee doe.* And others also, in whose liues such open vnrighteousnes breaketh not out; yet because they cannot shew the fruits of righteousnes, we may cõclude against them, that they were neuer washed by Christ. The adopted sonnes of God imitate the naturall Sonne, who when the Iewes said, *Tell vs, art thou that Christ, that we may doubt no longer*; he presently sendeth them to his workes, *If I doe not the workes of my Father, beleeue mee not:* so art thou a Christian, and the child of God, as thou professest and beleeuest? I say if thou dost not the workes of God, thou art not to be beleeued. Now the workes of God, are 1. to beleeue in his Sonne; 2. to endeauour to keep all his commandements; 3. to practise the duties of repentance and inuocation, and that daily: 4. to call others, especially those that belong vnto thee vnto the knowledge and seruice of the true God, that thou with thy house maist serue the Lord: 5. to make thy calling and euery dutie to man, branches of obedience vnto God. These would make thee diligent in the Ministrie, for faith must be maintained, neither canst thou obey all, vnlesse thou knowest all: the third would cause thee to watch against sinne in thy self, the fourth to banish it from thy family, the last would make thee beneficiall to all men, hurtfull to none; and by all shalt thou adorne thy holy profession. These works of thy father cheerefully and constantly performe, and we will beleeue that thou art the child of God.

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What vertues must attend zeale to guide it aright.

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day.

530 Act. 19. day, who are much in zeale, whereby they are in continuall tumults (as the Ephesians) for their Diana, but ignorance must be the mother of these deuotions.

2 *Secondly*, it must be guided by *good discretion*: it must be wise as well as warme; in greater matters greater, and lesser in lesser. A wise man will not powre out all his indignation against euery trifling displeasure, nor set his whole strength to that which he can wipe away with a finger. There must alwaies be a fire of zeale kept burning in the soule, as the fire on the Altar neuer went out, but it must be a iust zeale, proportioned according to the occasion, euen as we keepe the fire on our hearths all day long, but enlarge or lessen it according to the occasions of the house. If some great good be in thine eye, tending to the great glorie of God, and great good of his Church, stirre vp and adde to thy zeale, till it become a great flame; but in smaller, and minutiall matters to carrie an vnbounded and vnbridled zeale, were to call for a sword to kill a flie, or an hatchet to breake an egge; and yet zeale must euer fence the heart from affecting, committing, or communicating the least euill in the world.

3 *Thirdly*, it must carrie with it, *sincere affection*, abandoning all by-respects, besides the glorie of God, desire of mens good, and conscience of the good durie it selfe. In doing any good thing the close corners of the heart must be well searched, seeing much deceit and guile lurketh in them; and if with the Papist, we doe any thing neuer so good for the matter; and neuer so zealously for the manner, to merit at the hand of God; or with the Pharisie, to be seene of men, or in which our owne respects prouoke our zeale, whether glorie, fauour, credit, wealth, or any other by-end, verily we haue already our reward.

How necessarie zeale is to a good worke.

Now what a necessarie attendant this right ordered zeale is to our good workes, and what great reason the Lord hath to require it, will appeare by the fruits and effects of it, which are such as make the workes we doe, not good only but glorious. And because zeale is a mixt affection of loue and anger, therefore at one time it hath respect both vnto the good worke it selfe, as also that which is contrarie, and produceth effects of loue to the former, and properties of hatred against the latter. The effects of zeale against euill, are, 1. a great hatred of it, with a care and diligence to preuent it, or if that cannot be, it causeth an inward greefe and vexation of heart for the euills it cannot reforme: thus was the righteous soule of Lot vexed for that he could not redresse: and this greefe giueth often testimonie outwardly of it selfe in sighs and teares: as Dauids eyes gushed out with *riuers of teares, because men kept not the word*: and Ieremie wished his head a *fountaine of teares*, to weepe for the sinnes of the people: yea, it is a marke of such as are marked for the

Psal. 119. 136. 158. Ier. 9. 2.

Lords,

Lords, that their zeale prouoketh them to *mourne for the abhominations of thereof.* 2. As anger pursueth the obiect of it, so doth zeale hunt out, and reforme euill where it hath calling and power, and that most earnestly: Examples we haue: in Nehemiah who reproued, smote, and pulled off the haire from the beards of the Sabboath-breakers. In Phineas, who beeing stirred vp extraordinarily slew Zimri, and Cosbi, in their filthy fact. In our Sauiour himselfe, who in great zeale whipped out of the Temple the buyers and sellers, giuing this reason, because the zeale of his Fathers house consumed him. And although it properly feedeth vpon the sinne, Reu. 2. 6. Thou *hatest the doctrine of the Nicolaitans*: Psal. 15. I hate the *workes of* them that fall away: yet it disliketh euen the persons so farre as they are agents in sinne; for thus farre this grace carried both the Prophet and the Angel of the Church in both those places: Reu. 2. 2. Thou canst not *forbeare them* which are euill; and Psal. 15. In whose eyes *a vile person* is contemned: so Salomon, Prov. 28. 4. those that *keepe the law, set themselues against the wicked:* but yet so as it carrieth with it such sympathie and compassion, that it can quickly turne it selfe into praiers for the offender.

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Ezek. 9. 4.

Nehem. 13. 22.

Numb. 25.

Ioh. 2. 14. 17.

The effects of zeale for good, are, 1. It preserueth in the heart a fitnesse, and preparednes to euery good worke, required of euery beleeuer, 2. Tim. 3. 17. Secondly, it exciteth diligence and hast in the things we doe; it abandoneth idlenesse, slothfulnes, and delaies, by which occasions of well doing are often cut off; the zeale of Dauid made him prepare diligently for the Temple: zeale in the Magistrate causeth in him diligence throughout his gouernment: zeale in the Minister maketh him like Apollos, of whom we read that being feruent in spirit, he taught diligently the way of God: zeale and feruencie in priuate men causeth them to shake off slothfulnes in their duties, and remooueth in all conditions the curse which is denounced against the man that doth the worke of the Lord negligently: most fitly therefore doth the Apostle combine those precepts, Rom. 12. 11. *Not slothfull to doe seruice, feruent in the spirit, seruing the Lord.* Thirdly, zeale causeth continuance in well doing, which is also required in euerie good action, as well as in *prayer*: it contenteth not it selfe with one or two good actions, but is plentiful in them, and bringeth the partie possessing it to be rich in good workes, and to shine lightsomely therein; yea it maketh a man hold out, and keepe a constant tenor in good courses, and that as well in aduersitie as prosperitie, so as he is neither choaked by preferments, as verie many; nor discouraged by distresses, as not a fewe. Fourthly, zeale setteth such an high price vpon the glorie of God, and performance of conscionable duties, that it causeth the partie to attempt and goe through, though with

The effects of zeale about the effecting of good things.

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Rom. 12. 12.

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532 neuer so much difficultie, whatsoeuer he seeth himselfe bound vnto; it hardneth the face like brasse against dangers, and losses; the losse of the world is in his iudgement gaine, yea all things are losse, and dung so as he may winne Christ; this alone yeeldeth ioy in the spoyling of goods; by this can a man hate father and mother in comparison of his obedience, & be contented to be hated of all men for well doing, in which case the losse of freinds is but light. This zeale for God maketh a mans libertie small in his eye; nay in standing out in a good cause, his life will not be so deare vnto him as the finishing of his course with ioy: yea he can reioyse to be offered vp vpon the sacrifice and seruice of the Churches faith, as Paul. And which is yet much more, the zeale of Gods glorie will so burne in the heart, as it can carrie a man so farre beyond himselfe, as that he shall neglect his owne saluation, and wish to be accursed, yea and blotted out of the booke of life, if God may be more honoured by the one then by the other. What be the things then which zeale will not forgoe for Gods honour and mens saluation; when as things most precious are parted with, yea and cast away in comparison as vile? will it sticke to be at a little labour, or charge for the saluation of men, when it willingly will part with possessions, freinds, preferments, fauour, libertie, and life, yea bodie and soule for God and his Churches causes? By all that hath bin said, may be concluded how aptly the spirit of God requireth zeale to good works, which not onely (as we haue seene) hateth, watcheth against, pursueth, and reformeth euill: but prepareth, inciteth, continueth in good, and will not be driuen from it by any meanes.

A&.20.24.

Philip.2.17.

Rom.9.

Sundrie sorts of men bewray the want of zeale.

Vse. By this doctrine many may see and challenge themselues of want of zeale in religion, yea of religion it selfe. For 1. a number there are, who thinke it well and enough to giue a countenance, or some shewe to religion; and sometimes they can speak to a good cause, but so coldly, and so warily, as if they would not heare that voice of the damsell, which would as much terrifie them, as once it did Peter, *surely thou art one of them:* which imputation they would take as hainously, as the Iewes did the speach of the blind man: will ye be also his disciples? here may be wisdome of the flesh, but little zeale or feruencie of the spirit: here is policie, but pietie scarse euer a whit. 2. Others walke so indifferently betweene the Protestants and Papists, that a man cannot tell what to make of them, other then such as neither worship God nor Baal; they can well away with either religion, but care greatly for neither. 3. And a third sort goe so iust betweene a ciuill and religious life, that euen while they professe religion, it is verie hard to say, whether nature or religion giueth the stroake to their actions, but zeale to the truth haue they none: vnto which lukwarme Laodiceans being neither hote nor cold, that cō-

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ſell of the holy Ghoſt is fit, *Be zealous and amend*, for elſe the Lord will ſpue them out of his mouth. 4. Some are zealous, but either without knowledge, or beyond the right vnderſtanding of the word, affection leading it, and not iudgement at leaſt rightly enformed, and this tendeth but to their owne, and the hurt of the Church. 5. Some are zealous in and for wickedneſſe: Zealous perſecutors, as Paul before his conuerſion; and ſuch fellowes as were thoſe fortie, that tooke an oath that they would not eate nor drinke till they had ſlaine Paul: Zealous railers againſt God; againſt his word, his miniſters, and ſeruants; againſt the ſtrict obſeruation of the Sabbath, againſt the moſt conſcionable duties of watching againſt ſinne, or of working of righteouſneſſe, vnto which they are ſworne enemies themſelues, and in others account it mere follie and madneſſe: all their zeale is againſt zeale. But let vs whome God hath taken into his ſchoole to teach vs better things, be careful to raiſe this grace out of the aſhes of it: and conſider, 1. how zealous the Papiſts be in their owne inventions, and for the traditions of their fathers; and ſhal not we for the truth. 2. the more reſiſtance it hath, the greater is the glorie to hold it out. 3. how that cold Chriſtians haue but cold comfort, from God, in themſelues, and from their beſt workes; becauſe they come ſhort of this precept, which requireth that euerie Chriſtian be *zealous of good workes*.

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Act 23. 12.

Verſ. 15. *Theſe things ſpeake, and exhort, and rebuke with all authoritie. See that no man deſpiſe thee.*

The Apoſtle here repeateth the precept which he gaue to Titus in the beginning of this chapter, contracting and reducing the ſpeciall offices of a faithfull miniſter to three heads, 1. doctrine, *Theſe things ſpeake*. 2. exhortation, and *exhort*. 3. reproofe, *and rebuke*. Secondly, he preſcribeth the manner how he ſhall performe all theſe, *with all authoritie*. Thirdly, becauſe Titus was young, and want of yeares might ſeeme to denie him that authoritie, which was meete for an Euangeliſt, he backeth him herein in the laſt words, *let no man deſpiſe thee*. Which words although they may be conceiued as a charge to his hearers; yet I take it rather to be a precept to himſelfe, that he ſhould not ſuffer any to contemne him. *Queſt.* But how could Titus, or how can any other Miniſter, hinder men from deſpiſing them, ſeeing the world is euerie where ſo full of mockers. *Anſw.* There will indeede alwaies be mockers of the beſt Miniſters, and deſpiſers of their perſons: yet muſt the Miniſter ſo carrie his doctrine, with power and authoritie, and his life with grauitie and integritie, as he giue no cauſe of iuſt contempt of himſelfe; nay rather that hereby he get himſelfe reuerence, that not the beſt onely, but euen thoſe which are not the verie worſt, who with religion and conſci-

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ence, haue put off all forehead and humanitie, may beginne to feare and ſtand in awe of him, which courſe ſeemeth to be cloſely commended to Titus: So was Timothie commanded to free his youth from contempt, 1. Tim. 4. 12. *Let no man deſpiſe thy youth:* but how ſhall hee effect this? the next words ſhewe vs, *But become vnto them which beleeue an example in word, in conuerſation, in loue, in ſpirit, in faith, in pureneſſe.*

ſee cap. 1. 9.

Hauing ſpoken before of teaching, exhortation, and reproofe in their ſeuerall places; we will onely note in this former part, what it is that the miniſter is tyed vnto in his teaching, exhortation, and reproofes, and in the performance of euerie part of his miniſteriall office: namely, vnto the word. *Theſe things*, ſaith our Apoſtle: for this purpoſe hath the Lord in great wiſedome furniſhed the Scriptures to make the man of God able both to *teach, inſtruct, and improoue*, ſo as he neede goe no further to ſeeke for profitable things. Which teacheth ſuch as will ſtand in Gods counſell, to fetch from hence all their doctrines, all their proofes, all their exhortations, and all their reproofes; for ſo ſhall they be iuſt, ſo ſhall they be powerfull to worke a worke of edification, and ſo ſhall they be vnreſiſtable in the conſciences of men. *Theſe things* if men would tie themſelues vnto, they ſhould encreaſe men with the encreaſings of God in ſpirituall wiſedome, watchfulneſſe, and the feare of God. Then ſhould we not meet with ſo many pretors for ſinne and libertie to the fleſh, ſtraining their wittes to legitimate baſtardly broods of opinions, which the Scripture neuer acknowledged hers. Nor ſo many who in their reproofes glad the hearts of the impenitent, and make heauie the hearts of thoſe to whom the Lord hath ſpoken peace; who ſtrike at the beſt things and men; and ſo as ſoone as euer they haue deliuered a truth *in theſi*, leaſt they ſhould leaue it while it is true, miſapply it in the *hypotheſis*; girding at godlineſſe as too much ſcrupulositie and preciſeneſſe; accounting conſcience an hypocrite, and the feare of God diſſembling before men.

1. Tim 3. 16.

All proofes & reproofes muſt be fetched frō the Scriptures.

Hence are diſcouered as ſinnefull, all reproofes of ſinne by ieſting, enterluding, and ſtage repreſentations, in which *fooles make a mocke of ſinne*, and open a publike ſchoole of all lewdneſſe and iniquitie; and if any deuill or ſinne be caſt out there, it is by Belzebub the Prince of the deuils. Further, all reproofes by ſatyrizing, and by ſlanderous libells, and ſecret calumniations (all which commonly wrecke themſelues rather vpon the perſons then ſinnes of men) are here reproued: which although they be indeede ſharpe and biting meanes, yet hath the Lord appointed fitter and ſharper arrowes to ſmite his enemies withall, euen ſound and ſufficient conuictions out of the word, which is able to wound and daunt kings themſelues: and preſcribed them alſo to be publikely drawne, and ſhot in ſuch graue, reuerent, and ſeemely ſort, as is befitting, i. both the

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perſons and calling of the reproouer. 2. the things themſelues which are weightie and ſerious: as alſo 3. the preſence of God and his congregation, whoſe matters are debated, and whoſe ſentence againſt ſinne is in denouncing and executing. Small wiſedome therefore it is, for men in theſe caſes of the ſaluation and damnation of men, to ſuffer their wits to play vpon ſinne ſo lightly and ieſtingly as becommeth rather ſome vaine ſpectacle, or profeſſed ieſter; then either the errand of the Lord, or a meſſenger from the Lord of hoſts.

The ſecond point, is the manner of deliuering *doctrine, exhortation, and reproofe with all authoritie.*

Doctr. The word of God muſt be deliuered in ſuch manner as the maieſtie and authoritie of it be ſtill reſerued vnto it, 1. Pet. 4. 11. If any man ſpeake, let him ſpeake as the word of God; and the embaſſadors of Chriſt, muſt ſpeake his meſſage euen as himſelfe would vtter it. 2. The ſoule of the word is the preſence of the ſpirit, which euerie Miniſter muſt ſtriue to make demonſtration of, for elſe it is but a dead letter or ſound: it is the ſpirit that quickeneth it and maketh it liuely and mightie in operation, it is not the demonſtration of the perſon, nor manifeſtation of the man that getteth authorititie to the word; but when out of good conſcience a man faithfully ſtriueth to make it appeare to the conſciences of others, that not he, but the ſpirit of God ſpeaketh in him; that when ſimple men ſhall perceiue the ſecrets of their hearts made *manifeſt, they may fall on their faces, and worſhip God*, ſaying, *God is in this man indeede.* 3. The Prophets and Apoſtles haue gone before vs, as preſidents in this behalfe, Micha. 3. 8. *I am full of power by the ſpirit of the Lord, and of iudgment, and of ſtrength to declare Iacob his ſinne, and Iſrael his tranſgreſſion.* Before *Iſai* was ſent on his meſſage, his lippes were touched *with an hote coale from the aliar.* The Apoſtles accordingly were not ſent to witnes of Chriſt, vntill the ſpirit had deſcended vpon them, and that in the forme of fierie tongues; to ſignifie that themſelues beeing kindled with zeale and feruencie in the Lords buſineſſe, they ſhould alſo by their doctrine enflame others, and that their ſpeech ſhould not light any where, but it ſhould kindle and enflame the hearts of the hearets. But the moſt perfect patterne of imitation herein we haue in the cheiſe doctor of his Church, who not onely after his reſurrection could and did make the hearts of the diſciples burne within them, euen in his ordinarie talke; but all the time of his humilitie it is truely verified of his *whole doctrine, that he taught with authoritie, and not as the Scribes.* Indeed neuer man ſpake ſo, nor can ſpeake, by the confeſſion of his verie enemies: for neuer man ſpake ſo in his owne name, *verily, I ſay vnto you*: neuer man confirmed his ſpeaches with ſuch powerfull and proper miracles: neuer man ſpake

The word muſt be ſo handled as the authoritie of it be preſerued. Reaſ.
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1. Cor. 14. 25.

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Iſa. 6. 6.

Matth. 7.

536 with such peculiar grace, zeale, libertie and command of the spirit in the conscience: but yet all his Ministers are to imitate him in zeale, in power, in libertie of speach and spirit, for the glorie of God, and come as neere this copie as they can.

Vse. Ministers must take heede of coldnes in their ministerie, of liueles and spiritles preaching, of powerlesse and a frozen manner of deliuering the word, alwaies preseruing a fire of zeale and conscience in themselues; mettals we knowe will not worke without fire; no more will the steely and stonie heart of man, melt or soften without the spirituall fire taken from the altar. And yet here I must not be vnderstood as condemning all coolenesse, or moderation of speach; for doctrine may be ponderous and weightie, where the speach is calme and treatable, still waters
Prov. 17. 27. often runne the deepest; and Salomon saith, that *a man of knowledge spareth his words*, but yet it followeth, that he must be of an excellent spirit: so there must of necessitie be at the least a soft fire in these distillatiõs. But the thing iustly condemned is, when men by their owne default, beeing giuen ouer either to pride, sensualitie, or worldlynesse, haue benummed their spirits, and are become frozen, without power or life in their ministerie, and so bring forth their doctrine, as many women doe their children, stil-borne; teaching as the Scribes onely of forme without zeale, or conscience, or experience of that they speake. And before I leaue this point, it must be knowne, that whereas I require heate and authoritie in the deliuerie of the word, that therefore euerie heate should be warrantable: for some is iustly condemned, as. 1. all heate of humane affection, proceeding from perturbation and passion. 2. all inconsiderate heate of youth. 3. all heate not well guided (although in good men full of godly affections) but suffered to boyle ouer so farre, as a man looseth his memorie, and interrupteth his doctrine and whole discourse.

2. A flattring Ministrie is an enemie to this authoritie, for when a Minister must sing *placebo*, and such sweet songs, it is impossible for him not to betraie the truth.

3. To withstand this authoritie, or to weaken it, is a fearefull sin, whether in high or low; and the Lord will not suffer his messengers feet to be cut off.

4. Hearers must, 1. pray for their Teachers, that they may deliuer the word with authoritie, with boldnesse, and with open mouth, Ephes. 6. 19. Coloss. 4. 4. 2. Not deeme this authoritie in Ministers, humor, or
Act. 26. anger, or bitternes, and much lesse madnesse, with *Festus*: and least of all to cast them in prison, as men rauing, as Ieremie was, cap. 29. 26. 3. Not to refuse to yeeld subiection vnder this authoritie, nor be angrie when it beateth down some practise which they are loth to part with: see-

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ing it is iust with God, to reprobate & put out the light of such, as refuse the conuiction of the light offred.

The third and last precept of this Chapter and verse, *Let no man despise thee*, teacheth two things. First, how people and hearers should entertaine the Ministers sent them of God, seeing they cannot without great sinne despise them; for seeing the Lord, who could by himselfe worke the saluation of men, yet is pleased to vse as his helpers herein weake and base men, whom he assumeth into fellowship with himselfe, to become *coworkers with him*, although not in the act of conuersion, yet in the Ministrie of it: who dare despise such whom the Lord so farre honoureth? and therefore calleth them his *white horses*: horses, in that he vseth them in his battailes against sinne, Satan, the world, and wicked ones; and *white*, for the puritie of their doctrine, and integritie of their liues: yea his *Angels*, namely such as by whom he reuealeth his good pleasure vnto vs: and his owne *voyce*, by whom he beseecheth men to be reconciled. Secondly, how carefull is the Lord to preserue his Ministers from contempt, when he affirmeth, that such as despise them, despise himselfe that sent them. In which sence we read that the posteritie of Caine, contemning the preaching of Noah, dispised and contended against Gods spirit: so Israel murmuring against Moses and Aaron, Moses saith, he hath *heard your murmurings against the Lord: for what are we that yee haue murmured against vs*. Thirdly, how vnnaturall a part were it for children to despise their Fathers: and what seueritie hath the Lord shewed against it in his law? but godly Ministers are the Fathers of their people, *I am your Father*, saith Paul: and Onesimus, yea and Titus here begotten by him vnto the faith, he calleth his sonnes. Let no cursed Cham presume to scorne them, which is not so hurtfull to them, as dangerous to themselues, beeing the next way to bring themselues vnder the curse. On the contrarie, let the naturall children of the Church, 1. *know them*, 1. Thess. 5. 12. that is, both in *heart* acckowledge them the Ministers of Christ, and in *affection*, loue them as his Ministers, accounting their feete bewtifull: 2. render them double honour, 1. Tim. 5. 17. in which precept the holy Ghost hath made, 1. reuerence, 2. obedience, 3. thankfulnes, 4. comfortable maintenance, their due from their people.

A grieuous sin to despise Gods ministers. Reasons. 1

2. Cor. 3. 9.

Rev. 6. 2.

Rev. 1. 20.

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Exod. 16. 7.

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Secondly, Ministers are hence taught so to order their liues and doctrine, as they lay not their persons open to reproach, nor prostitute their authoritie vnto contempt, and so loose it both from themselues and others. For this is the way for Ministers to winne authoritie and reuerence in the hearts of men, by their liues and doctrine, to become *examples* vnto the flocke: And thus shining in the puritie of doctrine and conuersa-

1. Pet. 5. 3.

538 Rev. 1. 16. tion, they shew themselues *starres in the right hand of Christ.* The point beeing formerly prooued, we will only note a threefold vse of it.

First, to confute the Popish teachers, who haue deuised another way to free themselues from the contempt of the laytie; namely, by inuesting their Bishops and clergie into ciuill authoritie and Magistracie: by furnishing them with wealth and abundance, yea superfluitie of state, and pompe: by distinguishing them from other men by strange fashions of apparell, miters, crosyer staues, rings, and bables; that if Titus had bin such a Bishop, this had beene a needlesse precept, for who durst haue despised him, but he should soone haue heard of him. But the word teacheth, that it is no politicke deuise that maintaineth the estimation of a Minister, or Ministrie; but the holy carriage both of the doctrine and liues of the Ministers: euen as the Apostle also speaketh of Deacons, that 1. Tim. 3. 13. by *ministring well, they get themselues a good degree,* and great libertie in the faith.

Secondly, this ground laieth heauie things to the charge of the idol-ministerie, who for any gifts for teaching, are many of them inferiour to boyes and girles of seauen yeares old: and wofull it is to thinke, how many places are serued, or starued rather with Ieroboams priests, who were raked out of the baseſt of men, the iust subiects of reproach and contempt: And others the sonnes of Eli, who by the wickednesse, and dissolutnes of their courses, not only stinke themselues, but make the seruice, and worship, and word of God, to be abhorred: men mistake their marke, when they say, that it is often preaching which maketh it dispised; but because it is so often preached by such leud men, it looseth the grace and power of it in the hearts of men.

Thirdly, when men thus teach, and thus liue purely and innocently, and yet are despised, let them not thing it strange, nor be discouraged: for they haue done their dutie, and taken the right course to get reuerence and authoritie: Let men at their perill now despise them, the Lord will not refuse to honour them; and if they cannot in earth, yet are they sure to shine in heauen.

And thus by the assistance of God, haue we absolued this second Chapter, to him be therefore praise for euer. Amen.

CHAP. III.

PVt them in remembrance that they be ſubiect to the principalities and powers, and that they be obedient, and readie to euerie good worke.

IN the former Chapters the Apoſtle hath beene careſull, that Titus ſhould in his miniſterie propound the ſeuerall offices, and duties of Chriſtianitie vnto ſeuerall eſtates and conditions of men. Now in this Chapter, he will haue him teach more generall, and more publike duties, which concerne no eſtate more then other, but all Chriſtians of what eſtate and condition ſoeuer they be: wherein he taketh vp the greateſt part of the Chapter, vnto the 9. verſe. II. The ſecond part of the Chapter warneth Titus, how to carrie himſelfe more reſpectiuely, 1. in contentious queſtions. 2. in dealing with heretikes: both which abounded in thoſe dayes, in the 9, 10. and 11. verſes. The third part containing the third part, namely, the concluſion of the whole Epiſtle, remembreth ſome priuate and perſonall matters; which is ended with the accuſtomed apoſtolicall ſalutation.

Concerning the firſt of them: Theſe generall duties are, 1. propounded in 1. and 2. verſes: and 2. confirmed and vrged in the ſixe following. They are propounded in this method and order. Firſt, Titus muſt inſtruct all Chriſtians in their duties towards Magiſtrates. Secondly, in the mutuall duties one towards an other. The former taketh vp the firſt verſe, wherein two things are to be conſidered. 1. the manner of propounding the precept. 2. the ſubſtance of the doctrine it ſelfe: wherein wee muſt ſpeake, 1. of the duties required, which are two, 1. ſubiection, 2. obedience. Secondly, of the perſons, 1. to whome. 2. from whome they are due. But firſt we muſt returne to the manner of propounding this leſſon; in theſe words, *Put them in remembrance.* ὑπομίμνησκε.

The Apoſtle ſaith not, teach them, or exhort them as before, but put them in remembrance: wherein Titus is inioyned two things. 1. To call backe into their mindes this leſſon, euen the old doctrine concerning authoritie, and ſubiection vnto magiſtracie, which is not aboliſhed vnto beleeuers; implying that it is no newe doctrine, but renewed. 2. Often to inculcate and beate vpon this point, for great and waighтie reaſons. For 1. by nature all men deſire libertie, and to caſt off the yoke of God: corrupt reaſon will be readie to conceiue all men one mans children, and why ſhould not one be as good as an other? we came all out of one Arke: and

The doctrine of ſubiection muſt be often inforced, and why. 1

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Numb 16.3.

perhaps among Christians some Chore or other will be readie to say: what, *is not all the congregation of the Lord holy?* 2. The Iewes in these
2 times wherein the Apostle writ, stood much vpon many temporall priuiledges; as vpon Abraham, the Temple, the lawe, &c. and were stiffe and
3 loath to stoope to the authoritie of the Gentiles. 3. The Christians of Iewes and Gentiles stood as much vpon spirituall priuiledges; not thinking it inough to be set free from the thraldome of Sathan, and bands of sinne, and so be made spirituall kings vnto God and the lambe; vnles also by a boundles Christian libertie they might be at their owne hands, to do
4 as they listed, without the knowing of any subiection. 4. This also confirmed their error, that they more respected mens persons then Gods ordinance: for because in these dayes they sawe the most of the Magistrates heathen men, and enemies to Christ and his gospel; they thought it a most vnworthie thing, that they beeing beleeuers should still be commanded, and remaine subiect vnto them: the weakenesse of which ground we haue discouered in cap. 2.9. for on the same commandement, seruants presumed on more libertie then was meet, euen to the casting off of their subiection, at least to vnbeleeuing masters. The instructions which I will note out of this manner of deliuering the precept, are two.

Esa 62.6.

Doctr. 1. The scope of the ministerie is to put men in minde, and keepe in them the remembrance of euerie Christian dutie. Thus Ministers may be called the *Lords remembrancers*, not onely for putting the Lord in minde of his couenant towards his people, and of the peoples wants: but also in that they must not be silent, but restles in whetting the doctrine of God, legall and euangelicall vpon the people; and so be euer putting them in minde of their couenant and dutie vnto God. Paul acknowledged himselfe such a remembrancer, Rom. 15.15. *as one that putteth you in remembrance through the grace giuen me.* In the 2. Tim. 2.14. he giueth Timothie a generall iniunction, to put all his hearers euerie where in *remembrance* of such precepts as he deliuered to him: and sending him to Corinth, he giueth him the same commandement, and maketh him such a remembrancer as here he doth Titus. The Apostle Peter also knewe verie well that this dutie lay vpon him, 2. Pet. 1. 12.15. *I wil not be negligent to put you in remembrance of these things:* and three seuerall times in fowre verses repeateth the same thing in that place; to shew how instantly that dutie lay vpon him. *Obiect.* But the spirit bringeth all things into the minds of the faithfull, therefore the ministerie is needlesse to this purpose. *Ans.* Things subordinate fight not among themselues. The spirit indeed doth it principally, but by the word in the ministerie instrumentally.

The scope of the ministerie is to keep men in remembrãce of Christian duties.

1. Cor. 4.17.

Tit. 3.1.

Reasons.

1 The reasons of the doctrine are these. 1. None is so farre instructed

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but is wanting much in knowledge, and much more in the cheerefull practiſe of that which he knoweth, and therefore euerie one hath neede of quickning and ſtirring vp; and who is he that carrieth fleſh about with him, that findeth not the heauineſſe and vnweldineſſe of it vnto any thing that is good? therefore the Apoſtle Paul telleth the Romanes, that although they were *filled with goodneſſe, and knowledge, and were* able to admoniſh one another, yet he thought *it needefull to put them in remembrance* of their dutie: and Peter writing to thoſe *that had knowledge, and were eſtabliſhed in the preſent truth, thought it meete ſo long as he was in this tabernacle, to ſtirre them vp, by putting them in remembrance:* ſo as we neede not feare in this caſe the ſpurring of free horſes, ſeeing no man is ſo free, but he needeth ſpurres. Secondly, none are ſo ſtrong but they ſtand in neede of this confirmation, as well as the former quickning, neither can any caution, or any admonition be too much in things of ſuch moment. Thirdly, no mans memorie is ſo ſound, but as out of a leaking veſſell good things are euer running out: and when ſuch things are ſlipt away, they had need be renewed and recalled againe.

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Heb. 2. 1.

Vſe. 1. Miniſters muſt not deſiſt from teaching and exhorting, as many that thinke a little inough; nor diſcouraged when people forget their wholeſome doctrine; but incourage themſelues in their dutie, which is to keepe in mens memories the mindfulneſſe of their duties. 2. When they come to teach, they may not ſeeke out vaine and ſtrange ſpeculations, which were neuer heard of before; but teach plaine things, yea and deepe myſteries in plaine manner; as ſuch who reſpect the weaknes both of the apprehenſion and memorie of their hearers. 3. An wholeſome thing it is to teach the ſame things often, whereby things deliuered are recalled into the memorie: curious men cannot abide repetitions, nor heare common things, notwithſtanding theſe be excellent helps of memorie; which is the cauſe of ſuch groſſe and euery-where palpable ignorance in the moſt familiar principalls of religion. But the wiſedome of godly teachers will be not too much to yeeld vnto the nicenes of their hearers; nor to feare to do that which is the *ſafeſt for them*, as Paul ſpeaketh: which if it be, let it be to vs what it will or can, it will be our part that by our practiſe they may finde the profit.

The memorie of Chriſtians ſhould be taken vp with godly inſtructions learned in the miniſterie. Deut. 6.

Doctr. 2. We learne hence alſo, what it is that ſhould poſſeſſe and take vp the memories of Chriſtians, namely, thoſe leſſons of Chriſtianitie which they heare in the miniſtrie. For, 1. The commandement muſt be *bound vp vpon our hearts*, and we ought to make our memories the ſtatute booke of our ſoules, and by diligent meditation, chaine this booke vnto our ſelues. The precept is in Prov. 4. 21. *Keepe theſe words in the midſt of thy heart, for they are life and health of the bones.* Se-

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condly, herein standeth the sanctitie of the memorie, partly in retayning the rules of life, and partly in presenting, and offring them vnto the mind vpon occasion of practise, both to direct and vrge the conscience to obedience. Thus Dauid *hid the word* in his heart, the blessed fruit of which was, that *hee did not sinne against God*; and indeed holy memorie preserueth the holinesse of the whole man. Thirdly, forgetfulnesse of the word, is euery where in the Scriptures taxed as a greeuous and hatefull sinne: *Be not forgetfull hearers, deceiuing your owne selues*, saith Iames: haue *you forgotten how I fedde so many thousand, &c.* saith Christ to the Disciples: and the author to the Hebrewes, *haue yee forgotten the consolation?* which interrogations are seuere reprehensions, and indeed it is the mother and nurse of most sinnes, as we see in Peter, who forgat the words of Christ till he had thrise denied him; whereas if he had remembred them, it is likely he had beene preserued from the sinne; for when the cock crew he remembred the words, and when he remembred them, he went out and wept bitterly; euen so the forgetfulnes of the words of Christ, maketh men so often to denie Christ in his word, and in his profession, as in many vnchristian practises it doth appeare: and although we account but a small matter to forget them, yet if euer Christ looke backe vpon vs, we shall as bitterly as Peter bewaile it in the end.

Psal. 119. 11.

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Vse. This serueth to moue the best of vs to repent, and reforme also this fearefull sinne. *Obiect.* Some will say, I would remember the word, but I cannot, my memorie is so bad, &c. *Anſ.* It is a great complaint and verie generall: but what meruele? For 1. the most that can acknowledge that they haue learned and laid vp nothing almost from all the sermons they haue heard; care not for the word, esteeme not of it with any reuerend regard: the things they care for, they can remember well inough: and so would they the word, if they did respect it. Dauid accounted the *testimonies wonderfull*, and therefore *his soule kept them*. 2. They come to the Church, and for fashion sit out an houre, and giue some attention, as though they cared for it; but yet they haue no delight in it, and therefore force not much either of the hauing or holding of it: they can in the meane time remember old sinnes of their youth, and the madde prankes of many yeares olde: but not a lesson of yesterdayes deliuerie: the reason is, because they delight in the one, and not in the other; whereas if with Dauid, they could delight in Gods statutes, they would not forget them. 3. They neuer vse the right meanes of remembring the word, and yet they complaine of forgetting it: for before they heare, they prepare not themselues by repentance, nor by prayer for the spirit to teach them; nor

Why men can not remember the good things they heare often.

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Psal. 119. 129. 137. 6. 2

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after

after they take no paines by meditation, repetition, or conference, to make the word their owne, it is not worth any such labour: and therefore complaine no longer of thy memorie, but of thy sinnefull securitie, negligence and profaneneſſe, accuſe thy ſelfe, and bewayle thy ſinne, who haſt ſuffered thy memorie and mind to be taken vp with olde worne luſts and delights, with reckonings of ſummes of money, with earthly profits and commodities; and thus haſt ſpent thy dayes in the forgetfulneſſe of God. And for time to come, performe the forenamed duties carefully, and although thou canſt not remember euerie particular thou heareſt; yet God by his ſpirit will faſten ſo much in thy memorie, as ſhall be meet for thee to practiſe, and ſufficient for thy comfort, eſpecially when thou ſhalt ſtand in greateſt need of it, as in temptation, danger, diſtreſſe, in the day of thy death, and iudgement. But ſuffer now in thy proſpetitie the things belowe to take vp thy ſenſes, it ſhall be iuſt with God in the day of thy darkeneſſe and miſerie, to leaue thee without the comfort of any one place of Scripture; that what thou wouldſt not take vp into thy mind when thou mighteſt; thou ſhalt not be able, then when it is offered, and thou gladly wouldſt. So much of the *manner* of deliuering this doctrine, now we come to the *matter* of it.

In the matter, conſider 1. the duties required: which are two, 1. *ſubiection*, 2. *obedience*. The difference I take to be this: The former is an acknowledgement of ſubiection, vnder which Gods ordinance hath neceſſarily put a man, which therefore he cannot reſiſt: for it is vſed in Scripture commonly, not only to note that inferioritie which the Lord hath laid on wiues, ſeruants, children, inferiours, and ſubiects, which in verie naturall light cannot but be acknowledged Gods ordinance; but alſo that powerfull ſubduing euen of ſuch as are vnwilling, and reſiſting: for the ſame word is vſed there where it is ſaid, that Chriſt ſubiected, and ſubdued all things vnder his feete: and the Apoſtle, Rom. 13. 5. faſteneth this neceſſitie vpon it, it is neceſſarie to be ſubiect. The latter rather intendeth a free and voluntarie obedience vnto the lawful commandements, then ſuch neceſſarie ſubiection vnto the perſons: which may be conſidered as an effect of the former, and a branch of the ſame roote; for where there is a conſcience of ſubiection, there will be cheerefulnes in obedience.

The ſecond point in the matter and ſubſtance of the precept, is the *perſons*, firſt to whom the duties belong: namely, all Magiſtrates, who are here diſtributed into, 1. *principalities*, 2. *powers*. The former of which two meaneth thoſe who haue *primarie* and plenarie power vnder God, and by their proper power and command adminiſter within their ſeuerall dominions: ſuch are Kings, Ceſars, and cheefe gouernours in

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psal. 8. 4

ὑποταγη ſignifieth neceſſarie ſubiection.

ἀναγκη ὑποτάσσεσθαι. πειθαρχεια ſignifieth more free, and voluntarie obedience.

ἀρχαὶ qui mero imperio vtuntur.

544 ἐξουσίαι qui alieno & subordinato.

free states. The latter signifieth such as exercise delegated authoritie, and hold from those higher powers: such are vicegerents or viceroyes vnder the King, presidents of prouinces, Leiftenants ouer countries, Mayors of cities or townes, &c. Thus are Magistrates ranked into *Kings*, and *those that are in authoritie*; 1. Tim. 2. 2. and into *Kings*, and those that are *sent of them*, 1. Pet. 2. 12. Thus subiection and obedience is due to them both, euen to the latter aswell as to the former; and because these are sometimes meane men, as the other are often bad men, the text calleth vs to turne our eyes from the persons, and fixe them especially vpon the ordinance of God, which maketh these duties their right: for here is a metonymie of the adiunct; it is not said, let them be subiect to Princes, as those that haue power from them; but to *principalities*, and *powers*: as though he had said, let them not looke so much to the men exercising rule and power, as vnto the power and ordinance it selfe; and seeing there is no power but of God, let them submit themselues vnto euery *ordinance of man for the Lords sake*. Secondly, the persons from whom these dues must be paid, are all Christians in generall without exception: for the Apostle includeth them all in the word, *them*: and therefore clergie as well as layties; yea euery *soule* must be subiect to the higher powers: if euery soule, then the clergies as well as others.

ἀρχαὶ pro ἀρχοντες.

1. Pet. 2. 13.

Rom 13. 1. Quis vos excepit ab vniversitate? Bernard. epist. 42.

Christianitie consumeth not Magistracie, but confirmeth it. Reas.

Doctr. 1. Christianitie eateth not vp Magistracie, nor destroyeth gouernment and ciuill authoritie, but ratifyeth & confirmeth it; for Christians are here called to subiection and obedience to ciuill authoritie. The reason is, 1. the kingdome of Christ is not of this world, his authoritie deuideth not ciuill inheritances, his crowne and scepter detract not from earthly crownes and scepters, his weapons are not carnall, the keyes of his kingdome are no temporall iurisdiction, he could both be the true & lawfull King of the Iewes, and yet conuey himselfe away when they would haue giuen him his right. 2. For one ordinance of God to destroie another, would argue want of wisedome in God the ordainer, the very thought whereof were blasphemous. The orders of Christ in his Church then cannot bring confusion in the commonwealth: for then the Lord should not be a God of order, but of confusion: nay on the contrarie, for the Churches sake which he loueth, he keepeth order, and maintaineth gouernment in common wealths, that his Church while it is a gathering in the world, might find safe harbour therein, and this doue of Christ haue place, where to set without danger the soale of her foote.

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3. Moses so wisely from God constituted both ecclesiasticall and politicall ordinances, as that the one was so farre from violencing the other, as one of them could not stand without the other: and was Christ the

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Sonne

Sonne any leſſe wiſe a law-giuer in his Church then was Moſes a ſeruant?

Vſe. 1. This doctrine meeteth with that wicked opinion of Anabaptiſts, and Libertines, who hold that Chriſtians need no Magiſtrates, nor ought to be ſubiect vnto any; and why ſo? 1. Becauſe they are the Lords freemen. 2. They are the iuſt who need no laws, but are a law to theſelues. 3. They need no protection but the Lords. 4. Their badge is loue, which ſuffreth, and couereth all things, and therefore they may not reuenge, nor reſiſt euill by carrying before the Magiſtrate. But for the firſt, the libertie of the Lords free men in this life, is ſpirituall and inward: and not outward and bodily, till the life to come. For the ſecond, if the law be not made againſt them, yet it is for them, and their good; for ſuppoſe they do no euill, yet may they ſuffer much wrong and euill without defence of law; ſo as the old ſaying will here be true, Kings were ordained for men, and not men for Kings; and eſpecially for good men, as the ſhepheard for the ſheep, and not principally for the wolues. Beſides the ſuppoſition is nought, for though they be iuſt, yet they are ſo but in part, and therefore ſometimes they follow their priuate affections and do wrong, and need the law to vrge them to do right. For the third, although beleeuers be vnder the protection of God, who ſuffreth not an hayre to fall from their heads without his prouidence; yet may we not ſtrip his prouidence from the meanes which ſerue it, of which this is a ſpeciall one. And for the fourth, true it is that loue *couereth all things:* but by couering, muſt be meant, 1. A fauourable conſtruction of all things, which in right reaſon may be well conſtered: for a man may not put out his eyes, and affection may not ſo ouermaſter ſence, as to call maniſeſt darknes by the name of light. 2. A paſſing by ſmaller infirmities, and priuate offences, as one that would not take knowledge of them. 3. Such a coueting as may cure alſo, for loue is wiſe, and herein moſt louing when in taking notice of an iniurie, it turneth it ſelfe to the diſcipline of the partie; ſometimes by louing admonition in all lenitie, and ſometimes by mercifull ſeueritie in ſharper reprehenſion: yea, and if that take no place, in proceeding further to diſcouer the ſores to skilfull ſurgions, according to the quality of the offence, to the bench either of the church, or commonwealth; and this is no impreachment vnto loue, as we ſee in God himſelfe, who chaſteneth vnto amendment whom he loueth. Againe, Chriſtians may not returne euill for euill, but rather beare two blowes then giue one, and ſuffer a double iniurie then offer one: but yet this hindreth not, but that a Chriſtian may lawfully defend himſelfe, although he may not offend and hurt another; for we may not thinke our ſelues ſo ſtraitly bound to the letter, as the right ſence of ſuch precepts:

Againſt Anabaptiſts.

The Goſpel forbiddeth not law, but teacheth how to vſe it.

for

546 for euen Christ himselfe hauing a blow on one cheeke turned not the other: but was readier and would haue done it before he would haue returned the wrong as he might. Lastly, Christians may not reuenge. But reuenge is twofold; either lawfull, or vnlawfull. This latter is priuate reuenge done by a mans selfe, or by the help of the Magistrate; when a man seeketh to right his wrong with the hatred, and wreckling himselfe vpon the person, or any other sinister end; and this must be farre from a Christian. But there is a publike reuenge put in the hands of the Magistrate, who is the Minister of God *to take vengeance* on the euill doers; and this may be prosecuted in a good manner, and for a good end, without hatred of the partie offending; yea and executed according to the constant orders & laws of the countrie agreeable to Gods word: and this execution is nothing else but the manifestation of Gods vengeance and righteous sentence.

Rom. 13 4. 1. Pet. 2 14. εἰς ἐκδίκησιν κακοποιῶν. The malice may be forgiuen where the damage is required and recouered.

Vse. 2. This doctrine further meeteth with all those common slanders raised by Satan, and his instruments, against Christ, and his kingdom, and ordinances, by which the deuill hath most powerfully preuailed against the Church in all ages: namely, by perswading ciuill gouernours, that Christs kingdome is the greatest enemie to their states and kingdomes; and such an enchocker as will at length, vnlesse it be warily preuented, pull downe their greatnesse. This imputation hath the father of lyes euer laid before the eyes of great ones, to alienate the minds of Princes and people from the same: for the euidence of which, how hath hee made it goe for currant, that whereas all errors are easily tolerated and countenanced, onely true religion, and the professors of it, haue been the causes of all stirres and tumults? as though the doctrine and teachers of the Gospel of peace, carried nothing else but fire and swords where they goe. By what other meanes did Haman incense king Ahashuerosh against the Iewes, but by telling him of a dispersed people, dwelling apart from others, hauing lawes (which yet were Gods owne) different from all other people: and they would not obey the kings laws, and therefore it was not for the kings profit to let them liue? By what other meanes did the Chaldean courtyers, incense Nebuchadnezzar against the three companions of Daniel, but by imitating their contempt of him and his edict? *These men haue not regarded thy commandement, nor will serue thy gods, nor worship thy image which thou hast set vp.* By what other means did Rehum and Shimshai, and their companions, hinder the building of the temple, then by writing vnto Artashast, that if the Iewes had once fortified themselues within walls, they would be rebellious as of old, and would pay neither toll, tribute, nor custome; and that they wrote thus much, because they would not see the kings dishonour? In the new Te-

Hest. 3. 8.

Dan. 3. 12.

Ezr. 4. 13.

stament,

ſtament, how haue Chriſtians ſtanding out for the lawes of Chriſt againſt Antichriſt; beene alwaies charged, that they were the onely ſubuerters of the place where they liued, and the direct contradictors of the decrees of the Cæſars vnder whom they liued? How often was Paul accuſed, by the Stoicks in Athens, by Demetrius, by Tertullus, that he was a peſtilent fellowe, a mouuer of ſedition among all the Iewes thorough the world, and a ſect-maſter. And it is no meruell if the members and miniſters of Chriſt be thus dealt with in the world, ſeeing the head himſelfe, was not onely accuſed and condemned, but executed, for that he was an enemie to Cæſar, and a mouuer of ſedition. Our eyes haue ſeene and read, and our eares haue heard, how Popiſh ſpirits haue euer beene readie to charge the Proteſtants in ſeuerall countryes, to haue attempted to wreſt the ſword out of the Princes hand: *Harding* chargeth *Luther*, to haue animated *Thomas Munzer*, the rebels preacher in Thuringia; whereas Luther plainly calleth him, the preacher of Sathan: ſo the Rhemiſts call *M. Calvin*, one of the principall rebels of his time, and affirme the Proteſtants conſiſtories the ſhoppes of rebellion. This hath euer beene the cunning of Sathan, to preuent the accuſation of others in the things wherein himſelfe is moſt guiltie; for thoſe that knowe Popiſh doctrine, can eaſily diſcouer it to be none of Chriſts nor his Apoſtles, becauſe it wreſteth all Princes authoritie out of their hands, and mouueth their ſubiects to rebellion: and ſuch as knowe the ſtate of Rome and Rhemes, knowe where the ſhoppes ſtand in which all conſpiracies and rebellions haue beene, and are daily forged: and then where would they lay them but vpon Proteſtants? who hence ſhewe themſelues taught by Chriſt, becauſe if Satan himſelfe ſhould come to accuſe, yet could he not ſay truely, that euer any ſuch thing was found in their hands. Did not Charles the ninth of Fraunce giue out, that the moſt bloodie maſſacre that euer the ſunne ſawe, was done for the conſpiracie of the Proteſtants againſt him, and the kingdome? whereas it was onely a Popiſh and perfidious plot, long before laid againſt the liues of thoſe deare children of God. And where ſhould the gunpowder treaſon haue beene laid, if the blowe had beene giuen? had not Satan deuiſed ſhoulders, which had borne a many ſuch malitious imputations before? But notwithſtanding ſuch bugbeares, whereby Satan would ſcare men from the ſincere imbracing of the truth, and entertaining of the ordinãces of Chriſt, as the greateſt enemies of ſtates and kingdoms; let vs be wiſe hearted, and bold to giue Satan the lie: ſeeing the ſincereſt preachers and profeſſors of the Goſpel, are ſo far from denial of the right of Princes, as that the doctrine which they bring eſtabliſheth their power in their hands rather: like the workemen of Salomon, who built the Temple, and built his throne too. And let Pro-

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Act. 17. 18. and 19. 26. and 24 5.

Satan hath euer laboured to bring Chriſtian religion into the hatred of Princes, as the greateſt enemy to their eſtate.

548 testant preachers, and professors carrie this garland and tryumph against all Popish spirits; that although the enemies of the truth haue narrowly in all ages sifted them, to finde iniquitie in them, that thereby they might iustly get the ciuill sword drawne against them; yet haue they found no such thing in them.

The way to bring people vnder subiection to gouerners, is to plant the Gospel, and so make them subiect to Christ.

Vse. 3. If Christian religion confirme ciuill authoritie, then the way to bring men to become subiect to superiours, is to plant the Gospel, and take order that it may preuaile amongst them. The teaching and practise of true religion, is the conseruant cause of commonwealths, because it is a principall meanes to bind vnto obedience, without which all politike courses fayle, and are found by experience too weake. It is not power, it is not policie, that will still subdue and keepe vnder a rebellious people, without the power of the word in their consciences: for till obedience be willingly yeelded vnto God, it can neuer be conscionably, and then not constantly, yeelded vnto his Leiftenant. This may be a ground of our prayer, that the Lord would be pleased to put into the hearts of our gouernours, that the Gospel may be throughly planted in Ireland; for this is the most direct way to subdue the rebels, and bring the whole countrie vnder willing and free subiection.

Euery soule must be subiect to the higher powers.

Doctr. 2. Euerie Christian must yeeld obedience and subiection vnto Magistrates and higher powers. To the explaning of which point, three things must be opened. 1. who must must be subiect. 2. wherein. 3. wherefore. The first of these was touched before, where we affirmed that all sorts of men, cleargie as well as laietie, must be subiect. Romish policie, that they might become the absolute libertines of the world, and carrie their bad matters vnder a cloud, that secular eyes should not prie into them, hath withdrawne the neckes of the cleargie from vnder ciuil power, and will be iudged by none but their compeares; which is as if a theife should be tried by a quest of cutpurses: and therefore when they meete with that generall conclusion, *Let euery soule be subiect*, they beate their wittes as beeing at a stand; but seeing something must be bolted out for a shewe, one Pope saith, that the person of the speaker is excepted in giuing such preceps, whereupon it commeth to passe, that Paul and Peter, and consequently their successors, while they call for subiection of others, are themselues exempted from it: a silly and weake shift; as though Christ did not pay tribute for Peter as for himselfe; and as though Paul pleaded not before, and appealed to a ciuill iudge, Act. 25. 11. Another procter of theirs, by euerie soule will haue meant onely animall men, that is, secular and worldly; but spirituall men and the cleargie, are still exempted; as though the Popish cleargie were become and all vanished into spirits: or as if where Luke saith, that there were

Innocentius.

Origen. omnis anima, id est, animalis homo.

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in the ſhippe 376. ſoules, it muſt needes be concluded, they were all ſecular and animall men, among whom Paul and Luke were: or as if they were all naturall and animall men in the Arke, becauſe it is ſaid, there were in all eight ſoules, of which Noah was one, who was a preacher of righteouſneſſe: much like the poore proofe of that Ieſuite, who becauſe Paul would not haue the Corinths goe to lawe vnder the vniuſt, but vnder *the Saints*, ſurely concludeth, that this muſt be vnder the Biſhops: for is it not likely that that Epiſtle was written onely to Biſhops, becauſe it was ſent to the Saints: yet vpon ſuch grounds as theſe, hath their cleargie caſt off the yoake of obedience theſe many 100. yeares, cleane againſt the expreſſe word of Scripture, and the vniuerſall practiſe of holy men, yea the Sonne of God in the Scriptures. Aaron the high Prieſt muſt obey Moſes: Ahimelech when wicked Saul ſent for him to ſlay him, obeyed him, beeing ſummoned he came, and appealed not from the vniuſt ſentence of death: ſo did Chriſt, ſo did his Apoſtles, and ſo muſt and ought their ſucceſſors vnto the ende: yet ſometimes (as it is ſeene in all tenures which are not from God, men knowe not what to hold to) after the Popiſh cleargie hath challenged their exemption and authoritie by diuine right from the word; beeing preſſed, they forget themſelues, and claime it *iure humano*, that is, from the priuiledges, donations, and exemptions of Princes, and Emperors: wherein beſides that they ſhould not haue ſuffered the Princes by departing from their right, to breake Gods commandement, for Princes haue not power to looſe him from obedience whom God hath bound; as alſo by flying to a priuiledge as their beſt and laſt refuge, is plainly implyed, what of due by the lawe of God and nature belongeth vnto Princes from them.

1. Cor. 6. 1.

The ſecond point is, wherein and how farre we ought to obey Magiſtrates. *Anſw.* Euery Chriſtian is bound to *take heede to the mouth of the king* in all things, and ſo farre as he hath power to command. Now becauſe the ciuill Magiſtrate is alwaies bound to *command in the Lord*: and 2. is the father of our bodies after a ſort, and of all our outward man: hence two grounds of great moment are concluded. The former is, that euerie man muſt obey all poſſible commandements, which are not againſt the lawe of nature, and the lawe of God: for the Magiſtrate in all his commandements, as well as executions muſt be the *Miniſter of God*, onely vrging that vpon his ſubiects, which God himſelfe, whoſe place he ſuſtaineth, would vrge. It is ſaid of Cyrus, that he muſt be Gods *ſheepeheard*, and he ſhall performe not his owne, but all *my deſire*. The iudgement is not *mans, but Gods*: and it is the honourable ſtyle of Princes to be aſſiſtants *to the ruler of the whole earth*: neither is this to denie any ſupremacie to Princes, to tie them to the tables of which God hath made

Eccles. 8. 2.

Vſque ad aras.

Iſa. 44 28. 2. Chr. 19. 6. Zach. 4. 14. Salomons throne is called Gods throne, 2. Chr. 9. 8.

550 them the keepers; but it is to aſcribe vnto them ſuch ſoueraigntie vnder God ouer all cauſes and perſons Eccleſiaſticall and Ciuill, as that they may not depoſe the care of Church or Common-wealth, as a thing wherein they will not be wearied; but muſt prouide that ſincere and vncorrupt doctrine be publiſhed in all their Churches; that the Sacraments be duely and ſeaſonably adminiſtred according to Chriſts inſtitution; that the whole worſhip of God be purged from humane traditions, and ſuperſtitions; that the Church diſcipline be executed according to the word of God; that not onely theſts, murthers, adulteries, ſorceries, (which euen heathen kings haue rooted out of their countries) be puniſhed; but alſo blaſphemies, curſings, atheiſme, hereſie, drunkennes, Sabbath-breaking, &c. In a word, we yeelde vnto the ſoueraigne power, ſoueraigne authoritie to driue all ſorts of men Eccleſiaſticall and Ciuill, to all thoſe duties religious or ſecular, which God hath laid vpon them, and according to their care herein haue they beene commended or diſallowed in the Scriptures.

Deut. 17. 18. Now that Princes ſhould not command, but according vnto God, the Lord hath appointed them meanes: as, 1. The *booke of the lawe* to be by them continually, to iudge of all matters according to the mouth of the Lord, and to frame and execute their lawes according to the ſame.

Magiſtracie and miniſterie ſerue one another as the left hand doth the right. 2. The *miniſterie* to explane and lay open, and put them in mind of their dutie out of that booke. For theſe two, Magiſtracie and Miniſterie, ſerve one an other, as the left hand the right. But here Miniſters muſt take heede, that they take no more vpon them, then to aduiſe and aduertiſe from the Lord; ſeeing this is one maine difference betweene Magiſtracy and Miniſterie, that although one haue an eye to the other, in that Magiſtracie muſt ſtabliſh the Miniſterie; and the Miniſterie direct Magiſtracie; yet neither of them may execute the other. Moſes and Aaron muſt communicate their counſels and labours, but both muſt knowe their owne ſtanding. After them Ioſuah muſt ioyne with Eleazer: Dauid the king muſt take aduiſe of Nathan, and Gad the Prophets: Ioſiah with Huldas: ſo long as Iehoiadah the Prieſt liueth to direct Ioas, he prooueth well, but after his death he waxeth worſe. And Vzziah will ſeeke the Lord in the dayes of Zachariah the Prieſt, but afterward degenerateth, and groweth verie naught, and vnlike vnto himſelfe. Thus as formerly we haue ſtabliſhed the regall power ouer all perſons Eccleſiaſticall as wel as others; ſo now haue we alſo ouer all cauſes Eccleſiaſticall as well as Ciuill, with this onely exception, vnder Chriſt; who muſt ſtill be acknowledged the ſoueraigne Lord and King of his Church, to rule it by his own word and lawes; according to which direction, while they ſquare their gouernement (as Moſes did all in the temple by the patterne ſhewed in

Harmon. of Confeſſ. ſect 19. cap. 23.

2. Chr. 24. 2. 17. 2. Chr. 26. 5. 16.

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the mount) happy are the people, happie is their gouernement, happie are themſelues in their adminiſtration, but thrice happie ſhall they be in their account. 551

Queſt. But all this while you onely bind the Prince to the lawes of Chriſt in gouerning the Church; doe you giue him no power to make Eccleſiaſticall lawes and conſtitutions of his owne? *Anſw.* Yes, but concerning this point I thus conceiue, that Eccleſiaſticall lawes are of two ſorts. 1. Such as preſcribe both the matter and manner of the worſhip of God, and the whole ſubſtance of Church gouernement, which are all the lawes of Chriſt himſelfe made to his hand. 2. Other Eccleſiaſticall lawes which remaine for the ſupreame power to make, are of two ſorts. 1. Either edicts for the authorizing and commanding the execution of the former lawes, for the building and repairing of the Church, that it may be a louely ſpouſe of Chriſt. Or 2. ſuch conſtitutions as are circumſtantiall, and in things meerely indifferent; which may varie according to the variablenes of times, places, and diſpoſitions of Churches: and here he hath power to make Church-lawes of his owne, ſo as the rules of the word be not tranſgreſſed concerning things indifferent. And I thinke this a truth not denied by any. In performing both theſe latter, Kings and Queenes are called nurſing Fathers, and nurſing Mothers to the Church.

Now follows the *ſecond ground* to be laid for the reſoluing of the former point, namely, that ſeeing Kings are of power to doe what they liſt, although not euer lawfully in regard of the lawes of God or nature, yet ſafely in reſpect of his ſubiects, who may not violently reſiſt their perſons or proceedings: for who ſhall ſay vnto him, *what doeſt thou?* in this regard they may, and ſometimes doe command vnlawfull and vniuſt things; and inflict grieuous and heauie burdens vniuſtly: whether muſt obedience and ſubiection be yeelded them or no? *Anſ.* The concluſion is, It is neuer lawfull to reſiſt or rebell, or vſe any violence againſt a lawfull Magiſtrate; for this were to riſe vp in armes againſt the ordinance of God, and conſequently againſt God himſelfe. The Apoſtle Peter indeede calleth it an *humane ordinance*, or creature; but not in regard of the author, as if it were deuiſed by man; but of the ende, becauſe it is ordained of God for man as the proper ſubiect, and for his profit as the proper ende of it. And therefore though Popiſh Friers and factors ſtand within Corahs tents, with poiſoned daggers digging out the life-blood of Chriſtian Princes; and eſpecially the Ieſuites thoſe curſed Shebaes, which make no bones by themſelues and others, moſt treacherouſly to ſlay their kings and maſters; yet Dauids heart ſmote him when he made but a ſlight aſſault vpon the skirt of Sauls garment, becauſe he was the

Eccles. 8. 4.

Ordinatio diuina ſecundum ſubſtantiam: humana ſecundum modum & finem.

552 Lords anoynted: teaching vs by his example another leſſon, then by violence to helpe our ſelues (if we could doe it) out of the vniuſt commandements, and executions of thoſe whom God hath ſet in eminence and authoritie aboue vs.

But here we muſt take direction how to carie our ſelues towards lawfull Magiſtrates, commanding or impoſing vnlawfull things. For conſideration muſt be had, whether the command bind vs to *doe*, or to *ſuffer* and beare any vniuſt thing. If the former, enioyning vs to doe that whereof we haue not good ground to do it of faith, here the ſupreame power of all muſt be obeyed; and the prince only in and for the Lord: for ſo Ceſar muſt haue Ceſars, as God may haue Gods. Daniel and his fellowes deliberated not to anſwer the King, but boldly and readily profeſſed, that they would neuer worſhip his Image, they would ſubmit themſelues to his furie, but durſt not to his commandement. The Martyrs in Queene Maries time, whoſe mention and memorie is honourable, reſiſted not, nor rebelled, they willingly and ioyfully gaue their bodies to the flames; but ſtill profeſſed againſt the idolatrous worſhip and doctrine eſtabliſhed by law. In Ieroboams time, thoſe which could conforme themſelues to the edict of the calues, were doubtles counted obedient, and had the grace of the times: and it went hard with others that durſt not ſaue their labour, but repayred to the Temple ſtill: but the Lord condemneth and accurſed ſuch wicked obedience, and bringeth euill vpon all Iſrael for it. No power on earth can make the conſcience ſafe in the doing of a thing vnlawfull, although in a thing indifferent, conformed to the rules of the word, the Princes law is a binder. It is a weake ſpeach therefore to ſay, I do this and that vnwillingly, or which I had rather not doe: and if it be a ſinne which I do, it is the Princes ſinne, and not mine: nay, whatſoeuer action of thine wanteth faith, is thy ſinne: beſides, although all thy externall condition is in the power of the Magiſtrate, yet internall things, as the keeping of faith, and obedience, and good conſcience, are not in his power, but placed by God in the will and conſent of the beleeuer, to keepe or to looſe. Secondly, but if the Princes commandement call vs to *ſuffer* any vniuſt thing, as if he ſhould laie tyrannicall burdens vpon bodie, goods, and outward eſtate; theſe we muſt acknowledge ſubiected vnto him by God, and therefore the ordinarie defence is prayer and patience, by which the paſſion of vniuſt vexation will become iuſt and comfortable: vnleſſe for the time of the brunt of perſecution, we can conuey our ſelues from the furie: according to that of Chriſt, if they perſecute you in one citie, flie to another: and Act. 8. 1. the Saints were ſcattered by the perſecution: for by this meanes of preſeruing our ſelues, we preſerue alſo the

Church,

Church, which otherwiſe would be deſtroied in vs: but els we muſt meekly beare all vniuſt vexations, and in ſuch times take heed of *medling with the ſeditious.* 553 Prov. 24. 21.

Theſe two former grounds will become clearer, by the explaning of ſome inſtances which we meet with in the Scripture, and therefore it will be worth our labour breifly to inquire into ſome few of them. And firſt, whether Mordecay did with good conſcience deny ſubiection, yea reuerence to Haman; ſeeing hereby he not only made light of a great man ſent by the King, but alſo of the Kings commandement, who commanded Haman thus to be honoured, as the reprehenſion of the Kings ſeruants noted in the text prooueth, *why tranſgreſſeſt thou the Kings commandement?* Hester 3. 3. *Anſw.* Mordecay was bound in conſcience to obey neither of them in any thing contrarie to the word of God, as this required honour was: 1. Becauſe it was more then ciuill: for ſuch the Perſian Kings required as was at leaſt mixed with that which was due to God; elſe it is lawfull inough to fall downe on ones face before Princes. 2. If it had beene but ciuill honour, yet it had not beene due from Mordecay to Haman, becauſe Haman was deſcended from a nation which God had curſed, and willed his people to hate and abhorre, and neuer to ſeeke their peace all their daies: but eſpecially, they were charged neuer to forget the inhumanitie of the Amalekites, but vtterly to deſtroie them, becauſe they were the firſt that came out to warre againſt them after their comming out of Egypt. Deut. 25. 17. 19. If the honour had beene but ciuill; and Mordecay of any other people then the Iewes, to whom that commandement was directed, and Haman of any other offſpring then an Agagite, that is, of the offſpring of the Kings of the Amalekites, who were all of Agag, ſurnamed Agags, as it were the Pharaohs of Egypt, and Cæſars of Rome; he would not haue denied this honour, or if he had, he had ſinned.

The ſecond inſtance is in Naboth, of whom it may be enquired, whether he could iuſtly denie Ahab his vinyard, ſeeing the Kings hath power to take feilds and vinyards, and giue them to his ſeruants, 1. Sam. 8. 14. and in outward things we muſt obey, although to our detriment and loſſe. 1. King. 21. 3. *Anſw.* Naboth iuſtly refuſed, becauſe God had forbid him ſo to do. In Leuit. 25. the law is expreſſe, that no Iſraelite might ſell his feild but vpon condition of redeeming it, and returning vnto it in the Iubely: but Ahab did not ſo require it, but either to purchaſe it out, becauſe it lay ſo fit for him; or elſe to exchange it. Now that this was the iuſt ground of his deniall, appeareth in his anſwer: God forbid that I ſhould giue the *inheritance of my Fathers vnto thee:* he knew well, that if coppieholders and tenants vnto men, may not ſet, let, or alienate without their

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landlords consent: much lesse might he against the expresse will and couenant of his Lord. Againe, if it had bin only a losse and dammage vnto himselfe alone, he would doubtles haue yeelded: but no euill of sin must be chosen at all.

1. Sam. 14 45. The third instance, whether the people might warrantably resist Saul, when he would haue put Ionathan to death: seeing Saul had sworne his death, and the Lord seemed by lot to designe him thereto. *Answ.* This was a meane wherby it pleased the Lord to deliuer Ionathan at that time. The deliuering of an innocent was good, the question is of the meanes. To which I adde, that if it were by meanes of intercession, and due respect and reuerence to the Kings person and place (as the text seemeth to implie by their pleading for Ionathan) the meanes also were good: but if it were by mutinie, or opposition, or sedition, yet this manner of the fact shall be condemned, but not the fact it selfe. As for the lot, the Lord indeed noted thereby Ionathans fact; but thereby conuicted him not of a fault, *for Ionathan heard not when his father charged the people with the othe*; the whole fault therefore rested in Sauls inconsiderate and rash othe.

2. Sam. 18. 5. The fourth instance is in Ioab, both in not obeying one commandement of Dauid, and in obeying another. First, whether he did well in slaying Absolon, hauing such an expresse charge to spare him, yea to vse him kindly. *Answ.* Absolon iustly deserued death by the law, Deut. 21. 18. and iustly fell in his sinne: but Ioab sinned in slaying him: for although he was the generall of the warre, and had power, yet he forgate that he was a subiect, and that in this one point his power was limited by him that gaue him his whole command. Meete it was that Absolon should be punished, but by Dauids consent: and though Ioab thought it in policie the safest way to put him out of the way, yet his father conceiued how fearefull his death would be, if he should be cut off in his sinne; and no doubt purposed otherwise by banishment, or imprisonment to haue repressed him, if he could no way haue reclaimed him. But Ioab had no power ouer his life wilfully to slaie him, when Dauid had excepted it; and put case it was a fault to spare him, it was Dauids, and not his.

2. Sam. 24. 1. *Quest.* But whether did he well to obey Dauid in numbring the people, beeing a thing which Moses, and Ioshuah did without sinne; and wherein the King was so peremptorie. *Anſ.* He sinfully obeyed Dauid, euen as he did also in betraying Vriah vpon Dauids letter: he was a courtyer that conceiued himselfe to be at euery command, although against his conscience, as this was: he knew that God had forbidden to number the poople, without a speciall commandement, or necessarie cause,

or without paying the halfe shekel appointed for *euery ones redemption* at euery time of numbring: his speach in 1. Chro. 21. 3. sheweth, that it was not only against the law of God, but the light of his owne conscience: *are not all the people my Lords seruants: wherefore doth my Lord require this thing? why should he be a cause of trespasse to Israel?* as if he had said, there is no warre in had, no rebellion in the land, no commandement from God, and therefore this wil be turned into trespasse against Israel, yet he did it. 555 Exod. 30. 12.

Thus by these instances we haue cleared the second point considered in this doctrine, and haue seene wherein and how farre we are bound to obey: now we come to the third.

The third point in this second doctrine is, wherefore we must be subiect? *Answ.* The reasons are sundrie, First that we may herein acknowledge the ordinance of God, which we must looke vnto whatsoeuer the persons be; for to this the forme of speach in the text calleth vs, as I haue alreadie noted. The which that we may take better notice of, 1. the Lord challengeth it to belong to himselfe to raise vp and giue Kings to rule ouer people, *By mee Kings raigne:* and Daniel 4. 14. *The most high hath power ouer the kingdome of men, and giueth it to whomsoeuer he will.* Moses praying for a successor saith, *Let the God of the spirits of all flesh appoint a man.* Secondly, the Lord hath put his owne name vpon such whom he thus raiseth: *I said yee are Gods.* Thirdly, he setteth a stampe of his owne maiestie, mercie, iustice, and wisedome vpon these little gods; yea a great part of his image shineth vpon euery one of thē; both in that so many hundred thousands are subdued vnder the power of one, in that the whole administration of a people is in one hand, and that the good estate of all dependeth vpon him vnder God alone. Fourthly, he putteth his own spirit vpon them as he did vpon the seauentie Elders to assist Moses, yea he giueth them extraordinarie spirits, and as we read of Saul, changeth them into other men; not alwaies the spirit of sanctification, but of regiment and authoritie. Fifthly, he maintaineth this their authoritie, and this sundrie waies. 1. by putting on them a maiestie and presence, euen a sparkle of his own to draw an awfull reuerence of themselues, and daunt offenders. 2. he permitteth them an answerable estate, whereby they may lawfully beare themselues with state, pompe, and magnificence aboue all other; and by their costly apparrell, stately pallaces, and suitable seruice and attendance, they may not be only distinguished from their subiects; but expresse also the maiestie and greatnes of their estate. 3. by diuerse laws and iniunctions he preuenteth such things as any way might bring the calling into contempt. As 1. concerning their persons, if any be to be chosen, they must be men

Reasons why Christians must be subiect to Magistrates. 1

1 Numb. 27. 16.

2

3

4 Numb. 11. 17.

5

1

2 The Lord maintaineth their authoritie 4. waies.

3

556 of *courage*, *fearing God*, and *hating couetouſneſſe*: to this purpoſe he
Deut. 23. 2. gaue a lawe to the Iewes, that no baſtard ſhould be raiſed vnto office among them to the tenth generation; and this was, leaſt the place ſhould bee embaſed by ſuch perſons. 2. Concerning their behauiour in the place, it muſt carrie with it a ſtately grauitie beſeeming the place; and ſcorning to attempt any meane or baſe actions, ſuch as Dauid intimated Saul did in perſecuting and hunting him, *Is*
1. Sam 26. 20. *the King of Iſrael come out to ſeeke a flea?* To this ſerue ſuch
Prou. 31. 4. precepts as that, *It is not for Kings to drinke wine, nor for Princes ſtrong drinke*; this were an indigne thing, and a great blot in his high place. 3. Concerning our behauiour towards them, it muſt be euery way humble and dutifull: hence are ſuch precepts, *thou ſhalt not raile, or reuile the*
Exod. 22. 28. *Prince of thy people*: no nor *curſe the King in thy heart, nor the rich in thy*
Eccles. 10 20. *bed chamber*. Thus is the Lord euerie way carefull by his lawe to preuent whatſoeuer might lighten this authoritie in the hearts of men. 4.
4 The Lord maintaineth this authoritie by directing their counſells, *God ſitteth in the midſt of the gods*: by protecting their perſons, for *he giueth ſaluation vnto Kings*; and ſtrangely to this purpoſe by reuealing the priuie thoughts onely imagined againſt them. By all which, the Lord will haue vs to honour them whom himſelfe thus honoureth, and eſpie his own ſtampe and image vpon them: ſo as in our ſubiection and obedience vnto them, we may knowe that we haue to deale with God; and in our deſpiſing of them, make account to heare that in 1. Sam. 8. 7. *They haue not caſt thee away, but me from ruling ouer them.*

II The ſecond reaſon is drawne from the profit we receiue by this ordinance, which is alſo the Apoſtles reaſon, *he is the miniſter of God for thy wealth*; namely, both to defend from a thouſand euills, from the robber and ſpoyler, from him that would defile wife and daughter: as alſo ſettle euerie man vnder his vine and figtree, that with good hearts and cheerefulneſſe they may ſerue God. A King neuer ſo bad is a great good, and better a tyrant then no king: when there was no king in Iſrael, euerie man *did whatſoeuer ſeemed good in his owne eyes*; anarchie openeth the windowe to all licentiouſneſſe; and farre better is it to beare one tyrant then many, & to ſuffer wrong of one, rather then of all, and to part with a tenth, then be ſtript of the whole; for where any gouernment is, although ſometimes the good be puniſhed, ſo are the bad too, that they cannot doe what villanie they gladly would. What a rich bleſſing then is a religious and vertuous Kings, from whom his people vnder God receiue the whole benefit of religion and iuſtice? here is the nurſe of the Church,
Iob 29 16. the father of the commonwealth, an husband to the widow, a mouth for
Dan. 4. 8. the dumb: here is Nebuchadnezzars tree flouriſhing againe, the height

of

of which reacheth to heauen from whence it came; the ſight of it to the ends of the world while, it ſelfe ſtandeth in the midſt of the earth, that there might be equall acceſſe of all vnto it: in it is meate for all: it maketh a ſhadow vnder it for all the beaſts of the feild, and all the birds make neſts in the boughes of it. Let vs here caſt our eyes vpon our own happines in our noble King *Iames*; whom we haue great cauſe to account (as the Iſraelites Dauid) the light of our Iſrael: yea and (as they of Ioſiah) the breath of our noſtrils: the ſerious acknowledgment whereof, wil not ſuffer vs to be wanting in the cheerefull performance of all ſubmiſſe and loyall dutie vnto him. 557

2. Sam. 21. 17. Lament. 4. 20.

The third reaſon is drawne from the danger of reſiſting and rebelling againſt this ordinance, which the Lord hath taken vpon himſelfe to maintaine; as he did Moſes againſt *Corah*, *Miriam*, and the murmuring Iewes. Who hath euer taken the ſword (God not putting it into his hand) but he periſhed by it? What Shebah or Adoniah euer blew a trumpet of ſedition, but they did this thing *againſt their owne liues?* When Dauid would haue ſpared rebellious Abſolon, did not the Lord hang him by the haire betweene heauen and earth vnder an oke? *Had Zimri peace which ſlew his Maſter?* wicked Ieſabel could obſerue the ruine of ſuch treacherous conſpirators. Our owne Chronicles are full of rare examples of Gods iudgements, our eyes haue ſeene not a few vpon ſuch. The ſtrange diſcouerie of Percies conſpiracie may not be forgotten; nor let that wickednes, and the iuſt vengeance of God vpon the actors, neuer be put out from vnder heauen. Neither is this only an humane obſeruation, but an infallible extract and concluſion out of the word: Prov. 24. 21. My ſon, feare God, and the King, and meddle not with the ſeditious; *for their deſtruction ſhall riſe ſuddenly, and who knoweth the ruine of them?* To theſe reaſons might be added, that it is the brand of Libertines and carnall Goſpellers, to *deſpiſe gouernment*, and *ſpeake euill of maieſties and dignities, &c.* III

2. Pet. 2. 10. Iude 8.

Uſe. 1. Popiſh religion is a flat enemie to the lawe of God, and nature, the profeſſor of which muſt before he be the Popes darling, ſweare flat contrarie to this ſubiection; euery yeare and almoſt day giues experience of this truth. Beſides, their doctrine is full of trayterous poſitions; and their bookes which they daily ſend in amongſt vs, are ſtuffed with poiſoned inuectiues to bring our Princes and nobles into contempt: pitie it is ſo many of them are ſo openly ſuffered, to the offence of the good, and the caſting further backe of thoſe that be bad. It is not my dutie to ſpeake or write what Lipſius in his poſthumus epiſtles hath fooliſhly bolted out againſt the Lords anoynted ouer vs; but this I ſay, the booke is too much ſet by: and if a Papiſts tongue can ſtaine or ſlaunder, I affirme,

The Popes vaſſals muſt ſwear themſelues enemies, yea rebels againſt lawfull authoritie.

there

558 there are fewe of our nobles whom Costerus hath not lately maliciously slandered: the practise among them I acknowledge common: but the thing among vs to be lamented is, that both that and other such bookes are so common.

Satan many waies seeketh to bring this ordinance into contempt.

2. This subiection is the rather to be vrged vpon all, because the deuill seeketh by all his cunning and power to weaken this ordinance, and bring it into contempt; which is euident, in that men dare not take such libertie of speach against the supreame and highest, yet how ordinarie is it for men, to waigh themselues and their worthinesse with those that are sent from the highest? yea and sticke not to make odious comparisons with them, that lay his office aside he is as good and better then he; but the deuill hath nowe the hold he would haue; for while the eie is vpon the person, and not vpon the place, steppeth in this equalitie; and this equalitie shaketh off subiection before he come to such tearmes of defiance. Others breake out into speeches beseeming the authors euen Chore and his companie, rather then any Christian, *Ye take too much vpon you Moses and Aaron*, whensoeuer the magistrate administreth not according to their minds; and let the Magistrate when he will set himselfe to reforme the congregation, as Moses did, this corruption of mens hearts will not long lie hid: which beeing so great, and Satans malice no lesse, Ministers must the rather be much and often in this doctrine, as Titus was here commanded.

Readie to euerie good worke:]

vers. 2. *That they speake euill of no man, that they be no fighters, but soft, shewing all meekenesse vnto all men.*

Now we come with the Apostle vnto the second sort of those generall duties which are required of euerie Christian: and these be the mutuall duties one towards another, the which we may best conceiue in this order. 1. *generally* propounded in these words, *readie to euerie good work:* which I knowe some restraine vnto the cheerefull performing of the Magistrats lawfull commands, to the confirming of which sense perhaps that needles copulatiue (and) is inserted into our English, not found in the Greeke text. But the precept is entire of it selfe, and seuerall from the other before: and as I take it both paralled vnto that generall phrase, cap. 2. 14. *zealous of good workes:* and contrarie to that cap. 1. 16. *reprobate to euerie good worke.* Secondly, more *specially*, both 1. by remouuall of the lets of concord and loue, which are two, 1. *euill speaking*. 2. *fighting* or quarelling. 2. by entertaining such vertues as are the nurses and cherishers of Christian concord amongst men; of which the Apostle nameth two of the principall. The former, is Christian *equitie*, which ranieth the minde equally and indifferently, freeing it from passion and per-

ἀπὸ ἀνεξιρτησιν.

ἀπλοθησιν.

turbation, that it may conceiue the beſt of perſons and actions. The latter, is Chriſtian lenitie, gentlenes, or *meekeneſſe*, which euen in taking notice of the faults and vices of others, *coueretb* ſo farre as is good for the partie: and alſo in the ſpirit of loue and meekeneſſe *cureth*, and ſeeketh to reſtore ſuch an offender. And as the two former vices were prohibited in regard of all men, ſo theſe two vertues are not ſo nakedly propounded, but that their obiects alſo are by the Apoſtle noted in the laſt words: where the Apoſtle ſaith that we muſt be equall, and mild, not only to thoſe in authoritie, who may elſe returne our frowardnes with vntolerable diſpleaſure; nor onely to our friends and familiars, or ſuch as by the bond of nature or ſeruice may claime ſuch dealing from vs; neither onely to Gods friends and beleeuers: but to *all men* indefinitely, euen thoſe to whome out of the bond of Chriſtianitie we are nothing bound; thoſe who in themſelues deſerue no ſuch thing, but the contrarie at our hands: in a word, thoſe who are not onely our enemies, but Gods after a ſort; beeing as yet without, and not brought vnto the faith: which laſt words may not ſlightly be ouerpaſſed, becauſe they lay a notable ground, and make way vnto the verſes following.

For this firſt generall exhortation, the ſcope is, that euery Chriſtian ought to keepe with him a propenſitie, and diſpoſition to euerie good worke, whether it concerne God, or himſelfe, or others: for the Apoſtle hauing called vs to giue God Gods, and Cæſars to Cæſar; that the body of Chriſt might be without rent, as his coate was without ſeame; and that there might be a ſweet harmonie and concent in the Chriſtian commonwealth; he now calleth to the practiſe of a common principle, and lawe in nature, namely, to giue euerie man that right which God hath giuen him: and Chriſtians are not onely debters vnto Magiſtrates, but to the meaneſt and weakeſt, to whom the common bond of nature and humanitie hath knit vs: ſo as no man can ſay of any man, I owe him nothing. The like practiſe of our Apoſtle we may elſewhere obſerue, as Rom. 13. where hauing in many verſes required ſubiection and tribute due vnto Princes; in the 7. and 8. verſes to ſhut vp his exhortation withall, he wiſheth to giue to euerie man his due, tribute to whome tribute, cuſtome to whome cuſtome, feare to whom feare, honour to whom honour; but loue to all men, *owe nothing to any man but loue*: which is ſuch a deſperate debt as a man can neuer diſcharge himſelfe of. The like doth the Apoſtle Peter, who combineth all theſe duties in one ſhort verſe, but a little inverting the order: *Feare God, honour the King, loue brotherly fellowſhip.* 1. Pet. 2. 17.

This precept in hand chargeth vpon euerie Chriſtian theſe two maine duties. *Firſt*, that he muſt make account with himſelfe that euerie

Chriſti-

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Euery Christian must make account that euery Christian dutie belongeth vnto him. Matth. 28.

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2. Cor. 8. 7.

2. Thess. 2. 17.

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Rom. 15. 14.

Act. 9. 36.

3

Rev. 2. & 3.

Christian dutie belongeth vnto him, euen *euerie good worke* to which the Lord giueth him calling and abilitie. *Secondly*, that he must keepe himselfe in a fitnesse and readinesse thereunto.

Doctr. 1. The former is cleared by the testimonie and other obseruations out of the Scripture: The lawe curseth him that continueth not in all *things*: the Gospel also in generall requireth the obseruation of *all things*: Teach them to *obserue all things* which I haue commanded you; which precept was giuen when Christ had on the crosse fulfilled all righteousnesse in the persons of his members. As for the speciall precepts of the Gospel, they are many: Philip. 4. 8. *Whatsoeuer things are true, honest, iust, pure, pertaining to loue, of good report, if there be any vertue, or any praise, thinke on these things.* The Apostle was not content that the Corinths should abound in euery grace else, and be wanting in one: but exhorteth, that as they abounded in *euerie thing, in faith, in word, in knowledge, in diligence, in loue*, so they would striue to abound in *this grace also*, namely, of mercifulnesse to the distressed Saints. The same Apostle to the Thessalonians knewe what he prayed, when he wished that they were stablished to *euerie good word and worke*. 2. This standeth with those special commendations which the Apostles haue giuen of sundry of the Saints, to stirre vp others vnto their imitation. When Paul would be large in commending the Church of the Romanes, he affirmeth they were *full of goodnesse*: so of Dorcas we read, that she was *full of good workes and almes:* and mention is made of the coats and garments which shee had made for the Saints. 3. As the holy Ghost in Scripture approoueth and commendeth the presence of any true grace, for the encouragement of it; so also taketh he notice of that which is yet wanting, to prouoke to the purchase of it. Many of the good kings of Iudah were highly commended, yet something or other they sayled in, either the high places were not wholly taken downe, or some league or other was made with the enemies against Gods commandement, or some heauines or forgetfulnesse ouertooke them, that of fewe of them it could be said, they went through-stitch with *euerie good worke*. The spirit likewise in the new Testament speaking to the Churches, taketh knowledge of many good things in the Angels of them; *I knowe thy loue, thy faith, thy patience, thy zeale, and thy workes, &c.* but fewe of them escaped without that exception, *neuertheless I haue somewhat*, or *a fewe things against thee*: either the first loue was fallen from, or Balaams doctrine maintained, or Iesabels fornications suffered, &c. but according to the truth of their condition, the spirit is plaine with them, *this thou hast, and this thou hast not*; implying it to be matter of iust reproofe before God, to be wanting in any *good worke*, which hee hath giuen calling and meanes vnto.

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4. The nature of grace giueth light and euidence vnto this truth, the which diſpoſeth the will and powers of the ſoule equally vnto one good thing, as well as vnto an other: for regeneration includeth in it the ſeeds of all vertues, and reneweth and changeth the whole nature, which hath in it the ſeede of all ſinne and vice: and when the Scripture would note the ſoundneſſe of grace, hence it doth it, that it both hath reſpect *to all the commandements, and hateth all the wayes of falſhood.* Pſal. 119.

Vſe. 1. This doctrine firſt teacheth vs to learne the rule of euery good worke, legall or euangelicall. The former are not only ſuch as are commonly knowne and expreſſed in the words of the decalogue; but ſuch alſo as therein are included and implied; theſe muſt be ſought out; for elſe ignorance of the law excuſeth not from fault. Content not thy ſelfe that thou canſt ſay the commandements, nor if thou canſt ſay that thou haſt kept the whole letter of the law from thy youth: but ſtudie the whole Scripture, which is an expoſition and large commentarie of thoſe tenne words, heare it, read it diligently, meditate vpon it, apply it to thy heart and life, elſe knoweſt thou not how to beginne any good work. Learne further the ſpeciall good workes required by the Goſpel, ſuch as are faith in Chriſt, repentance of ſin paſt, amendment of life for time to come. And curſed be all that Popiſh doctrine, which would hide this light vnder a buſhell, whereby alone the Chriſtian can diſcerne what is a good worke, and how himſelfe may do it well.

Vſe. 2. If euery good worke belong to euery Chriſtian, then may not men poſt ouer the matter to the Miniſter; the common conceit is, that the clergie ſhould be *holy*, *hoſpitable*, and ſo qualified as we haue heard in the firſt Chapter, but for common men and vnlearned, it will be acceptable inough if they be *almoſt Chriſtians*, that is, as good as neuer a whit: whereas the Lord bindeth vpon euery Chriſtian, of what condition ſoeuer, the practiſe of euery good worke which is offered him within the compaſſe of his calling, either generall or particular. For example: If a Chriſtian be called into publike place, as of Magiſtracie, he may not conceiue that the building of the Church, the diſcountenancing of ſinne, the encouragement of the godly, belongeth only to the Miniſter; but he muſt ſet hand to theſe workes, he muſt eſtabliſh, and countenance the Miniſtrie, he muſt be the foreman in all good exerciſes; he muſt be rich in workes of mercie and of iuſtice, the patron of the poore, the ſheild of the oppreſſed: but eſpecially a patterne of pietie, he muſt be a man *fearing God: yea he and his houſe muſt ſerue the Lord.* If thou remaineſt a priuate man, the ſame care lyeth vpon thee in thy proportion: thou muſt procure the wealth of Ieruſalem, at leaſt by thy prayers for the peace of the Church, for able Miniſters, for the free paſſage of the Goſ-

Not onely the Miniſter but common Chriſtians muſt be ready for Chriſtian duties.

ſpell:

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ſpel: and if God further enable thee, thou muſt releeue ſuch as ſtand for the truth of God, and puritie of his worſhip: Thou muſt doe all the good thou canſt to others in preſeruing life, feeding the hungrie, clothing the naked, viſiting the priſoners, and ſo become rich in the works of mercie. Thou muſt alſo be diligent in duties at home, in reforming thy family, teaching them, praying with them, examining how they profit and thriue in grace, and walking religiouſly and conſcionably in euery good worke of thy perſonall calling. Here is a courſe which goeth farre beyond harmleſnſſe, and good meanings, and good words, which Iames ſaw to be the religion of many in his time; this is ſoundnes in chriſtianity, when a man can thus turne himſelfe, as well to one good action as an other. Some there are that ſeeme very religious, can come to Church, go in the count and companie of Chriſtians, and religious perſons, but verie vnmercifull, ouergrowne with couetouſneſſe, and in priuate, for a pennie aduantage, diſcharge all religion, till Church time againe. Others are mercifull inough, but careleſſe of religion altogether; ſome are iuſt in their dealings, but vncleane, or intemperate; others are temperate, but vniuſt, lyars, ſwearers, and no fidelitie in them. The Apoſtle Iames meeteth with all theſe, teaching vs, 1. that pure religion ſtandeth not onely in harmeleſnes, and keeping ones ſelfe vnſpotted, but in viſiting the fatherles and widow; that is, the frequent practiſe of workes of mercie, and charitie: many ſay, if I were rich I would do thus and thus: but art thou a Chriſtian, art thou religious? then though thou beeſt poore, thou art mercifull. Paul commended the Macedonians that beeing but poore, yet they were rich in liberalitie toward the Saints. 2. in cap. 2. 10. that he that offendeth in one point of the law, is guiltie of all; and he that ſaith thou ſhalt not commit adulterie, ſaith alſo thou ſhalt not kill; now if thou doſt no adulterie, yet if thou killeſt, thou art a tranſgreſſor of the law.

Iam. 1. 27.

Non quantum, ſed de quanto & quanto animo detur. Ambroſ.

Vſe. 3. If a Chriſtian muſt employ himſelfe in *euery good work*, then muſt men ſo caſt and contriue their courſes, that neither duties of pietie hinder the duties of their calling, nor theſe ſtand in the way of the other. And he that *hath the heart of the wiſe to know time and iudgement*, forecaſteth both wiſely, and knoweth one of theſe to be ſubordinate, but not oppoſite vnto the other. Hence muſt Chriſtians forecaſt, and remember the Sabboath before hand; and ſo order and husband their times and ſeaſons, that there may be place, and time, and oportunitie for euery good worke in the week-day; and eſpecially for the beſt workes, whether publike exerciſes of religion, or priuate prayers and exerciſes in the family. Which wiſe managing of affaires, becauſe men are wanting in, therefore ſometimes the Sabboath muſt be encroched vpon, and Gods

The Chriſtian courſe muſt be ſo wiſely contriued, as no dutie may hinder another. Eccles. 8. 5.

ſeruice

seruice iustled out for some carnall matters: other times weeks exercises are neglected, because this inconuenience or losse in the calling, was not seasonably and prudently preuented; the priuate seruice of God also in the family, must now and then be laid downe for a time or turne, because some other domestical distraction hath deuoured the time allotted for it. Let no man then seperate those duties, which the Lord hath coupled; if thou beest readie to the duties of thy particular calling, forget not the duties of the generall; if thou wouldst be seruiceable to men, forget not in the meane time thy seruice of God. If thou canst be diligent to prouide for thy selfe and thy family, set sometime apart to looke out, to enquire into and releeue the necessities of Gods children & family abroad. But woe to such knots of companionship tied fast by the deuil, to sporting, gaming, or other vngodly lusts, that neither the duties of their calling on the weekeday, nor religious exercises on the Sabboath can obtaine them.

Doctr. 2. That euery Christian ought to keepe in himselfe a fitnes, and readinesse to euery good worke, is plaine in the Scriptures. For 1. in duties of pietie, we are enioyned not only to come to the house of God, but *to take heede to our feete*, and *to wash our hands in innocencie*, before we compasse the Altar, and first to sanctifie our selues before God, and reconcile our selues to men, and then bring our gift. If we preach, we must *doe it readily*, and of a *readie minde*, for then we haue reward. If you heare, you must be *swift to heare*, and *readie to heare*, rather then offer the sacrifice of fooles. 2. In performance of duties of loue and mercie vnto men, we are called to *readinesse in distributing*, 1. Tim. 6. 18. and *mindfulnesse* to distribute, Heb. 13. 16. 3. In priuate duties, when God giueth vs peace and opportunitie, we must serue him with *cheerefulnesse and good hearts*, Deut. 28. 47. 4. In priuate iniuries, we must be ready to receiue, yea to offer reconciliation, and to forgiue, which is another good worke: and so in the rest.

Euery Christian must preserue in himselfe a readines to euery good worke.

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1. Cor. 9. 17. 1. Pet. 5. 2. Iam. 1. 19. Eccles. 4. 17.

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Reasons. 1. We herein become like vnto God, whose nature is to accommodate himselfe to our good; whose readinesse to giue bountifully, and forgiue freely is hereby shadowed. 2. Hereby we also bewtifie, and as it were guild our duties, when they come off without delaies, without grudging, murmuring, or heauinesse, but as from men inured to weldoing. 3. Hereby we may laie hold of Christian consolation, in that this readie and willing mind is accepted, where often power of doing good is wanting; and indeed the regenerate often want power and abilitie vnto good, but to want will and desire, is dangerous.

Reasons:

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Vse. Whosoeuer would finde this grace in himselfe, must trie it by the companions of it. As 1. there must be a good heart, cheerefully

Notes to trie this grace by. παραλλήλως.

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564 and willingly disposed vnto, and in the doing of good; 2. Thess. 2.17. The Lord must first *moove and perswade the heart*, (for so the word signifieth as well as to comfort) and then establish his to *euery* good word and worke. Hence are we exhorted to do euery thing *heartily*, as to the Lord. The Lord would haue none to offer any thing to the building of the tabernacle, but whose *heart* incouraged him, and *whose spirit made him willing*. If thou findest not thine heart accompanying thy duties, but thou doest thy religious duties for necessitie, law, fashion, or for some sinister end; and thy duties of loue with a straite heart, or an euill eye, thinking any thing bestowed too good, or too much, thou hast slaine thy action before the birth, it was neuer quickned, it hath no life, nor soule; God who loueth only a cheerefull giuer, will not endure it. 2. He that is continually readie to euery good worke, cannot but be abundant in good workes: the phrase little differing from that, 1. Tim. 5. 10. The widow that hath beene *continually giuen to euery good worke*: for else this readinesse could not be other then an idle preparation. Dost thou *continue* in prayer? in *all things giue thankes*? hast thou bin diligent in trayning vp thy family in Gods feare? hast thou with *Onesephorus*, *often refreshed the Saints*? doth the loynes of many blesse thee, and the blessing of the poore and widow returne vpon thee? shew me the coats and garments thou hast made; shew me the knowledge and feare of God in thy family; expresse the faith thou professest, by such fruits of faith as these are, and then hast thou profited in this precept, els thou as yet commest short of it. 3. In such a partie will be a forgoing and departure with things of price, yea the best thing he hath will not be too deare to purchase that dutie which he seeth God requiring at his hands; which if it be wanting (because many good works are costly) a man cannot be ready to euery good worke.

Coloss. 3. 23.

Exod. 35. 29.

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Now to apply the point, if we looke seriously and vnpartially into many of our sacrifices and oblations to God and men, may we not accuse our selues, as the Lord once did his people? *Ye haue snuffed to offer the thing which was good, and haue offered the torne, and lame, and sicke*: nay many of vs snuffe at these last and worst. If the best and most religious action would charge many a one but with a matter of tweluepence, such is their readines to any good worke, that it shall lie in the dust: and although God hath giuen them abundance of outward things, to the end that they might be meanes of performing many a good worke, yet still they plead want of abilitie, whereas if they were as willing as able, they would become rare patternes of welldoing. But herein they shew themselues (what euer they professe) forgetfull of this precept, and destitute of this grace, which quickly and vpon euery iust occasion findeth it selfe

Malac. 1. 13.

called

called into practiſe: and finding it ſelfe ſo called, ſtandeth not ſo much vpon abilities, but worketh the will to the abilitie, yea and *beyond* in iuſt occaſion: not that we call any man to the cracking of his eſtate, or to the exhauſting of the fountaine of his liberallitie, for we need not; but we would haue them to know, that God maketh them able to giue, before they be able to caſt away as much as they giue and hurt them not: and calleth them to diſtribute, before their owne pleaſures and luſts be ſerued: ſeeing this precept requireth the departure with, and forgoing of that which is often ſweete, pretious, yea and neceſſarie for our ſelues. Let vnconſcionable men think well herof, who can contentedly throw away at one caſt, or game, at cards or dice, more then willingly they would ſow in pence to the poore all the yeare long. 565 2. Cor. 8. 4.

Hauing now ſeene the neceſſitie, and notes, we will ſhortly ſet down ſome rules of practiſe, for the better ſetting vs forward in this dutie. Firſt, get into thy ſoule the conſcience of this commandement, accounting it worthie of all thine obedience, beeing ſo often vrged in the Scriptures, and made in the end of the former Chapter, the end of Chriſts purchaſing of vs. This reaſon drawne from the feare of God, preuailed ſo farre with Iob, that thence he was mooued to vſe mercifulneſſe to all ſorts of men: for Gods *puniſhment was fearefull vnto me, and I could not eſcape his highneſſe.* Secondly, Take euery opportunitie of welldoing while it is offered: for elſe the opportunitie may be cut off from thee, or thou from it. This is the Apoſtles rule, Gal. 6. 10. *While we haue time, doe good vnto all:* That is, take the preſent occaſion of doing all the good thou canſt, 1. in regard of thy ſelfe, performe the principall and maine dutie, know the day of thy viſitation; ſlacke not this thy tearme-time, but get the oyle of faith, knowledge of God, and obedience to his word, that thy lampe may euer be ſhining to the glorifying of thy Father, which is in heauen: in one word, forget not while thou haſt time to *giue all diligence* to make thine election ſure. 2. In regard of others, if now thou canſt doe them good in ſoule or bodie, delaie it not: Prou. 3. 28. *Say not to thy neighbour, goe, and come againe to morrow, and I will giue thee, if now thou haſt it:* and what knoweth any man, whether this may be the laſt day wherein he can doe good to himſelfe or others? Thirdly, Goe yet one ſtep further, to ſeeke and watch occaſions of doing good, and be glad when thou haſt obteined them, that ſo thou maiſt euer be furthering thy reckoning. We read of the Patriarchs Abraham and Lot, how they ſate at their doores watching to entertaine ſtrangers, that they eſpied them a farre off, runne out to meete them, and moſt earneſtly entreated them to abide and refreſh themſelues; ſhew thy ſelfe herein the ſonne of Abraham. And would to God Chriſtians were a little quicker

Rules of practiſe. 1

Iob 31. 16. ad 23

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566 not only in taking, but ſeeking occaſions of exerciſing the duties of mercie and loue: for there is more in it then the ſeruing of euery begger at doore; who the moſt of them liue in the breach of Gods commandement, and in a courſe againſt all good order; they might bethinke them of many poore and carefull Chriſtians, ſome labouring vnder pouertie, ſome vnder debt, ſome vnder ſickneſſe, ſome vnder temptation, ſome vnder one burden, ſome vnder another, whoſe neceſſities ought to be inquired into, and ſo occaſions ſought of releeuing Chriſt himſelfe in his members; the want of this inquirie, is the cauſe of much vnfruitfulnes.

Here I might free our doctrine from that Popiſh imputation, challenging it as an enemy to good works; but of that we ſhall more fully ſpeak in the 14. verſe.

Verſ. 2. *That they ſpeake euill of no man,*]

The ſpeciall precepts which are to be performed to all Chriſtians, are propounded, 1. *negatiuely*, 2. *poſitiuely*. The negatiue requireth the good abearing, 1. of the tongue, *That they ſpeake euill of no man*: 2. of *the hands*, no *fighters*. The affirmatiue layeth bridle vpon the affections, *but ſoft, ſhewing all meeknes to all men.*

The word condemneth as well vnbridled ſpeaches as diſordered actions.

For the firſt. The word is a rule not only of *doing* well, but of *ſpeaking* well alſo; and condemneth aſwell vnbridled ſpeaches, as diſordered actions, and frameth aſwell the tongue to euery good ſpeach, as the hand to euery good worke: and therefore fitly is this precept induced vpon the former: inſtructing beleeuers that as they muſt be *readie to euery good worke*; ſo alſo muſt they as readily exerciſe their tongues in ſutable ſpeaches, abandoning all hurtfull language, tending to the diſgrace or iniurie of any man: ſeeing theſe two may not be diuorced in him that would dwell in the Lords Tabernacle; who muſt be both *a worker of righteouſneſſe*, and *a ſpeaker of the truth* in his heart: and no *ſlaunderer* of his neighbour; Pſal. 15.

Queſt. The Apoſtle ſeeming to prohibit all euill ſpeaking, whether is it not lawfull to ſpeake the euill we know by another, ſo we ſpeake nothing but truth? *Anſw.* It is neuer lawfull in any vncalled to ſpeake it. But if queſtion be when a man is called, I anſwer, that God giueth a man calling in diuerſe caſes. 1. When any man is publikely called before a magiſtrate, to teſtifie of a fact, for the clearing of ſome truth, and execution of iuſtice, and now to ſpeake the truth, is to ſtrengthen ſinews of humane ſocietie. 2. Priuately, when a truth is called into queſtion betweene man and man, and cannot otherwiſe be cleared then by rubbing ſome old ſore; eſpecially if in ſuch a caſe a mans owne credit be hazarded, and cannot otherwiſe be ſaued. 3. When a man counſel-

What caſes a man may ſpeak of the euill he knoweth by an other.

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leth

leth and aduiſeth with another, how ſuch a man may be recouered out of ſuch an euill, or elſe admoniſheth the partie himſelfe; both which are ſo far from intending his hurt, that they tend to his amendment. 4. For the preuention of ſuch hurt as may ariſe to ſome other by a ſcandalous and wicked perſon: in which caſe, a father to his child, a maſter to his ſeruant, a freind to a freind, and one Chriſtian to another, may forewarne and inhibite ſuch a mans companie and conuerſe, and adde his reaſon, he is knowne thus and thus to be vicious; out of which grounds, all the ſpeaking of the euills of others, though neuer ſo true, may go vnder the title of euill ſpeaking.

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Now all euill ſpeaking, may be referred to two heads: for it is 1. either the vttering of falſe and euill things: or 2. of true things falſely and euilly.

Euill ſpeaking reduced to 2. heads.

The former, 1. when men ſpeake vpon no ground, as when men preſent or abſent, are accuſed of the euills which they neuer did. Thus Ziba accuſed Mephiboſeth, that he went not out to meete king Dauid, but ſtaied at home, expecting to be made king ouer Iſrael, which was a meere ſlanderous invention of his owne. 2. When men ſpeake ſome euill of others, vpon weake and inſufficient ground: as when any either publikely or priuately, chargeth ſome other man before his face, or behind his backe, with euill vpon ſuſpitions. Thus the Princes of Ammon charged Dauids ſeruants with deceit, and cauſed Hanun to vſe them moſt villanouſly, onely vpon ſuſpition, that they were ſpies: which what miſchiefe and blooſhed it wrought, the text declareth. Yet here in more hainous offences, if the ſuſpitions be more vehement, a fact may be charged by the Magiſtrate vpon the partie himſelfe; that ſo he may either cleare himſelfe, or lie guiltie vnder his offence; but elſe to relate euill vpon ſuſpition, is altogether vnlawfull. 3. When men caſt railing, curſing, or reuiling ſpeeches vpon an other preſent or abſent, openly or ſecretly, and couertly by inſinuation: as *Abſolon*, when he told the people, that there was no *man to heare their matters*: all theſe are directly euill ſpeaches in falſe and euill things.

I

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2. Sam. 10. 3.

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2. Sam. 15.

The latter kind of euill ſpeaking is in true things: as, 1. when a man ſpeaketh of ſome thing done or ſpoken, but deſtroyeth the ſenſe. Thus the Iewes witneſſed againſt Chriſt, that he ſaid, hee would deſtroy the temple, and build it vp againe in three dayes; the which falſe witneſſe coſt him his life. 2. In vttering nothing but truth, but with wicked inſinuations, and collections of euill. Thus Doeg ſpake the truth to Saul, but poiſoned his ſpeach with inſinuating that Dauid and the Prieſts conſpired againſt him. 3. In ſpeaking of good things, but either leſſening them, or depraying them, as done of bad intent, for bad ends, or in hypo-

II

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568 4 crisie. 4. In speaking of things euill and not so well done: 1. by vncouering infirmities, which is the guise of cursed Chams, who are euer reuealing to their brethren other mens nakednes; which an ingenuous disposition, yea humanity it selfe (if there were no religion) would couer and hide: Prou. 11. 13. *He that goeth about as a slanderer, vncouereth a secret, but a man of a faithfull heart concealeth a matter.* 2. whereas we can excuse our owne faults twentie waies, by amplifying the faults and offences of others, be they neuer so apparent, we become euill speakers in a high degree: as sycophants who make the scapes of men farre greater then they are; affirming often that to be done of deliberation, which was done rashly and in hote blood; or presumptuously, when it was perhaps done but weakely; and imputing that to want of conscience, which perhaps was want of heedefulnesse and foresight: and thus the sinne is heightened, when men so wickedly speake of that which they ought altogether to be silent in, and not speake at all.

Euill speaking a most vnseemly sinne in a Christian.

Now because of all sinnes, there is not a more manifest and generall mischeife in all the life of man, wherein euen Christians themselues are not exempted, who (not conceiuing how this little member defileth the whole bodie, yea disturbeth not the naturall bodie onely, but euen the Politicall and Ecclesiasticall, that is, the Church and Common-wealth,) carrie a verie world of wickednesse about with them, and yet wipe their mouthes as though all were well with them; therefore will it not be amisse, to take a little paines with this sinne, scarse so accounted of, and to shewe, 1. how vnseemely it is for a Christian, 2. how dangerous in it selfe, 3. the meanes to represse and auoide it.

Prov. 10. 18. 1 Eph. 4. 31. Coloss. 3. 8. Phil. 2. 8.

For the first: To vtter a slander, saith Salomon, is a *note of a foole*; and the slander it selfe is a fooles bolt which is soone shot. And the Apostle in so many places affirming it to be a practise of the old man, which must *be cast off*, maketh it hence an vnbeseeming thing for Christians that professe newe life, to walke in such heathenish courses, for the which God gaue so many of them vp to their owne hearts lusts. 2 2. This cursed speaking whereby our brethren are hurt in their names, is the deuils language, who thence hath his name, and argueth a venemous and hatefull disposition, not becomming the children of God: and therefore when men will speake their pleasure of men absent, obtrecting and detracting from them, and yet preface, that they thinke the partie no euill; it is false, for thou thinkest euill before thou vttrest it vncalled; and hatest him in thy heart, for if thou louedst him, thou would couer (not coin) 3 a multitude of sinnes. 3. True religion will not stand with such a tatling course as many Christians take vp, who like the Athenians, delight in nothing more then hearing and telling newes; and once getting

a tale

a tale by the ende, they are in trauell, till they haue deliuered it to others; and with theſe all opportunitie of good and edifiable ſpeach periſheth. True it is, that a good man cannot be an euill ſpeaker, and where the ſpeach is not good, all religion is naught; *If any ſeeme religious and refraineth not his tongue, that mans religion is vaine:* and yet in truth this is the moſt religion of our dayes. Which although it haue the name of bounding and *binding* the whole man to God, to men, to all good offices and duties to both, yet indeede hath not preuailed to the bridling of this little member in the moſt. 4. Were it not moſt diſgracefull for a Chriſtian to be counted a theiſe, or a continuall robber in the high way, or a continuall breaker of the peace? and yet this ſinne is a greater breach of loue then theft, or ſpoyling of the goods: for a good name is more pretious then gold, more ſweete then the ſweeteſt oyntment. And if our neighbours beaſt or goods muſt finde releiſe at our hands, much more muſt his name: for if thoſe ſhould be taken away or periſh, they might be reſtored or otherwiſe ſupplyed; but a wound in his name, is like a dangerous gaſh in the bodie, of which we ſay, once broken euer a ſcarre. Now if it be the greateſt enemie to loue, which is the badge and marke of a Chriſtian and diſciple of Chriſt, and of peace, whereof the refraining of the tongue is a preſeruatiue; how can it poſſibly agree with the perſon or place of a Chriſtian.

Iam. 1. 26.

Religio à religando.

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The ſecond point, is the danger of this ſinne, which cannot but attend it, vnleſſe we conceiue no danger in breaking ſuch expreſſe commandements as we haue, Leu. 19. 16. *Thou ſhalt not goe about with tales among thy people:* and Iam. 4. 11. *ſpeake not euill one of an other, brethren:* for this ſaith he, is not onely to breake, but *condemne the lawe:* that is, as not ſufficient or worthy to guide him in all the particulars of his life. The defence of many a man is, I ſpeake nothing but truth, and ſo long I may ſpeake it: But if that thou ſpeakeſt be a tale true or falſe (as it is if without a calling thou playeſt the *pedlar*, and ſetteſt to ſale the name of thy brother) theſe commandements caſt and condemne thee. Others thinke it is a fault indeede, but not ſo great a fault to ſpeake the thing we knowe by an other: but looke vpon it, not as it may ſeeme in thine eie, but in the penaltie the Scripture hath ſet vpon it; Pſal. 15. 3. it hindereth the entrance into the holy mountaine of God: and 1. Cor. 6. 10. raylers and reuilers ſhall not enter into the kingdome of heauen: and therefore it is no ſuch ſmall matter as many take it for. Others reply, what are words but winde, and God is not ſo ſtrait-laced: if a man ſhould goe to hell for euerie word, who ſhall come to heauen? This indeede is an auncient naturall conceit, that outward profeſſion and ceremonie, will carrie a man to heauen, although in the particulars of the life, the power of godlineſſe

It is not thought to dangerous as it is.

570 be neuer expreſſed: But marke how the Lord anſwereth ſuch vaine conceits, Pſal. 50, 19, 20. *Thou giueſt thy mouth to euill, and ſpeakeſt againſt thy mothers ſonnes: theſe things thou doeſt, and I held my tongue, and thou thoughteſt me like thy ſelfe: But I will reproue thee, &c.* God hath his time then to call vpon old reckonings, and then thou ſhalt not thinke words winde, but knowe to thy coſt, *that life and death* was in the power of thy tongue. Prov. 18. 21.

Others yet ſee no ſuch danger, or if any be, it is farre off: But this ſinne beſide the iuſt hire of it hereafter, carrieth a ſecret plague with it for the preſent: for look as thou dealeſt with an other mans name, ſo ſhal thine be dealt with, and with what meaſure thou meateſt to others, ſhall men meaſure to thee againe. But I muſt ſpeake my minde, and then I haue done: no, thou haſt done thy ſpeech, but thy ſpeech hath not done with thee: thou maiſt as well ſay, hauing ſtabbed a man to the heart, I gaue him but a blowe, and I had done, but the blow hath not done with thee, thou muſt before the iudge for all that, and then ſee if that plea wil hold.

Let profeſſors therefore humble themſelues for this ſinne, which is ſo dangerous and ſo common, as that it is the engliſh of our tables, of our beds, of our publike and priuate meetings, to rippe vp this or that olde ſlippe, or iniurie done by an other: the deuill doth ſo ſit in the lippes of a number of men, that no other talke can proceede from them, but ſuch as is like *arrowes* to wound thoſe that are farre off, or *hammers* to knock him in the head, to whom ſuch tales are told, or *ſwords* wounding his owne ſoule to the death. Beware alſo for time to come of the ſubtilties of Satan, who that he may not appeare an accuſer or a deuill as he is, or ſo blacke as he is, hath taught his nouices in this art to vſe diuerſe prefaces as it were to get attention by: and then is the ſinne moſt dangerous, and hath moſt Satanicall ſubtiltie in it. Sometime yee ſhall haue ſome that will beginne with the praiſe of the partie he telleth a tale of: he is an honeſt man, one that I haue cauſe to loue well, and one of verie good parts, &c. and yet thus will he wound an honeſt man, he ſpareth not his friend, but as a flie followes his ſores. Sometimes the talebearer beginneth with the profeſſion of friendſhip to the partie, to whome hee would vent ſome miſchiefe, and inſert ſome ſeeming care of the others credit; you are my friend, and let it be ſpoken betweene vs, and goe no further; tell none that I told you: But would he haue a word againſt his neighbour die with an other, and cannot let it die with himſelfe? or would he ſhut an other mans mouth euen in opening it? he hath alſo his friend to communicate it vnto, and ſo it goes from hand to hand, fretting ſecretly like a canker. Sometimes againe we ſhal heare ſlanders breathed out in a cer-

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taine commiseration, as taking pitie of such a one; that as Salomon saith, *the words of the talebearer, are like the words of the wounded:* that is, are lamentably vttered, but yet they *go downe into the bowels*, they giue a deadly stroke, and hurt him worse then he was before. Many will say, it is great pitie of the man, I speake it with griefe, but the series and tenor of the speach sheweth it a mercilesse pitie. These speaches are farre off from saluing vp the matter, or licensing thee to speake thy pleasure: nay, commonly they argue a bad cause, and a guiltie conscience, accusing for that euill, from which yet thou desistest not: and whatsoeuer thou maist premit for pretence, or defence of thy course, thou carriest thy selfe liker those vermines which rise and feede of venome, excrement, and poyson, then a Christian, who, were thou possessed with Christian loue, thou couldst not reioyce in euill: 1. Cor. 13. 6. *Loue reioyceth not in euill, but reioyceth in the truth.*

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Prov. 18. 8.

The third thing to be considered, is the meanes to auoid this sinne of euill speaking, which may be reduced to fiue rules. First, looke to thine heart, for if it beeing the fountaine be corrupted, the issues and streames cannot but be bitter; and if thou giuest thy selfe leaue to thinke euill of any man, as accounting the thought free, thou canst not but one time or other vtter it. Purge well thine heart therefore, 1. of *pride*, which maketh a man speake disdainfully of those who want the things which themselues seeme to haue, and liberally take vp any language if he can make the detraction of another a ladder for himselfe to climbe vpon. 2. Of *enuie*, which greeuing at the graces and good things in another, seeketh to darken them: as Satan enuying Iobs prosperitie, said *hee serueth not God for nought.* 3. Of *flatterie*, which for fauour or reward will tune the tongue to any eare. Of anger and displeasure, *malice* we say *neuer spake well*, but there lyeth a secret grudge of reuenge hid in it, which quickly setteth the armes on worke in the strong, and the tongue in the weake. Banish betimes these nurces and midwiues of this mischeefe; and contrarily get into thy heart the loue of God, and of thy brethren, which will not hastily discouer, but carefully hide and couer euen a multitude of trespasses and sinnes: Excellent to this purpose is that of Salomon, Prov. 11. 13. *A faithfull heart concealeth a matter.*

Meanes to auoid this sinne.

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The shoppe is furnished out out of the warehouse.

Secondly, be carefull to containe thy selfe within thine owne calling; follow thine owne plow; beware of the sinne of busie bodies, who loue to plaie the Bishops in other mens dioceses: who if they had not with the Witch in the fable, put off their owne eyes at home, they might finde foule corners inough well worthy of reformation in themselues: but therefore load they others, because they spare themselues; they throw

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572 no ſtones at their owne faults firſt, and therefore they ate at good leyſure to pry into other mens, and ſo become the deuils gunpowder for want of better employment.

3 *Thirdly*, Beware in all thy ſpeaches with men, of *ſtrife of words*, for from hence euill ſpeaches ariſe, and many words want not iniquitie. If any man prouoke thee by reuilement and reproaches, *returne not euill for euill*, but rather bleſſe, as becommeth an *heire of bleſſing*. The angel durſt not reuile the deuil himſelfe. Chriſt when he was curſed, curſed not but cõmitted all to him that iudgeth righteouſly. What the Apoſtles practiſe was is confeſſed, 1. Cor. 4. 13. *We are euill ſpoken of, but we pray.* Let another delight in curſing, it ſhall couer him as a garment, and runne into his owne bowells as water, or like a ſtone thrown vpward ſhall fall vpon the head of himſelfe that caſt it; for one clauſe of the couenant is, *I will curſe them that curſe thee:* But if thou beeſt the child of God, feare not cauſles curſes, which ſhall not come, nor be mooued thereat to break thy patience; and euer remember that of the Apoſtle, Rom. 12. 14. *Bleſſe them which perſecute you, bleſſe I ſay and curſe not.*

1. Tim. 6. 4.

1. Pet. 3. 9.

4 *Fourthly*, In all companies pray to the Lord to ſet a watch before thy mouth, and to keepe the doore of thy lippes, for the tongue can no man of himſelfe tame, beeing ſuch an *vnruly euill*, as the Apoſtle Iames teacheth it to be; yea reſolue with Dauid, before thou entreſt into any company, *not to offend with thy tongue:* accuſtome thy ſelfe to ſoft anſwers which break wrath: ſtrike two ſtones together and fire will ſparkle out, but take away the fewell and the fire fayleth.

Pſal. 39. 1.

5 *Fifthly*, beware of conſenting to this ſinne in an other, for as thou art bound not to relate, ſo not to receiue any euill ſpeaches of thy brother: Salomon counſelleth not to *meddle* with the ſlanderer, and flatterer: wiſe chapmen muſt beware of ſuch baſe pedlars. If an other will dedicate his tongue to Sathan, thou that wouldſt free thy ſelfe from this ſinne, haſt other buſineſſe for thine eares. And becauſe many who are loth to giue their tongues libertie to runne vpon others, yet conceiue no danger in keeping their eares alwaies open (like the vncleane veſſels in the law) to receiue any report againſt an other; let ſuch knowe, that the ſinne cleaueth faſt vnto them, and becommeth their owne, who are not now acceſſaries, but principalls in it, without whom the ſinne could not be committed. For as there would be no theeues, if there were no receiuers, ſo if there were no hearers of falſe reports, there would be no ſpeakers. And what an vnworthy thing is it, for a Chriſtian to be a foſterer, yea a baſe ſeruant to the ſinne of an other? beſides that, it argueth both want of wiſedome, and want of loue in ſuch a partie: of *wiſedome*, in that he receiueth a teſtimonie, and that from one witnes; and he neither called, examined,

amined, or ſworne, and that againſt the credit and good name of an honeſt man, flat againſt the rules of the lawes of God and man: of *loue* to his neighbour, for if there were loue in the heart, it would expreſſe it ſelfe in the tongue, in the iuſt defence of the partie: as he would haue his friend defend his owne name, if it were hazzarded. Further, the commandement of God is direct againſt it, Exod. 23. 1. *Thou ſhalt not receiue a falſe tale:* and to *giue heede to falſe lips*, is a note of a wicked man: and on the contrarie, it is made one of the tenne notes of a citizen of heauen, not to *receiue an ill report* againſt his neighbour. Let vs therefore be wiſe to take vp that wholeſome counſel of the wiſe man, to driue away tale-bearers with an angrie countenance, as the North winde, the ſharpeſt of the windes purgeth the aire, and driueth away the clouds, which elſe would quickly reſolue themſelues into ſhowers and ſtormes. Thus ſhall we make him loath to ſpeake, that which he ſeeth vs loath to heare; and if he will needes ſpeake of others, intreate him to ſpeake of their good behind their backs, and of their euill to their faces: if the euill be priuate, wiſh him to admouiſh him betweene them two; if it be more knowne, put him in minde that in many things we ſinne all, and had neede beware leaſt our ſelues fall; or that if he ſpeake in loue, it requireth an other manner of proces: and if of hatred, his anger were better turned againſt his owne ſinnes. If thou knoweſt the partie innocent, openly defend his innocencie, as Ionathan did Dauids; if thou doeſt not, tell him that the lawe requireth better proofes againſt a ſtranger, and thou maiſt not giue credence to ſo ſlender a teſtimonie. I knowe there is too much nicenes, and it would be thought too much inciuilitie to ſtay a man from ſhooting his venomed arrowes, by which he would both kill himſelfe, and hurt others he cares not how many; but he hath moſt comfort in the ende, that can waſh his hands before God, and manifeſt that he hath not carried the deuill, neither in his tongue, nor in his eare.

Prou. 25. 23.

No fighters,]

Chriſtians muſt *ſo ſpeake*, and *ſo doe* alſo as thoſe who will be ruled and iudged by the law of liberty, that is the goſpel, which is a doctrin of peac; a doctrin breaking ſwords and ſpeares into mattocks & ſythes; a doctrine metamorphoſing after a ſort lyons into lambs, & aſpes & crocodiles into harmeles children; a doctrine which cutteth off both affection and deſire of contention and ſtriſe (for we might well read after the old tranſlation *no ſtriuers*) as alſo maketh a man lame of the ſtriking hand. Not that euery ſtriking and fighting is hereby forbidden. For 1. euery man is bound to contend in his place for the faith, for religion, truth, and ſound doctrine, againſt falſehood, error, hereſie, and ſuperſtition. 2. The ruler and people may by lawfull warre, repell open either idolatrie,

Iam. 2. 12.

Sundrie ſorts of contention lawfull, both religious, ciuill, and domeſticall.

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574 August. contra Faust. Manich. lib. 2. cap. 73.

or iniurie, from Church or common wealth, whatsoeuer the Manichees haue doated to the contrarie, who condemned Moses himselfe, because he was a man of warre and shed much blood, or the Anabaptists of our dayes: for if it had beene altogether vnlawfull, Iohn Baptist would haue adviſed the ſoldiers rather to haue giuen ouer their calling, and taken no

3 wages at all, then to haue beene content with their wages. 3. Priuate men may ſeeke the face of the Ruler, to preuent, or redreſſe an iniurie, and thus contend in iudgement, which is no ſinne vnleſſe it be for trifles, or of reuenge: ſo Paul appealed to Ceſar, and helped himſelfe by the

Act. 25. 10.

4 benefit of law. 4. It is lawfull for euery Chriſtian in defect of the Magiſtrates aid, in the lawfull defence of themſelues, liues, and goods, to become Magiſtrates vnto themſelues, in which caſe they may without ſinne both ſtrike and ſlaie, ſo as deſire of reuenge, and intent of blood-

5 ſhedding be abſent. 5. Neither is domeſticall diſcipline excluded by this precept, whereby fathers and maſters may, if the fault require put on ſeueritie in their iuſt corrections of their ſeruants and children.

But the ſinne here condemned is, when men ſuffer their luſts ſo farre to ſway, as they not only not follow the things which make to Chriſtian peace, but are enemies vnto concord and brotherly loue: men of ſuch violent affections as are readie not only to returne iniurie with iniurie, but with ſeauentie fold reuenge: right Lamechs, and rough Iſmaels, whoſe hand is againſt euery man; men of a word and a blow, fitter for the camp then the congregation of Chriſtian men.

A Chriſtian may not be a common barrater.

Now what an hateſull thing is it that a Chriſtian ſhould be endited at the Lords barre for a common barrater, and quarreller? How vnlike ſhould he be to God, who is a God of peace and loueth peace, and the ſonnes of peace? how farre from having any part in the merit of Chriſt, who hath dearely by his precious blood bought the reconcilement of all things? how vnanſwerable were it vnto this profeſſion of Chriſtianitie, which cannot become a kingdome deuided againſt it ſelfe? how preiudiciall to Chriſtian duties, both interrupting prayers, and withſtanding the acceptation of them, when the gift is brought without a reconciliable mind? How doth this courſe in Cains way violence all bonds both of nature and of grace? ſigning a man to be out of the communion, out of the naturall fraternitie in the firſt Adam, and much more out of the ſpirituall in the ſecond, yea arguing ſuch feirce men to be rather of the ſerpents and crocodiles ſeed, betweene which and man God hath put an enmitie, then of men, ſeeing they haue put off all reſpect of creation, of adoption, of fleſh, and of faith.

Pretences againſt this doctrine anſwered.

But becauſe many thinke they haue ſome reaſon, to looke bigge, and carrie reſolute ſtomackes, and high ſpirits in their breaſts, and as bigge

words in their mouth, let vs looke a little into their pretences.

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Firſt, ſome conceiue that it is the way to get credit and become eſteemed to proclaime contempt of euery man, and to come into account by making account of no man: hence is it that lawles wretches, and maſterles miſcreants thinke themſelues in ſufficient credit when they haue ſcorned their betters, impudently ouercrowed their equalls, and by a rude behauiour, made ſhew that they care for no man. But how often for ſurenes hath the Lord threatned, that with the *vile ſhall be contempt*, and that the *froward of heart ſhall be deſpiſed*, both of God, whom they haue before hand deſpiſed, and of men alſo, for they ſhall meete with Iſmaels recompence, euery mans hand ſhall be againſt them, whoſe hand is againſt euery man. And who can be wonne to giue them any credit, for ſuch ſwaggering and contemptuous courſes? men of vnderſtanding diſcerne their follie, and pitie them; men of ciuill behauiour, diſcouer their vanitie, and condemne them; yea euen thoſe who are next to themſelues, I meane to the worſt, in their hearts deſpiſe, yea and deride them; and here is Gods iuſtice croſſing ſuch lewd conceits.

Leniter qui ſeviunt ſapiunt magis.

Prou. 12 8.

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Secondly, Others ſtand vpon their manhood, and are loth to be counted no-bodies, or ſpiritles, or eſteemed cowards; which they cannot auoid, if they ſhould not returne like for like; and this is the ſenſuall wiſdome of the fleſh, that he is accounted but a foole that will ſuffer euery man to ride him, and tread vpon him, and not turne againe. But our Sauiour ſetteth himſelfe againſt this Phariſaicall doctrine, for they taught, that a man in priuate reuenge might take an eye for an eye, a tooth for a tooth, a limb for a limb; But the Chriſtian rule is, reſiſt not euill, namely, with euill, nay turne rather the other cheeke: and who art thou, that dareſt reuenge thine owne wrongs? ſeeing the law prohibiteth euen purpoſe of reuenge; and the voice of the Goſpel is, *dearly beloued, auenge not your ſelues, but giue place vnto wrath*: and the wiſedome of God telleth vs, that it is the glorie of a man to paſſe by offences, and that the manhood of a Chriſtian, is to ouercome himſelfe, and maſter ſuch vngodly luſts: and yet if we further marke the ends of theſe braue ſpirited fellowes, euen they will ſhew how odious ſuch a ſauage courſe is vnto the Lord: for of thoſe who are readie to receiue euery word with a ſtabbe; or whoſe ſecond word out of diſpleaſure, is the pointing of the feild; the former ſeldome goe to their graues in peace, and the Lord, ſaith Dauid, *ſcattereth the people* that delight in warre, and ſuffereth not the bloodie man to liue out halfe his dayes; and for the latter, who in time of peace muſt be out in the feilds, their eſtate is miſerable euery way; for if he kill, he hath ſhut himſelfe out of heauen, and cut himſelfe from off the earth, hauing ſo polluted it as it cannot be pur-

Lev. 19. 18. Rom. 12. 19.

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ged but by his owne blood, and vntill Samuels ſentence againſt Agag be paſſed vpon him; that as his ſword had made another mans mother childles, ſo ſhould his mother be made childles by the ſword of the Magiſtrate: or if a man in ſuch a fight be ſlaine, how fearefull is the death of ſuch a one, who euen in thirſting after another mans blood, hath ſhed his owne? how can we but conceiue of the iuſtice and truth of that ſpeach, the ſeeker of vengeance hath found it? both of them haue *taken the ſword* vncalled, and both haue iuſtly periſhed therewith.

1. Sam. 15.

3 Thirdly, others ſay, why he ſhall doe me no wrong, I will not be croſſed by him, I haue my paſſion aſwell as he, he ſhall know that I haue a ſtomacke, and can be angrie aſwell as he, and that I can make my partie good inough with him, &c. But this is no other, then to *giue place to the deuill*, who inſpireth ſuch carnall pleas for ſo moſtrous a ſinne as is an enemie to all humane ſocietie. Where is now the wiſdome which is from above? it is pure, it is peaceable, it is hardly incenſed. Where is now that *vnderſtanding of a man*, which Salomon ſaith, maketh him long-ſuffring? and if thou profeſſeſt thy ſelfe a naturall man only, why haſt thou ſo long profeſſed thy ſelfe a Chriſtian; which if thou art, thou muſt ſeeke peace, and purſue it, pocket wrongs, and paſſe by iniuries. *Obiect.* But I ſhould neuer be quiet, if I ſhould put vp euery wrong. But is it the way to tame thy aduerſarie, to become like him? The way to haue thine enemie to become thy freind, is to feare God, and take his way that thy waies may pleaſe him: looke vp vnto his hand, acknowledge thine exerciſe from him, as Dauid did the laſhes of Shemeis curſed tongue, and he can take him off when he ſeeth good: and what ſerueth the iuſtice of God for, or for what ſerueth the Magiſtrate? is there no iuſtice to be gotten at the Magiſtrates hand? or is there none in Gods hand, that by thine owne priuate reuenge thou wilt become both a Magiſtrate and a God to thy ſelfe? *Obiect.* But I haue long borne his abuſes, I haue ſought to him, and it is a booteleſſe thing to ſeeke any more, what would you haue me to doe? *Anſw.* Yet ſeeke it ſtill, the precept is neuer dated, but in full force: and hath not the Lord his heart, his hand, and his tongue to rule, and turne to thy comfort, when he ſeeth it ſeaſonable for thee? ſurely, he that can by Sauls tongue teſtifie Dauids innocencie, euen when he was out in the feild hunting his life, can giue thee a peaceable releaſe from ſlanderous tongues, and iniurious actions, when his good pleaſure ſeeth good: and if thou neuer findeſt thy outward peace, yet by this Chriſtian purſuit of it, thou haſt met with the inward peace of conſcience, and haſt made a good exchange.

Eph. 4.

Prov. 19. 11.

Vſe. Let euery Chriſtian man ſtriue in the practiſe of this precept, and prouoke himſelfe hereunto by that promiſe of bleſſedneſſe, which is pro-

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nounced vpon euery ſoule, *that keepeth his hand from euill.* If any aske, but by what meanes ſhall I auoid this ſinne of contention and quarelling? I anſwer, the meanes and rules are ſundrie. The firſt, is in the text, to bridle the tongue, for this is an immediate follower of euill ſpeaking, and it runneth from the tongue into the hand. 2. Let the conſideration of our common brotherhood be a meanes to cut off contention: Gen. 13. 8. *Let there be no contention betweene vs, for we are brethren:* oh, how *comely a thing is it for brethren to dwell together in vnitie?* whether brethren by the common *bond of nature*, which reſpect made all Iſrael bind themſelues in couenant with Dauid, *Thou art our fleſh, and our bone:* or brethren in the profeſſion of life, and the identitie of the particular calling: or brethren in regard of the generall calling of Chriſtianitie, ſeeing ſuch haue all one father in heauen, one mother the Church, one elder brother Ieſus Chriſt, one ſpirit, one baptiſme, one hope, and one inheritance. 3. Conſider what a ſcandall it is to Popiſh perſons, and profane ſcorners of religion, that ſuch as profeſſe themſelues ſchollers of Chriſt, ſhould liue together like dogges and cattes (as we ſay) and by vngodly quarrells and heartburnes, be ſtill building vp the works of the deuil, which Chriſt hath deſtroied: why ſhould ſuch a thing be heard in Gath and Askelon? why ſhould Priamus and his ſonne laugh vs to ſcorne? This was no ſmall motiue (as is probable) why Abraham the elder was ſo willing to take vp the controuerſie with Lot, leaſt they ſhould giue offence to the Heathen: for the text induceth it as a reaſon, *for the Canaanites and Perezites dwelled at that time in the land.* 4. Get a low conceit of thy ſelfe, and be ſmall in thine owne eyes: for whence riſeth contention and ſtrife, but from the luſts in the members, namely, the inordinate bearing of a mans ſelfe aboue that which is meete; *only by pride,* ſaith Salomon, *man maketh contention:* and indeed experience ſheweth, that the moſt ſuits at this day, are not ſo much for right and equitie, as for victorie, which is moſt euident by all thoſe trifling brablings which haue filled all the ſeats of iuſtice: and hence is it, that men will trauerſe law, and carrie ſome trifling cauſes through all the courts in the land, before they will ſit downe with the foyle: and who be they among whom ſuits and contentions are become immortall, that no ſword either of Gods word, nor of the Magiſtrate can cut off, or let out their life blood, but rich men, who walke in many ſnares, and hardly can auoid high mindedneſſe; wealth maketh men that they can hardly long dwell together. Let good men looke and ſee in Abrahams and Lots example, how eaſily their wealth may kindle and blow vp in them a flame of contention. 5. Becauſe ſome in their owne temper are of more milde and quiet ſpirits, and rather lie open to this ſinne by others inſtigation, then

Iſa. 56. 2. Rules to auoid the ſinne of quarelling and contending.

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Pſal. 133. 1.

2. Sam. 5. 1.

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Gen. 13. 7. 8.

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Prou. 13. 10.

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578 their owne propenſitie and diſpoſition; that rule of Salomon is worthy noting, to take heed of part-taking, of medling, and mingling ones ſelfe
Prou. 26. 17. in other mens ſtrifes and contentions, for this were to take a dog by the eares, or a beare by the toothe.

If we ſhall now proceede to apply theſe things, it will eaſily appeare how farre moſt men are degenerate from theſe rules. For how womanly haue many behaued themſelues, ſince they were taught to gouerne their tongues better, moſt impotently yeelding their tongues in bitter and contentious ſpeeches to ſerue the diſtempered luſts of their hearts, and that for verie trifles. And whereas the conſideration of brother-hood ſhould ſtint diſſention among men, the caſe is growne with vs, as with little children, among whom commonly, brothers and ſiſters leaſt agree; for as for thoſe that are called brethren, and ſo ſhould liue like brethren in the ſame corporation or ſocietie, what bones may we obſerue caſt daily in among them? what a number of tares are ſowne by the malitious man, which riſe ſuddenly to faction and hote oppoſition; that ſometime as the Prophet in his time obſerued, *everie man is readie to eate the*
Iſa. 9. 20. *fleſh of his owne arme, Ephraim againſt Manaſſeh, and Manaſſeh againſt Ephraim*: and thus whereas the vnitie of great ones ſhould be as the dewe falling from the mountaines, to the watring and refreſhing of the vallies their inferiours, their factions are become like Samſons foxes tied by the tayles, they cannot abide to looke one on an other but firebrands are betweene them, which burne vp all Ioabs corne field: or like the fire which Iotham ſpeaketh of in his parable, which came out from
Iud. 9. 20. Abimelech, and conſumed the men of Sechem, and the houſe of Millo; and from the men of Sechem, and the houſe of Millo, and conſumed Abimelech. And for thoſe that are brethren in the ſame profeſſion of perſonall calling; who euer ſee two men of the ſame trade loue and liue together in amitie, as Ionathan and Dauid did? who euer almoſt did heare them lend one an other a good word, vnleſſe it were bought out dearely by ſome preſent priuate commoditie; nay, here is diſdaine, enuie, ſuſpitions, ſo generall and frequent, that as the proverb is, one beggar enuieth that an other ſhould goe by the doore: here is ſupplanting, vndermining, plotting one againſt an other, and reioycing one in the fall of an other: a ſinne which fewe trades men waſh their hands of, for euen religion it ſelfe can ſcarſe tie the affections of two men of the ſame trade. And for the laſt ſort of brethren by the profeſſion of Chriſtianitie, this is a generall title, by which men reuile and mocke them; and graceles men openly diſclaime them, they will be no brethren to ſuch, no, they are hypocrites, diſſemblers, holy brethren, ſermon-goers, Puritans, &c. wherein what doe they elſe, but diſclaime the ſame father, and the ſame inheri-

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tance with them, and profeſſe themſelues the children of the deuill, in that they wil not be the brethren of the children of God: know they not, that no brother to the Saints, none to Chriſt, who diſdaineth not their brotherhood? and if they be brethren, why is there ſuch diſſention among them? Laſtly, profeſſors among themſelues had neede be put in remembrance to walke in ſuch peaceable conuerſation, as may winne others to the Goſpel: and for this purpoſe to make an happie exchange of the ſpirit of pride with the ſpirit of humility & concord; and grow into friendſhip with ſuch as they are at ods, whereby they ſhould become not the leaſt friends to their owne eſtate, rather then by an vnmeekened and vnſubdued ſtomacke, hurt both themſelues and others. And here it will not be vnfit, to remember an hiſtorie out of the naturaliſt, which I haue obſerued applyed to this purpoſe; of two goates which met in the midſt of a narrow plank, vnder which a ſwift current ranne, they could not now goe by one an other, they could not turne themſelues to goe backeward, they could not fight it out, but to the preſent dangering and drowning of both: this common danger one of them thus helped, he laid him downe vpon the planke, and couched himſelfe, ſo as he made himſelfe a commodious bridge for the other to goe ouer him, and ſo both of them were ſaued: how much better were a little yeelding and ſtooping in a Chriſtian, tending to the good of his owne, and an others eſtate, then dangerouſly to ſtand out to the ruine and hurt of both. Learne to ouercome thy ſelfe then, and thou haſt alreadie ouercome thy aduerſarie; *The ſlowe to anger is better then the mightie,* (ſaith Salomon) *and he that ruleth his owne minde is better then he that winneth a citie.* And that which the heathen could ſay of vertue, is true of grace, which while it ſuffereth, it conquereth.

Plinie.

Prou. 16. 32.

Dum patitur vincit.

But ſoft,]

A *ſoft man* is a yeelding or flexible man, one that will not be ſo hard in his dealing, as ſometime by ſtrict lawe he might, but equally and moderately carrieth himſelfe in his words and deeds, as alſo towards the ſpeaches and actions of other men. The effects and fruits of which vertue, are the verie ſinewes and bones which tie together and vnderprop all humane ſocietie, without which the world it ſelfe could not continue vndiſſolued. For, 1. it forgiueth iniuries, & pardoneth many wrongs, euen vntill 70. times 7. times, if they be againſt a mans ſelfe, and not againſt God more directly. 2. It tolerateth and beareth with naturall infirmities, ſuch as are frowardneſſe, haſtineſſe, ſlownſſe, deſire of praiſe, fulnes of words, ſo farre as they become not enormious and intolerable; and are faults of nature, not of mallice; and committed of infirmitie, and not of ſet purpoſe. And if theſe muſt needes be corrected, as growing more

ἐπιείκεια. Chriſtian equitie is neceſſarie for all Chriſtians.

The fruits and effects of this vertue.

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580 3 4 scandalous or outragious, this vertue correcteth them with all lenitie and mercie, euen in the midst of seueritie. 3. It giueth most gentle constructions and fauourable interpretations vnto ambiguous facts & speaches, yea and benefieth such as might seeme more harsh, and not so considerately done or spoken. 4. But the most proper and commendable worke of it, is the departing from, and remitting of his owne right, vnto which it will not suffer a man to stand so strictly, but that for peace sake he will yeeld and giue vp some part of it.

The which that we may the more fully conceiue, we must consider that howsoeuer the lawes of God are perfect, and admit not of any dispensation, relaxation, or mitigation, yet the lawes of men are like themselues, perfect onely in part, and in that they are deuised by men, cannot possibly hold in all cases alike: hence haue wise lawe makers prescribed their lawes in their greatest extremitie, thereby to curbe the wickednesse and presumption of men; the which lawes if in the execution they should be euer stretched to the furthest extent, this extremitie of lawe would prooue extremitie of iniurie, and be turned into vnmercifulnesse and crueltie it selfe. Then commeth in this vertue, and looking vnto equitie, setteth vp a chancerie in the conscience, and prouideth a remedie for the innocent, where the common lawe hath no prouision. The thing will yet be plainer in some examples. The lawe (iustly warranting in some cases, some extremities) giueth thee leaue to sue thy bond, and take the forfeyture of an 100. for non paiment of fifty by a day: it giueth thee leaue to reenter into thine house, and to take into thy hands a forfeited lease of some poore mans, that thou maist gaine to his vtter vndoing 7. 12. 20. or more or fewer yeares, for not paiment of the quarter or yeares rent at the day appointed: the poore borrower, or tenant for necessitie and want, or some other accident, breaketh his day; to take here the forfeiture, were extremitie of iustice; to cast out a poore man, were vnmercifull extent of lawe: both maist thou doe by lawe, but in doing either, thou shalt doe also extremitie of iniurie, and the iustice of the lawe will not free thy conscience from iniustice. In this case then this Christian vertue driueth thee to take thine owne, namely, the principall, and equally considering of the damage thou sustaineſt for want of paiment, mercifully to satisfie thy selfe therefore; and if further thou goest, thou sinnest against God, against thy brother, not dealing with him as thou wouldst haue an other to deale with thee; and against the very law of forfeiture it selfe, which was not appointed for thy aduantage further then the securing of the principall. Againe, the lawe of man giueth thee leaue to make the most of thine owne; but if hence thou shalt by racking thy rents, and hoysing thy wares, corne, or other commodities grinde the

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faces of the poore, and raise thy selfe by the vndoing of many; dost thou not commit extreame wrong, euen when thou canst shroud thy selfe vnder the leaue of the lawe? Now this vertue steppeth in and saith, this is not a case wherein extremitie is to be vsed, thou maist not by the lawe of God doe that, which by mans lawe thou maist doe: here is a case wherein the court of man may saue thee harmelesse, but the court of thy conscience, and the court of heauen, will adiudge thee iustly a sinner for it.

Obiect. But doe you so commit these lawes together, as you make these positiue lawes contrarie to Gods, or condemne them as wicked and vniust? *Ans.* No, but 1. not the lawe, but thy selfe art vniust in claiming the strict meaning and rigour of the law, when the rule of equitie & charitie requireth mitigation & moderation. 2. Euen this moderation of the lawe, may not impaire or detract from publike iustice, or publike peace, which are as the heart, and braine of the common wealth, which is an other common extremitie, which careleſse and inconsiderate men fall into: who beeing called to be seruants to iustice, as to iuries, fearing least in following the letter of the lawe, they should be iniurious, doe not remit and moderate, but maime and wound the lawe and common wealth, and either finde and execute no forfeits, or penalties vpon some outragious offenders, against whome the lawe should be whetted, or such as rather turne to the disgrace of iustice then the administring of it.

Vse. Let vs consider then whereunto we are here called; euen to the practise of that propertie of wisdom, *which is from aboue*, which is peaceable and *gentle*; and to buckle vnto vs as the elect of God, tender mercie, kindnes, humblenesse of mind, meeknesse, long suffering, forbearing one an other, and forgiuing one an other. The benefit will be exceeding great. For, 1. this wisedome teacheth vs to be soft in our speaches, as they that knowe how a soft answer breaketh wrath: a rare example whereof we haue in Iudg. 8. 2. when the men of Ephraim were incensed against Gedeon, and chid him sharpely, because he called not them with him against the Midianites: *your gleaning* (saith he) *is better then our vintage*: as though he had said, the glorie of the action belongeth as much or much more to you then to vs, we Abiezerits did not halfe so much good by discomfiting the host, as you did by pursuing after it; and by this soft answer the text saith, their *spirits were abated*, ver. 3. The like must we doe in our reasonings, whether students or others, whether by conference or disputation, by word or by writing; we must passe by some hastie words, which flesh in the heate of it, will be casting in to the hindering of the worke of edification: for whereas men thinke it a point of pregnancie of wit, to returne quips nimbly, and giue his aduersarie as good as he bringeth, we must knowe, that heauenly wisedome teacheth

Iam. 3. 17. *Sapientia.*

Coloss. 3. 12, 13. Necessitie of this grace.

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582 no such thing.

2 2. It teacheth vs softnesse in our whole conuersation and exercise of our personall and generall callings: it suffereth not the Magistrate to be so sterne, that an inferiour should come to him, as a man that were to bring a bottle to an elephant, which he is a fraid of: which timiditie Augustus reprooued in a petitioner. It suffereth not the Minister to be Lordly in his doctrine or discipline, but compassionate and tender in both. It suffereth not the father or master to be a lyon in his house, but causeth them to gouerne sweetly, and to dispense seueritie, and waigh out correction as physicke to the children and seruants.

3 3. It teacheth euen the superiour to yeeld some part of his right to his inferour, as Abraham to Lot; *If thou take the right hand, I will turne to the left:* nay as Christ himselfe beeing God and Lord of all, yet for peace sake and to auoide offence, did pay tribute vnto Cæsar.

Further, how necessarie a vertue this is, cannot but appeare to him that considereth how fraile our flesh and blood is, how full of infirmities, how lying open to offences, how needefull of much forgiuenesse at Gods hand and mans: and yet no forgiuenesse at Gods hand, but on condition of our forgiuenesse of men, for so is the petition in the Lords prayer: nor at mans, for what *measure ye mete out to men, shall men measure to you againe.* How sweete a grace it is appeareth also, in that it preserueth the outward peace of a man, and especially the peace of a good conscience, that he can pray with a good heart, & with cheerefulnes performe good duties towards God and men: in that also it winneth mens hearts to a man, and maketh his good name like a sweet smelling oyntment; and in that it so much tendeth to the honour of Gods name, as it doth, by drawing many to the loue and embracing of the Gospel of God, which they see is so pure, so innocent, and so peaceable. And hence it is Philip 4.5. that Paul would haue this grace to be knowne, and manifested *to all men* for this ende. Let so many therefore as professe the Gospel of peace, hereby shewe themselues the sonnes of peace: and becausse many sinne not onely in doing, but in not suffering wrong, let vs beware of pinching and wringing men by extremitie, as such as are resolued not to pocket the least iniurie, nor yeeld an inch of ground; but if the offence be neuer so little, are bent to make men heare of it againe, on both sides (as we say,) here is spirit indeede, but of pride and malice, and that spirit that beareth rule in the world, and sonnes of disobedience.

Some men are of such maligne constitution, as that they haue nothing in their hearts, heads, or lippes, but lawe and iustice: euerie triffle, euerie word, euery pettie iniurie sendeth them before the Magistrate, for reuenge against such as perhaps are verie desirous of peace, satisfaction, and

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agreement: and whereas law is a kind of warre, and ſo ought to be the laſt procurer of peace, it is the firſt courſe of many diſtempered ſpirits, before euer their aduerſarie be aduertiſed or warned of it. But ſuch perſons forget that iuſtice and mercie are ſiſters, and that iuſtice without mercy is but crueltie. 2. here is lawe, but no equitie, for equitie is the breeder of vnitie, and mother of peace, but their law filleth the world with brabling contentions: and 3. what is their lawe for moſt part, but ſome quirke or tricke of lawe, tending to extremitie of wrong, and prouing in the end but couſenage and diſhoneſt craftines, as may daily appeare in a number of men, who (like the fleſh-flies, feede altogether vpon feſters and wounds, or like the ſouldier, that cannot liue by peace, but by warre) not hauing that eſtate of their owne, which their great thoughts, and high conceits carrie them vnto, nor yet Gods bleſſing vpon the little they haue, would gladly pray vpon others, and by ſome quirke of law, hooke in that which equitie would neuer affoard them; but the iſſue ſheweth, that all their pretences are but cloakes of their iniquitie.

Others plead, why it is my right, and why ſhould I not haue it, I will not looſe it if the lawe will giue it me: and when they haue a man on the hippe (as we ſay) and at advantage, they follow him with all extremitie, euen to the making of dice of his bones. It is true, that men that demand no more but their right, are counted very honeſt men, and it is eſteemed but a reaſonable thing if a man aske but his owne, although he demaund all that: but yet it is as true, that he that is a ſtrict ſtander for his right alwaies, cannot but ſometimes goe beyond the bounds of equitie, which muſt yeeld ſome part of the right; and of loue, which ſeeketh *not her owne*, that is, not all her owne. And whoſoeuer thou art, that canſt ſo nimbly take all advantages and forfeitures, conſider whether God deale ſo, or thou wouldſt haue him to deale ſo ſtrictly with thee: doth he ſtrike ſo ſoone as thou haſt ſinned, and ſo ſoone as he hath thee at an aduantage? and yet he might ſay, I hope I doe no more but iuſtice and lawe, I require but my couenant. Oh therefore let euerie Chriſtian looke into this cleare mirrour; and ſay with himſelfe, oh how ſoftly and tenderly doth our God deale with ſinnefull fleſh? he layeth not about him, nor preſently bringeth the forfeit of his lawe vpon me, but hath ſent out his goſpel a mercifull moderator of that rigour, without which euerie day would bring a newe deluge of iudgement againſt all fleſh: euen ſo muſt I in imitation of my heauenly father, deale with my brethren, not ſeeke or take the forfeites which the lawe ſuffereth me to doe, but by Chriſtian ſoftneſſe which the Goſpel teacheth me, remit of that rigour and extremitie: for ſhall the Lord powre out a ſea of mercie vpon me, and ſhall not I let one droppe fall vpon my brother? and would not I

584 haue God to deale in iuſtice with me, and ſhall I ſtand altogether vpon iuſtice and lawe with an other? And thou alſo that takeſt thy brother by the throat and caſteſt him into priſon, and there detaineſt him for ſome debt, vnto which he is altogether inſufficient; here is lawe alſo, and iuſtice: and I thinke it meete that ſuch ſhould be puniſhed, whether for their ouerſight, or yet much more for their craftie or vniuſt dealing: but yet mercie and equitie muſt at length take place, where there is extreame inſufficiencie eſpecially. Conſider how inſufficient thou wert if the Lord ſhould exact all thy debt; how he contenteth himſelfe to correct thee with the rods of men, in mercie, and not with ſcorpions, nor in wrath, aboue that thou art able to beare: he might by his couenant require totall obedience of his whole law, but ſeeing thy ſtate to be broken, he is contented to take as thou art able, euen a debt of ten thouſand pound as it were by a penny a yeare; go thou now and doe the like, be mercifull euen as thine heauenly father is mercifull.

But ſhewing all meekeneſſe to all men,]

In this precept three things muſt be conſidered. 1. The vertue preſcribed, *meekeneſſe*. 2. The manner how it muſt be excerciſed, it muſt be *ſhewed* openly. 3. The perſons to whom, *to all men*.

Deſcription of meeknes explaned.

1

The nature of this grace will appeare in the deſcription of it. *Meekneſſe* is a grace of God, whereby the heart and affections are enclined, vnto a mild and louing, a kind and curteous carriage towards our neighbour, euen then when they might be prouoked to anger. Where three things are laid downe to be further opened, to the better knowledge of this vertue. 1. That it is a *grace of God*, for the next verſe will teach vs, that we are borne as rough as Eſau in our corrupted nature; and therfore this ſtrippeth and goeth beyond the beſt nature, beeing a *fruit of the ſpirit*, and is called the *ſpirit of meekeneſſe*, becauſe it is ſuch a peculiar work of the ſpirit, and proceedeth not of the fleſh.

Gal. 5. 23. and 6. 2.

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2. The worke of it is properly to preſerue Chriſtian affection, in *moderating all reuengfull paſſions*, not ſuffering the heart to be eaſily ouercome with bitterneſſe, but is as a wall or fence of the ſoule, receiuing all the ſhot of iniurious and hoſtile actions and ſpeaches, and yet keeping all ſafe within, not permitting the poſſeſſor haſtily or violently either to offer to another, or remooue from himſelfe ſuch iniuries. The mother of it is humilitie, the daughter is long-ſuffering, and therefore we read it ſet betweene theſe two in diuerſe places: The next attendants or handmaids of it, are *inwardly* a quiet & peaceable ſpirit, for theſe hath the Apoſtle combined as inſeperable, 1. Pet. 3. 4. *outwardly*, 1. ſoft anſwers, ſuch as that of Abigail which broke the wrath of Dauid, 2. compaſſion or affliction of ſpirit in ſight and ſence of the afflicted. 3. readineſſe to forgiue offences. 3. I ſay

Eph. 4. 2. Col. 3. 12.

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it preſerueth peace within, *when it is prouoked to warre*, to anger, and returne of wrongs: for then is the cheife vſe of this grace: which is therefore added, becauſe many men ſeeme to haue attained this vertue, when it is neuer a whit ſo. Let them alone, offend them not, you ſhall haue them gentle, courteous, affable and tractable inough; but croſſe them a little, and ſtirre their blood, oh now you muſt pardon them, they haue their affections, and you ſhall know they can be paſſioned and angrie as well as others; here ſhall you ſee the beſt nature betraying her meeknes. But Chriſtian meeknes muſt ſtep in to ouercome euill with good when it is prouoked to returne euill, or elſe what great thing doſt thou; it is no hard thing for the very Infidell and Turke to be kind to the kind, nay the wild beaſt if thou goeſt no further, will be as meeke as thou, who the moſt of them hurt not vnprouoked.

Secondly, this meekneſſe muſt be *ſhewed forth*, not hidde with our ſelues, but it muſt be brought into the light; that others may haue the benefit of it: for as this grace is a ſigne and pawne of our election, which as the elect of God we muſt *put on*, and *araie our ſelues* withall, Colloſ. 3. 12. ſo alſo muſt it be the ornament of our vocation, whereby we glorifie God, adorne our profeſſion, and winne others vnto the liking of it. Hence the Apoſtle praying the Epheſians to walke worthy of their high calling, teacheth them that this they ſhall doe, if they put on *humblenes of mind, meekneſſe, long ſuffering, &c.* Epheſ. 4. 2. for otherwiſe if men partake not in theſe our graces, the vnitie of the ſpirit in the bond of peace, cannot long laſt vndiſſolued.

Thirdly, this meeknes muſt be ſhewed *to all men*, beleeuers, vnbeleeuers, freinds, enemies, the better, and the worſe, which is a ſpeciall point not to be neglected, becauſe it is the ground of the verſes following. *Queſt.* But if meeknes muſt be ſhewed, yea *all meeknes to all men*, how may we warrant any anger againſt any man in any ſinne or offence, or how may any ſeueritie be put on againſt any offender? *Anſw.* This beeing a grace of the ſpirit, it croſſeth not any other of them, ſo as it is no enemie to that of zeale, which we haue vrged out of the 14. verſe of the former Chapter: and Chriſtians miſtake this grace, when they dreame it to be a bottomles charitie, and vnder pretence of meeknes, can beare with any euill, which indeed is nothing elſe but an irreligious, and mute approbation and aſſociation in the euill. He that commandeth to be angrie, but not to ſinne, maketh it a ſinne not ſometimes to be angrie: neither did the meekneſſe of Moſes hinder, but that he might be exceeding angrie at the calfe they had made. Whence it followeth, that publicke perſons muſt publickly repreſſe, and reproue open ſinnes, diſturbing the publike proceedings of religion or iuſtice; ſo

This meeknes no enemie to true zeale.

586 Dauid put on zeale to weed the wicked out of the land: and the Minister
cap. 1. 13. hath bin taught, if he see beasts or slow bellies, to reproue them sharply. The priuate person must priuately also, but yet plainely reproue his brother, and not suffer his sinne vpon him, or at the least by shewing his indignation against sinne, he freeth his owne soule from the guilt of it, as also the punishment; yea from the suspition of it in such as may be present, who else may think him that holdeth his tougue a partner, or of consent with the sinner.

The vse of this grace. Iam. 3. 13. *Quest.* What is then the vse of this meekenesse? *Answ.* To purifie our zeale, for so the Apostle Iames would haue a wise man to shew forth his good conuersation in *meeknes of wisedome.* Which meeknes of wis-

1 dome, or wise mildnesse, 1. causeth a man to put a difference betweene the person and the sinne; and affecteth him with pitie to the person, e-uen in reuenge of the sinne: so Ioshua called Achan, *my sonne*, when

2 yet presently he executed the iudgement of death vpon him. 2. Between sinne and sinne; for Christians are no Stoiks to account all sinnes alike, some are motes troubling the eye, some are beames putting out the eye: a mote may soone be blowne away and remooued, a beame requireth more strength; wise meekenesse will more shew it selfe in the one, but more retyre it selfe in the other. Againe, some sinnes are more directly iniurious to men, and perhappes the partie himselfe; others more iniurious to God: Now this meekenesse of wisedome will be Queene in the

3 former, but giueth place to zeale in the latter. 3. It discerneth between sinner and sinner: for all sinners are not of a suite; some sinne of ignorance, some against their light and knowledge; some of weaknes, some of set purpose, and obstinate wickednes; some are leaders and setters of sinne, some are led and seduced: some seeke excuses, as ashamed of that they haue done; others defences, as glorying in their iniquitie: Now commeth this meeknes of wisedome, and putteth difference, shew-

Iude 22. ing compassion on some, and others sauing with feare. Thus meeknes and zeale destroie not but strengthen one another: and thus all meekenes of wisedome must be shewed to all men, but this is such as neither impayreth the glorie of God, nor the proceedings of the Gospel, nor the edification of men.

Vse. Beware of that vice, which Paul would here note in the Christians of those dayes, which we may well wish they had not traduced to sundrie professors of our times; for they beeing conuerted they scorned vnbeleeuers, and cared not how carelesly they carried themselues towards them. Which spice of pride, I would it brake not out only not against the godles persons, but against poore beleeuing brethren, as deare to God, inwardly as rich, and sometimes as farre stripping them in store

of

of grace, as they come behind them in store of outward things: but let this text teach vs, how vnbeseeming it is for a Christian to be churlish to the worst, weakest, and most abiect. And let the motiues be effectuall to perswade to the generall practise of this dutie.

Motiues to meeknes.

1. It is a grace verie acceptable to God. The Apostle Peter wisheth women to deck themselues herewith; which as a precious garment, will bring them into reputation with God, as their ordinarie most costly attyre maketh them bewtifull, and setteth them out before men: neither is it so peculiar a garment to the woman, as the man also may not put it on, for it serueth not to distinguish the sex as bodily clothing, but commendeth euery soule possessing it vnto God, of whom not male nor female, but a new creature is respected. 2. It is an essentiall marke of a Christian, who ought herein to imitate his Lord Iesus, who for the same purpose became a speciall schoolemaster of it, *Learne of mee, for I am lowly and meeke*: 1. of *heart*, 2. of *speach*, when he was reuiled, he reuiled not againe, but sometime said nothing at all; and when he spake, how meekly receiued he the greatest wrongs appeares, Ioh. 18. 23. *If I haue euill spoken, beare witnes of the euill, but if not, why smitest thou mee?* 3. of *action*, he was as a sheepe dumb before the shearer. This was the Sonne of God, on whom the spirit lighted in the similitude of an innocent doue: and euen we to testifie our selues the sonnes of God, must in the practise of this grace, after a sort, manifest the lightning of Gods spirit vpon vs. To this purpose the Scriptures hence denominate the righteous, and make it a title of the iust: Zeph. 2. 3. *Seeke the Lord all the meeke of the earth.* 3. The blessings intayled vnto it should moue vs to the practise of it, 1. *spirituall*, God will teach none but the meeke, Psal. 25. neither can any learne of God but the meeke: and therefore Iames willeth vs, *to heare with meeknes the ingrafted word*: without it prayers will be interrupted, or not accepted: and therefore the meeke are commanded to seeke the Lord. 2. *Temporall blessings*, euen all outward prosperitie so farre as God seeth good, for this is the blessednesse of the meeke, that they shall *inherit the earth*. And in daies of distresse and times of straitnesse and affliction, they shall be safe; for the Lord hath promised to *hide them in the day of his wrath*, Zeph. 2. 3.

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Psal. 37. 11. Matth. 5. 5.

Vers. 3. *For we our selues also were in times past, vnwise, disobedient, deceiued, seruing the lusts and diuerse pleasures, liuing in malitiousnesse, and envie, hatefull, and hating one an other.*

This verse layeth down a weightie reason whereby our Apostle would bow and bend the minds of Christian men, to the practise of the former vertues, namely, of equitie, lenitie, long suffering, and meekenes towards

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588 all men, foes as well as friends, yea the worst as well as the best. The reason is drawne from the consideration of the present condition of conuerted Christians, compared with that estate they were in before their conuersion and calling to the faith: to which purpose he is verie large in describing, 1. our estate of corruption in this 3. vers. 2. our estate after conuersion, in 4, 5, 6, and 7. verses: from both which the Apostle thus concludeth the same thing thus. *First*, from the former: If we our selues were in times past in the selfe same condition, which other men are not yet called out of; then ought we to be meeke and mercifull euen to those who are not yet conuerted. But we our selues were in times past as they are, we lay in the same puddle of corruption, were hewne out of the same pit, and though we may thinke we were neuer so graceleſſe, as we see some others, yet we cannot charge them so deepely for time present, but they may come ouer vs with the same in times past, as this third verse will teach vs: and therefore we ought to shewe all lenitie and meekenes to all men. *Secondly*, from our latter condition of conuersion, thus our Apostle frameth his reason; If God haue beene so bountifull a benefactor vnto vs, when we were so vnworthy, as the former verse describeth, that his meere and alone mercie saued vs; then must we in imitation of our heauenly father, doe the like to our brethren. But God hath done thus, ver. 4, 5. so as from both we may well reason, that a newe condition requireth a newe conuersation; newe men must haue newe manners; we beeing Christians may not carrie our selues so crookedly as in times past, nor so roughly towards those who now do the same things which then we did, considering our owne selues.

But before we come to the particular descriptions of these two estates, one or two general obseruations are necessarily to be collected out of the scope of the verses.

The consideration of our cómon condition is a ground of meeknes.

Doctr. 1. The consideration of the common condition, is a notable ground of meeknes and moderation towards those who yet are vncalled to the faith. For 1. whereas pride maketh the heart to swell against the brother, and is a roote whence these bitter fruits arise: this consideration pulleth those peacock feathers, and humbleth the heart, so as when it can finde no other reason of forbearance, here it neuer wanteth a most effectuall one. What, we are brethren, of common parents, of common condition, our estate, our temper was all alike, I was borne into the world as naked in soule, in bodie, as he was. And thus by this consideration, the Apostle beateth downe the pride of man, *who seperated thee? hast thou any thing* aboue another *which thou hast not receiued? and then why boastest thou as if thou hadst not receiued it?* and elsewhere disputing of the breaking off of the naturall branches the Iewes, and ingrafting the

1 Cor. 4. 7.

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Gentiles, he vſeth almoſt through his diſcourſe no other argument to keepe the Gentile from inſulting and priding himſelfe ouer the Iew but this ſame, The Iewes now *beleeue not, nor haue obtained mercie*, no more in *time paſt did you Gentiles beleeue nor had obtained mercie*: Againe, the Iewes are broke off; ſo may you Gentiles be, for of your ſelues you ſtand no faſter then they did, *be not therefore high minded but feare.* 589 Rom. 11. 30. 20.

Secondly, This conſideration not only ſubdueth that violent affecti- of pride, but worketh the heart to ſuch affections as not only beſeeme our ſelues but befit the offender, and theſe are two. 1. for time preſent *pitie*, and compaſſion. 2. *hope* for time to come. The former of theſe two is a fitter affection for a Chriſtiã then anger or wrath againſt the vnconuerted. How forceable that argument is to mooue vs to the workes of mercie and loue towards the bodies of men, in that they are *our fleſh* appeareth, Iſa. 58. 7. Thou ſhalt *not hide thy ſelfe from thine owne fleſh*, but bring the wanderer to thy houſe, couer the naked, deale thy bread to the hungrie: and yet much more hence muſt we put on the bowells of mercie toward the ſoules of men, by letting their miſerie into our hearts, that our verie bowells may yearne, as if their condition were now (as once it was) our owne. And if we muſt ſo farre pittie our neighbours beaſt, yea our enemies, that when we ſee it faile vnder the burthen we muſt helpe it vp, ought we not much more helpe to beare his owne burden, and ſo fulfill the law of Chriſt? This affection would ſet men about other worke, then talking of, ieſting at, or diſgracing men for their falls and ſlips, which (eſpecially in a profeſſor) is meate, and muſick to the ſcorners; who herein iuſtly prouoke the Lord to giue themſelues vp to feareful ſinnes, and ſo be the iuſt reproaches and by-words of men. No, this compaſſion would cauſe them ſet hand to help them out of the ſnare, to counſell, to pray for, nay ſet the heart on bleeding rather then reioyſing in their ſinne: he were rather a monſter then a man, that could ſee a man take a fall to the breaking of his back or necke, and could turne it into a ieſt; or a man wound himſelfe deadly, and he make but a meriment of it: no the leaſt droppe of humanitie would helpe vp the former, and thruſt in ſome napkin to ſtanch the blood of the latter: hath nature taught thee ſuch duties to the bodie of man, and haſt thou no grace to take to heart the hurts of his ſoule? 1 2

The ſecond affection wrought by this conſideration of common condition, is hope for time to come, which is another ſpeciall motiue to allay impatience towards offenders. Was not my ſelfe as hopeleſſe once, and in times paſt as deſperately gone in ſinnefull wayes; but now recalled and brought to the fellowſhip of the grace of God? ſo God may haue his 2

time

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time for this man, whose works and thoughts are yet against him; farre he went that neuer returned, he that could change Sauls heart in the midst of his rage to make a Paul of him, can turne his heart also: he that could make of Onesimus a runagate and fugitiue seruant, a faithful brother, can bring this man backe the same way he is gone: he that made his heart, can mend it at his pleasure: I must not giue him ouer as hopeles, seeing he that had mercie on my selfe, may also haue mercie on him. We beare many weakenesses and toyes in children, because our selues were so once, and our hope is that time will outweare them, euen so must strong men with babes in Christ; and older Christians with such as are in their vnstaied heate. The reason is as good, our selues were such, and they may come to be stronger and older in Christ then our selues are.

In another mans weaknes see thine owne.

Vse. 1. In seeing another mans sinne euer labour to see thine own, let his weaknes be thy glasse to view thine own. Thou seest another drink to excesse, and drunkennes, by the wet or the dry: say with Pharaohs butler, *oh I call my sinne to remembrance this day.* Thou hearest another sweare, curse, rayle, and blaspheme: oh the time was that my selfe could do no other: thou seest another fall some other way, still bring thine eyes home, and look to thine owne standing.

Rebuke anothers sinne as if it were thine owne.

2. Alwaies condemne thy neighbours vices as though they were thine own, take vp the first stone against thine own selfe and sinne; cast out thine owne beame first; and thus considering thy selfe, thou wilt proceed by the spirit of meeknes. Here is both the right beginning and proceeding in reformation; whereas the forgetfulnes of a mans owne estate in time past, hindreth the wise respect of anothers for the present. The theife on the crosse implieth in his reproofe of his fellow, that if he had considered that himselfe was in the same condemnation, he could not almost with his soule and life haue breathed out scoffes against Christ.

Let euery remembrance of sinne be a motiue to bewaile it in thy selfe, & pitie it in others.

3. We see hence how the Lord would haue vs look vpon our sins and old estate: namly, to the humbling of our selues and the good of our brethren. For the first, euery new remembrance of any sinne should be a fresh bleeding wound in our soules; a false heart it is and woe vnto it, that can with new delight thinke and speake of old sinnes, for there the selfe same affection and vile lust which brought on that sinne is yet aliue, and vnmortified. For the latter, euery such remembrance should moue vs to commiseration to our brethren offending. Alas, why should not I be meeke to others, if I had no reason else, my owne estate ministreth a multitude: I was in times past as bad as any, the child of wrath aswell as any other. If for the present there be a change, by grace I am all that I am, and for the time future my selfe may be tempted, and am as subiect to fall as any other: thus I was, and then I would haue bin borne withall:

that thus I am not, it is the Lord that hath ſeperated me: and now I ſee what hand it is that keepeth me from beeing led and left in tempation. Thus if we behold our ſinne we may ſucke, ſome ſweet out of poyſon, and out of our euill, take occaſion to grow better all our daies, furthering our ſelues thereby to walke humbly before God, and meekly toward our brethren: otherwiſe to behold ſin paſt, & neither of theſe prouoked, prooueth but an idle beholding of it, and becommeth an hurtfull fearer of the conſcience in the end.

Whoſoeuer is called vnto the faith, hath experience of a change in himſelfe.

Doct. 2. Whoſoeuer are called vnto the faith, haue experience of a double eſtate in themſelues, one in time paſt, and another for the preſent, the one of nature, the other of grace; our Apoſtle affirmeth it of all beleeuers, of which there are none but he had his *once*, his *time paſt*, in regard of which he may now be ſaid to be changed into another man, Rom. 7. 5, 6. The time was when the Romans *were in the fleſh*, when ſinnefull motions had force in them vnto death; and there was an after-time when they were *deliuered from the law*, and ſerued God not in *the oldneſſe of the letter, but in the newneſſe of ſpirit:* Epheſ. 2. 3. *Among whome* the Gentiles *we* beleeuers *had our conuerſation in time paſt*: Coloſ. 3. 7. *Wherein ye walked alſo once, but now, &c.* 1. Cor. 6. 11. *And ſuch were ſome of you, but yee are waſhed.* And good reaſon there is, that he that is now beloued, ſhould ſee that once he was not beloued, and that he who now is in the ſtate of grace, ſhould ſee that he was once in the ſtate of wrath aſwell as others, which will cauſe him to *loue much:* and indeed the elect could not be elect, nor iuſtified, nor waſhed, if they were alwaies the children of God, and were it not for this *once*, and *time paſt*, wherein there was no difference betweene them, and the reprobate, but only in Gods counſell and poſſibilitie of calling. I adde further, that the conuerted may and muſt haue experience of this change: for the conuerſion of a ſinner, is a miracle aboue all naturall wonders: and therefore (except in ſome Ieremie, Iohn Baptiſt, and ſome few ſanctified from the wombe) is no ſuch inſenſible thing as cannot be perceiued. It is no ſuch naturall change as is effected by inſenſible degrees, as when he that was a child is now become a man: but a ſupernaturall change by the ſpirit of grace, ſuch as when a man is borne into the world, or when a blind man is reſtored to his ſight, or rather a dead man vnto life, which are things of much note, and manifeſt alteration, and that of the whole man. Againe, faith it is which as an internall inſtrument purgeth the *Augian* ſtable, and purifieth the foule cage of the heart: now this we may know, and muſt examine whether we *be in the faith or no: know yee not that Chriſt is in you, vnleſſe ye be reprobates?* and, 1. Cor. 3. 16. *Know yee not that yee are the Temple of God, and that the ſpirit of God*

dwelleth

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dwelleth in you? and, Rom. 6. 11. *Know yee that yee are dead to sinne, but are aliue to God in Iesus Christ our Lord.*

How to come to the sense of this change.

Vse. 1. Labour to find this change in thy selfe, and examine whether thou canst put difference betweene time past, and time present; for otherwise I see not but thou must set thy selfe downe without comfort, as one that hath no sound proofe of thy conuersion. *Quest.* But how shall I come to any distinct knowledge of this change in my selfe? *Ans.* Enquire and make search whether thou canst find the *life* of grace in thy soule; for before this change thou wast dead in trespasses and sinnes. Hath then the powerfull voice of Christ called thee out of thy graue? hath he breathed the breath of life into the face of thy soule? hast thou thy

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spirituall *sences* restored thee? are thine eyes opened that thou canst say with the blind man; *One thing I know, that whereas I was blind, now I am sure I see?* hath he said *Ephata* to thine eares, that now they are become the other sence of spirituall illumination, and vnderstanding? dost thou sauour the things of God? Is the word sweet to thy taste? dost thou feele the prickings of the Law, and the lenitives of the Gospel? surely if thou hast any true sence of God, thou art not altogether destitute of the life of God. Againe, examine thy *motion*, which is another inseperable companion of life, euen in things that want sence: namely, whether thy cogitations, motions, speaches, actions publike and priuate be changed, and haue a new qualitie vpon them; whether they are now holy, spirituall, heauenly, fruitfull, whereas before thy change thou wast in all these led by the command and instinct of the flesh. Canst thou *pray* in faith, and crie in assurance, Abba, Father? this is also a signe of the presence of the spirit, which is the earnest pennie of thy adoption; whereas before this change thou fledst from the presence of God, and tooke him for thine enemie. Dost thou loue God for himselfe, and thy neighbour for Gods sake? this will be as the heate of a stone in summer, which argueth the shining of the sunne: whereas before this change thou hatedst God, and loued thy neighbour either not at all, or but in carnall respects. Is thy heart estranged from the world, the honours, profits, and pleasures of it? this change maketh the woman at the well forget her waterpot; whereas before, thy heauen was here vpon earth, thy treasure here, and so thy heart also. Doth the Church of God and the number of Gods people acknowledge this chang in thee? for this is not to be contemned, seeing that hardly can the child liue in the womb and not stirre, or stirre but the mother shall perciue it; take knowledge therefore what good men conceiue of thee, and by these notes examine thy selfe vnpartially, & thou shalt come to know, whether thou art begotten of immortall seed, borne into the Church of God, and called to the estate

3

Heauenly motiues.

both

both of grace and glorie.

Obiect. Some will here ſay, alas, I now feare that I know not what this change meaneth, I haue good deſires to doe well, to loue God, to auoid ſinne, to do good to good men, and yet I find little change of my ſelfe from that I was long ago. *Anſw.* Here two ſorts of men are to be reſpected. The former ſort are ſuch as are caſt vpon a drunken ſleep, and ſecurely paſſe their daies in a courſe which indeed abandoneth all godlineſſe, and conceiue that a ciuill life will goe for good payment before God, as it only carrieth the report of honeſtie among men; and that good meanings and harmeles liuing, is Chriſtianitie inough: in this deluſion doe they dangerouſly ſleep on the top of the maſte, not once dreaming of the neceſſitie of any change, although their righteouſneſſe neuer came neare the righteouſnes of the Scribes and Phariſies. But theſe are to know, that although they gallop not ſo faſt to hell as ſome others before them, yet to hell for the preſent they tend: it beeing a ſure thing, that vnleſſe they be other then they were in time paſt, they ſhall neuer ſee heauen. The ſecond ſort are ſuch as ſee indeed better things, but follow the worſe; they conſent to the law that it is good, and in their inner man are delighted with it, but by the tyrannie of ſinne and dominion of the fleſh, the law of which is preſent with them, are drawn vnto euill, and followe the call of manifold luſts: yet becauſe they hate the euill they doe, and preſerue in them a ſtrife betweene fleſh and ſpirit, which ſpirit ſtill reſiſteth euen where it cannot preuaile, theſe may eſpie a change in themſelues from that they were when the ſtrong man kept the hold, and all things were at peace. And if they find not ſuch a through change of the whole man as they deſire, they are perhappes in the beginnings of grace, or in the times of temptation, and muſt waite Gods leyſure in their further freedome: or elſe let them timely bewaile their ſecuritie and ſluggiſhnes, which hath ſetled them on the lees of ſuch corruptions, as they ought long ſince to haue parted from, and not ſo doing are iuſtly bereaued of their preſent comfort. Thus for the ſakes of theſe, I haue diſſolued that obiection.

Comfort to thoſe that truly deſire to feele it but cannot.

Vſe. 2. Hence may many a one learne, what to thinke of himſelfe: Some profeſſe they loue God with all their hearts, and haue euer ſo done ſince they can remember: they alwaies beleeued in Chriſt, and neuer doubted but they were euer deare vnto God. But all this is nothing but a deceitfull skinning ouer the ſores of their ſoules, with *peace, peace*; whereas the caſe that was euer ſo good, was neuer good at all: no, if thou canſt not remember the time paſt, when thy ſtate was worſe then naught, I can neuer be perſwaded that it is good for the preſent. An infidell once thou waſt, an hater of God, an enemie to righteouſneſſe, and

594 if thou knoweſt no change ſo thou art ſtill. The knowledge of God, loue of God, and faith in Chriſt, growe not in thine owne grounds, neither is our God ſo prodigall of theſe, but he that hath them knoweth how he commeth by them: no man is borne a beleeuer, nor an heire to heauen; neither can any make purchaſe, or take poſſeſſion of it without his owne priuitie. Others are ſo farre from this change in themſelues, as they cannot endure it in others: If a man will not ſweare, and drinke, and game, and riot, as *he once in time paſt could*; Oh, ſay they, you were wont to be a good fellow, and a good companion; and doe you now begin to be preciſe, and to take a way alone from all your neighbours? If he now begin to ſpeake of a change, and they ſee perſwaſion will not preuaile with him, he had neede get him a new world to liue in a part from his old companions, who will be the men they were: times, years, and ages change, & renew vpon them, but themſelues are no changlings, no new men. A third ſort, haue made a wofull change from that once they were, whoſe lamps haue died out in their hands, while as wearie of the good way, they haue departed from the way of righteouſneſſe: of whom whoſoeuer knewe them, may ſay, how is the gold become ſo dim, how is the fine gold changed? the viſages of ſome Nazarites are become blacker then a coale.

Bleſſe God for it where euer thou ſeeſt it.

Vſe. 3. Euerie Chriſtian learne hence, 1. If we ſee a change in our ſelues or others, to bleſſe God that hath made this ſeparation, Rom. 6. 17. *God be thanked, that yee were ſuch, but nowe yee obey the forme:* and, *Bleſſed be God for this vnſpeakeable gift.* 2. Not to deeme of men as they were once in time paſt, when once this change is come, the Lord eſteemeth of men according to the preſent grace receiued, and neuer caſteth them in the teeth with that they were in time paſt; and why ſhould we vpbraid men with ſinnes or infirmities paſt, which the Lord hath couered? Paul accounted not Iames, Iohn, Peter, fiſhermen, as they had been in times paſt, but highly eſteemed of them as Apoſtles of Chriſt, beeing called thereunto. Oh ſay ſome, I knewe ſuch a man when he could haue beene as youthfull, riotous, intemperate, as an other: and thus commonly the deuill getteth within men to traduce the Goſpel, eſpecially in profeſſors, which maketh this caueat the more neceſſarie.

Gal. 2. 6.

Now we come to the deſcription of our naturall eſtate corrupted by ſinne: and this corruption is ſeated in three things: 1. In the *minde.* 2. In the *will.* 3. In the conuerſation of *life.* The corruption of the minde hath our Apoſtle ſet downe in three degrees of it: *We were* (ſaith he) 1. *vnwiſe,* 2. *diſobedient,* 3. *deceiued.* Secondly, the corruption of will ſtandeth in the captiuitie of it, while *we ſerued diuerſe luſts and pleaſures.* Thirdly, the corruption of conuerſation bewraieth it ſelfe, in that

1. mente capti.
2. voluntate ſervi.
3. toto vitæ inſtituto depravati.

while

while we liued that naturall life, *we liued in malice and enuie, hated and hatefull.* Of all which we are to ſpeake in their order.

And firſt for the corruption of mind and the degrees of it, we will firſt ſearch out the true meaning of them; and then deliuer ſome naturall inſtruction out of euerie of them.

Vnwiſe,] This word directly ſheweth the follie and want of vnderſtanding in the things of God: the which that we may better conceiue, we muſt knowe, that before the fall, euerie man had an vnderſtanding giuen him of God, both naturall and ſpirituall, both of them holy, and entire: and that by our apoſtacie from God in our firſt parents, we loſt the maine part of the former, and euery whit of the latter. All our wiſdome in earthly and natural things concerning this preſent life is not loſt, yet that which remaineth is (as reaſon it ſelfe) very weake and inſufficient; that inſtance Eccleſ.4.8. teacheth it: There is a man, and he is but one alone, without a ſecond, he hath neither ſonnes nor brother, of whoſe trauell in getting wealth there is no end; and yet he ſaith not with himſelfe, for whom doe I trauell? which argueth a meruelous impotencie and darkenes in the vnderſtanding of naturall things. But come to heauenly and ſupernaturall, there it is as altogether loſt: we are not able of our ſelues ſaith our Apoſtle to *thinke one good thought:* and much leſſe to conceiue the things of God, which are all myſteries and written in a claſped booke, and ſealed with ſeauen ſeales, vntill the Lord by his ſpirit open the vnderſtanding: ſuch *fooliſh children* are we, and *and of none vnderſtanding.* Nay further, we haue not onely a depriuation of ſpirituall wiſedome in vs, but an auerſation, and vntoward diſpoſition, cleane contaarie thereunto, that we can imagine and conceiue onely euill continually: for what is elſe prooued by that we are called *beaſts in vnderſtandug*, and willed *not to be like the horſe or mule:* which creatures are not onely with vnderſtanding, but exceeding auke and hard to be taught, euen when they are much broken and beaten. And which of vs hath not experience of his owne ſlownes of heart ro conceiue the things of our eternall peace, neuer ſo plainely, neuer ſo often taught in the miniſterie? neither is one nature here of better apprehenſion then an other, for the ſpeach is true not onely of ſimple ones, but of the greateſt clerks who here are not the wiſeſt men: the quickeſt natures, *Plato, Ariſtotle, Seneca,* are here as blinde as moles: nay, Nicodemus a ruler in Iſrael, how babiſhly and fooliſhly did he apprehend the ſpeach of Chriſt concerning the newe birth? there was no way but for men to retnrne backe into the womb againe. Thus *ſenſuall* and *earthly* is the beſt of our wiſedome, and no ſharper is our conceit in ſuch obiects, till the Lord whet and frame them: till which time we ſee our ſelues by this we haue ſaid, to be in the

ἄνοητοι. Ier.4.22.

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1. Cor. 2. 14.

ranke of those men, vpon whom Paul affirmed, that they *neither knewe the things of God, nor could know them.*

ἀπειθεῖς.

Disobedient,] This second degree of corruption of mind, sheweth that we are not onely ignorant, but froward in the things of God, and such as will not be perswaded, as the word in the originall soundeth: and this is nothing els but a peruerse disposition which fighteth against the truth. Which a little better to vnderstand, we must knowe, that before our fall, the minde of man had two faculties about the truth of God. 1. the *knowledge of* it so farre as was meete. 2. an *assent* approouing that knowledge. In stead of which are succeeded two contrarie corruptions since the fall. 1. darkenes in stead of that light of knowledge. 2. frowardnes or reasoning against it. For example, when the vnderstanding of man vnconuerted conceiueth something of that we deliuer out of the word, whereas it should assent vnto the lawe that it is good, and the Gospel that it is the arme of God vnto saluation; the wisedome of the flesh on the contratie, it becommeth enmitie to all this; it can finde euasions to shift off the curse; it can couenant with hell, and death. And for the Gospel, it is to one foolishnesse, to an other offence: Pauls preaching shall be counted madnesse, or malice, or something els which shall be reason and warrant inough to contemne it.

πλανώμενοι.

Deceiued,] This is the third degree of corruption of mind, and a consequent of the former. It is a word borrowed from trauellers, that are in a wrong way; that goe by gesse, which they must needs doe who neither knowe the way, nor will knowe it, who are out and will not bee called in. And this noteth a further miserie then before; namely, that men are naturally resolued in by-pathes, delight in their wandrings, and haue no delight to heare of the path of life eternall.

The course of the vnconuerted is an vnwise walking.

Doctr. 1. Out of the first degree of the miserie of our minds, we learne what is the course of vngodly and vnconuerted men; namely, a foolish and vnwise walking. That which the Lord speaketh of Israel, is true of euerie naturall man, *My people is foolish, they haue not knowne me, they are foolish children, they are wise to doe euill, but to doe well they knowe not:* the same confirmeth the Apostle, Ephes. 5. 15. *walke not as vnwise,* (namely, as ye did before your calling) *but as wise.* And if the knowledge and feare of God be *the beginning of wisedome,* how can such as are without Gods teaching euer be wise to walke in the wayes of saluation? We account such as want and are destitute of naturall knowledge in outward things, no better then fooles: and shall those goe for wise, who haue not one sparkle of spirituall knowledge, which is a farre more pretious wisedome then the other? If they be deemed simple foo-

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liſh men who care not to wrong and hurt their bodies, much more may ſuch as depriue their ſoules of ſpirituall foode, raiment, yea of eternall life it ſelfe. If thoſe who would exchange gold for a counter; much more ſuch as thinke it a good bootie to gaine a ſmall portion of the world with the loſſe of their ſoules. If they be fooles whom men ſo eſteeme, much more whom the Lord ſo ſtileth, as euery where the naturall and vngodly man; and this not for one or two fooliſh actions, for thus the beſt euen Dauid himſelfe confeſſeth, that ſometimes he doth *verie fooliſhly*, but for that his whole courſe is the practiſe of notable folly.

And that we may ſee this truth in ſome inſtances, we will note ſome maine properties of folly, and ſee whether they are not moſt naturall to euerie naturall man.

The maine properties of folly moſt natural to the naturall man.

The 1. maine propertie of fooles and ſilly bodies is, that they knowe not the end of their liues, why God made them and put them into this world: euen ſo aske many men why God did inſpire the breath of life on their faces; how fewe would giue this direct anſwer, that by glorifying God in my calling I might be lead to a better life herafter. Ask many a man concerning heauen, and earth, and ſea, and other ſenſible things, and they will giue ſome ſenſible anſwers, as that the earth was made for man and beaſt to liue vpon, the ſea for fiſh, and nauigation, the ayre for man and beaſt to breath in, the Sunne, Moone, and ſtarres for light, heat, and comfort; the beaſts, fiſhes, foules, &c. for man: but why thy ſelfe? feweſt would ſay for God, but if they ſpeake true, ſome for themſelues, ſome for their familie, ſome for their pleaſures, ſome for wealth, or ſome baſer ende, to which ſuch a noble creature as man is ſhould be deſtinated. 1

The ſecond propertie of folly is, that as fooles liue for the preſent time, if they can get meat, drinke, ſleepe, cloathes, and neceſſaries for the preſent, they forecaſt nothing to come: euen ſo vngodly men if they can get wealth, and lay vp things preſent for many yeares to come, they dreame of no other heauen, they forecaſt no day of death, nor iudgement: but oh foole, what if thy ſoule be taken away this night? this was that which that foole thought not of: and as of their owne, ſo they iudge of all other mens felicitie by things preſent: into which folly Dauid himſelfe was ſliding, when he confeſſeth himſelfe as ignorant as a beaſt in this point, vntill he went into the ſanctuarie. 2

The third propertie is, fooles are indocible, and incorrigible; ſo the naturall man put him to ſchoole, he learneth nothing by the booke of the creatures, nor of the creator in the Scriptures. Let God the great ſchoolemaſter whippe him, and bray him in the morter of his iudgments, he is a foole ſtill, he leaueth not his old wonts. 3

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The fourth propertie, fooles are so wise in their owne conceits, as they will abide no counsell; the naturall man is wiser in his owne eyes then seauen men that can giue a reason: tell him sinne is a dangerous edgtoole, he maketh a mocke of sinne, he iesteth and playeth the foole with firebrands and deadly things: so wish him to forsake and denie his owne wayes of sinnefull pleasures, vnlawfull profits, to take vp his crosse, and followe Christ; no, he hath an easier and broader way, he liketh no such precise courses. In all these regards, may we not truely say, of euery vnconuerted man, *vaine man would be wise, though man newe borne is like a wild asse colt*: for of such Zophar spake the truth, though he wrong applyed it vnto Iob; and too much of these follyes are bound vp in the hearts of Gods children themselues, vntill the rods of correction driue it out.

Iob 11.12.

Vse. We are hence taught, how to deeme and iudge of the estates of men; look into their courses, if they be wise for their soules and life eternall, making that their maine scope and end, then are they truly wise indeed; Wise Merchants they only are, that sell all to buy the field, and the treasure hid in it: wise virgins only are they, that make sure of oyle of grace in their lamps, and that in due time, whatsoeuer come of other things. True it is that men esteeme these of all other silly creatures, and simple men, void of all prudence and forecast in their affaires; that conteine their thoughts within compasse, and dare not stretch their wits and consciences for gaine as others can and do; but yet they haue chosen the better part, they haue gotten Christ, who is made their wisedome, in whom they haue all their debts discharged, and all comfortable supplies, yea such treasures as the richest Indian mines afford not; treasures of wisedome, of grace, of life, and happines euerlasting. Oh thrice blessed is that Christian soule, who hath attained this wisedome, happie is that man that can say, I was once *vnwise*, but now with thankfulnes I cannot but acknowledge the good hand of my God vpon me, in whose light I see light.

Who are wisest men.

2. Let this perswade euery man, to breake from the bands of his own folly, and vse the meanes to come by this wisedome: get wisdome once, thou hast gotten inough; begge wisdome of God with Salomon, thou shalt haue wisedome, and wealth, and euery good thing more then thou askest; for riches and glorie are in *her left hand, and length of daies in her right*, and all *her pathes are prosperitie*: and hauing once attained this wisedome, lay her in thy bosome, and make much of this deare daughter of God. And as for those who want it, be a meanes if thou canst, to communicate it vnto them, at least by godly example and prayer; and forget not our Apostles scope; suffer *with meekenesse* the contrarie min-

Prov. 3.16.

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ded, and wayte when God will vouchsafe them the knowledge of his truth.

Doctr. 2. Out of the second degree of the corruption of mind, we learne, that it is a marke of a man out of Christ, not to beleeue and assent to the word, but rather to stand out in reasoning against the euidence of it: for so soone as euer a man is become the sheep of Christ, he cannot but presently heare his voyce. And hence Christ himselfe prooueth the carping Pharisies not to be of God, because they could not *abide to heare his sayings*: and who be they to whom the Gospel is hid? euen they that perish: and if we would haue a more euident marke to know them by, it is added, that they be such, as the eyes of whose minds the *God of this world hath blinded*: wherein is implied a wilfull ioyning with Satan, to blind themselues further by their mallice, then they were by corrupted nature.

A marke of a man out of Christ to resist and reason against the word.

Ioh. 8.43.

Quest. But are there any so monstrous as will resist the word of God, it were pittie that any such should liue. *Answ.* Yea many moe then will be acknowne of: and let vs looke a little nearer the thing, and we shall find too iust occasion to pronounce against many in our congregations, that which Stephen did of the Iewes, that they were *resisters of the holy Ghost*. For 1. whose words be these to the almightie? *Depart from vs, we will not the knowledge of thy wates*; and, *who is the almightie, that we should serue him*? Oh these be blasphemous speaches (you will say) and we abhorre them in our hearts. But howsoeuer men would be loath to let such speaches passe the doore of their lippes, yet the thing sticketh closer vnto them then to be so easily wiped off: for how many of vs, who heare the word, receiue the Sacraments, and goe for Christians, resolue yet not to leaue our sinnes till they leaue vs? nay the obstinate purpose of our hearts is to practise them still: and what is this else, but with the seruants in the parable, to send word into a farre countrie after the King, that we will not haue him to rule ouer vs, but our owne lusts shall still prescribe laws vnto vs? 2. Who be they that say, the word and doctrine of the law and Gospel is foolishnesse? this you will say, was and is the conceite of the Iewes and Heathen ones, but we are Christians, and hope to be saued by it. But how comes it to passe then, that Christians hearing their personall sinnes daily reproued, and the terrible curses of the law denounced against them, yet hide and hold them as so many sweet morsells vnder their tongues, and will not let them goe? do they not plainely manifest that they assent not to the word, that either their sinnes are so haynous, or hell so hote as the word speaketh? Be they not Christians that make leagues with hell and death, and say, when the sword passeth through the land, I shall be safe, and out of gunshot? be

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Iob 21.14.

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600 they not Christians that thus blesse themselues in their iniquitie? for how hath the Lord both denounced and executed his iudgements, and made them as cleare as the light, and yet euery man cryeth peace to his soule. We seeme in denouncing them from the Lord, as Lot to his sonnes in law, euen as if we mocked; and therefore the Lord taketh our part, and executeth as fast on the other hand, and yet no man setteth
Ier. 12. 11. the iudgement vnto his heart; a fearefull forerunner of the *whole lands desolation*, if timely repentance preuent it not. They be Christians also at least in name, that account the gladde tydings of their deliuerance by Christ, as the Israelites reputed their raysing and returne out of Ba-
Psal. 126. 1. bylon, *but as a dreame*: for whose hearts leap within them at the ioyfull message of the pardon of their sinne? who leane vnto the promises walking worthy of them for their life? very few assent vnto the truth we teach; it hardly sinketh with men that God should become man, that by the death of one, life should be procured to so many: that the way to heauen should lie by hell, that by afflictions *they should be passed to glorie*; these things be riddles to many professed Christians. So when we call people, as God did his, to walke *in the old way*, that they may find rest to their soules: they answer vs with them, we will not walke in that way: the sound of the thing, if not of the voice speaketh: for we call men from swearing, lying, couetousnes *which is idolatrie*, from Saboath breaking, intemperance, drinkings, and vncleannes; but mens hearts speake by their liues; we will sweare, we will drinke to drunkennesse, we will by gaming or idlenesse breake the sabboath; the waies of God are too straite and vnequall, a man had as good be in prison as in these bonds. Lastly, whereas by the knowledge and comfort of the Scriptures, we should come to haue hope, which whosoeuer hath, *he purgeth himselfe*: how doe most professed Christians peruert the Scriptures to their own destruction: *God is mercifull*, and therefore I may do what I list: *at what time soeuer a sinner repenteth, God will blot out all his sinnes*, and therefore I will not repent yet. *The whole law is comprehended in these two, thou shalt loue the Lord thy God with all thy heart, or aboue all, and thy neighbour as thy selfe*: and therefore I know as much as any Preacher can tell me, what need all these sermons? *The Sabboath was made for man, and not man for the Sabboath*, and therefore what need men be so strait laced and precise in the duties of it. *He that prouideth not for his wife and children, is worse then an Infidell*: therefore I must and will diligently seek the world, and set my heart vpon couetousnes. By all which instances, we may see our selues as in a glasse, tainted with this fearefull sin of rising vp, and reasoning against that light which shineth out in the word.

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Vſe. 1. Let all men learne hence to be humbled vnder that vile eſtate of our nature, by which we are not onely laden with ſimple ignorance, but euen oppreſſed with affected contumacie againſt it; ſuch as our Sauiour chargeth vpon the Iewes, Ioh. 8. and ſuch as breaketh out in many of our people, who not ſeldome in hearing vs teach them the truth of God, ſay as the Iewes of Chriſt, who can *heare him.* Alas, how farre better were it with vs, to haue beene heathen or infidels, and neuer haue heard of Ieſus Chriſt, that our ignorance had beene ſimple and inuincible, then ſuch Chriſtians as abound not onely with ignorance, but ſuch as the Apoſtle ſpeaketh of, Rom. 1. 24. *Which is cauſed of the hardneſſe of heart which is in them.* Ioh. 6. 60.

2. Hence may we ceaſe to wonder, why ſo fewe obey the Goſpel, why after ſo much teaching, there is ſo little fruit, ſo little knowledge, ſo little turning to God; becauſe the degree of corruption of mind, is beyond bare ignorance; as to aſſent to the word is a further degree of grace then bare knowledge. The Miniſter may hale and pull, but vnleſſe the Father drawe, none come to the Sonne, ſuch is the contumacie and ſtubbornes of mens hearts naturally, that no curſe can terrifie, nor promiſe affect it: and this was it which made Chriſts own miniſterie vnprofitable to the Iewes, as we reade, Ioh. 8. Let hearers and ſtudents of the Scripture labour and pray for the ſanctification of mind, and the ſpirit renewing their inner man: without which they may heare, and ſtudy, and reade, but as the *Eunuch*, without vnderſtanding for want of a guide. Without this teacher our report ſhall not be beleeued, nor without this finger of God ſhall the arme of God be reuealed. A ſound of words may be heard, and the report of truth may be ſo ſtrong, as to winne acknowledgment of it ſelfe, but faith ſhall not be founded, nor loue quickned, nor hope confirmed, nor that change wrought, without which thou ſhalt continue a cauiller ſtill, yea froward, and an enemie to God and his truth.

3. If we be ſuch as are called out of this eſtate, to whom God hath giuen hearts to beleeue, aſſent, and obey the truth; let vs not depriue God of his glorie, but acknowledging his gift, giue him the honour due vnto him, for here is an exceeding great power of God put forth, if it be giuen thee to beleeue: the worke of faith is a worke of great *power*: ſee 2. Theſſ. 1. 11,

Deceiued,] Out of this third degree of corruption of mind, we learne, That before men be brought vnto Chriſt, they infinitely erre, and their whole life is but a wandring from God and his wayes. For 1. Chriſt is the way, the truth, and the life, and therefore to be out of Chriſt, is to be out of the way that tendeth to life. 2. Our ſelues by our ſinne are caſt into the darke night, and haue not the leaſt glimpſe of Sun,

Before men be brought to Chriſt their whole life is but a wandring from the waies of God.

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1. Ioh 2. 11.

Moone, or ſtarre, but walking *in darkeneſſe knowe not whether we tende.*

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3. We haue a wandring and vagrant vaine euen after our calling, and therefore much more before: how haue the Saints of God complained in their owne, and in the name of the Church, Iſa. 53. 6. *we haue all wandred like loſt ſheepe.* The like Dauid confeſſeth of himſelfe, and euen after conuerſion the Lord muſt ſtill be ſeeking vs vp, Pſal. 119. 176. *oh ſeek thy ſeruant*, for els we haue no liſt to retuane to the ſheepheard of our ſoules Ieſus Chriſt.

Now the reaſon of all this error, is a filthy flatterie of the heart, and a guilfull ſecuritie of ſpirit, which holdeth men from ſeeking happineſſe where it is to be had, while they miſtaking their condition, make faire weather with their ſoules, when in the meane time all is amiſſe, and they for truth embrace nothing but dangerous and damnable error. We ſhall not neede trauell farre to ſeeke inſtances of ſuch vagrants out of the wayes of God: and yet aske any of them what way they trauell, all of them haſt to heauen, and will be there as ſoone as the beſt, if we may beleeue them. I might here ſaue ſome labour, but that the world ſwarmeth with ſuch wanderers; and that I take it much materiall to our point and purpoſe, to ſhew how farre many are out of the right way, how little acquaintance many Chriſtians haue with Chriſt, of whom, ſome neuer ſaw his face, neuer ſaluted him: others haue thought it their beſt ſecuritie to ſtand a looſe and follow him a farre off: and others after a little acquaintance with him, doe as many diſciples did, fall off from him, and walke with him no more. But a little further to proſecute the point in particular.

The deceit of the heart putting forth it ſelfe in ſundrie vngodly practiſes.

I

First, what a fearefull deceit is that of many *ruffianly Proteſtants*, who ſtrengthen themſelues in their ſinnes, ſometimes putting off all the feare of Gods iuſtice, and growing into contempt of his iudgements; ſometimes abſoluing themſelues from the guilt and curſe of ſinne in hope of impunitie; as though the Lord were become an idle eſſence, who hath put off the power of iudging the world, and reuenging the wickedneſſe of it. The Prophet Zephanie noted in his time ſuch a knot of vngodly men that were *frozen in their dregges*: but how came they to this ſetledneſſe in ſinne? *they ſaid in their hearts, tuſh, the Lord will doe neither good nor euill.* And did this ſinne die with that age? How could it then be that men ſhould ſo generally fauour themſelues in their luſts, and become ſo violent in fulfilling them, if they did not conceiue peace in them? how could ſo many of our age ſcorne religion, contemne godlineſſe, outface goodneſſe and conſcience? how could it be if the Lords ſilence bred not ſecuritie, that we ſhould in vaine crie out ſo loud vpon profaners of the Lords ſabbaths and ordinances, againſt adulterers, drunkards, extortioners,

Zeph. 1.

ners, ſwearers, raylers, and other ſwarmes of ſuch ſinners, all whome the Apoſtle hath barred from any portion in heauen; and after our lifting vp of our voyces like trumpets againſt them no reformation ſhould follow? But what a wofull deceit it is appeareth, Deut. 29. 20. If any man ſhall bleſſe himſelfe and ſay, I ſhall haue peace, and yet walketh in the ſtubborneneſſe of his owne heart, *The Lord will not be mercifull to that man, but the wrath of the Lord, and his iealouſie ſhall ſmoake out againſt him, and euerie curſe that is written in this booke ſhall light vpon him.* And ſo the Lord in the forenamed Prophet hath threatned, that whereas they thinke to lie cloſe from vnder his eye, who hath put a darke cloud betweene himſelfe and them, yet he will ſearch *as with lights*, ſuch frozen fellowes, to bring ſpoyle vpon them, and to lay their houſes deſolate: *Conſider this all yee that forget God*, leaſt he teare you in pieces and none ſhall reſcue.

1 Cor. 6.

Zeph. 1. 12.

Pſal. 50 22.

A ſecond and as fearefull deceit as the former, is that proude conceit of a kind of inbred and inherent righteouſneſſe of many reputed Chriſtians, but indeede of ſuch as wanting Chriſts righteouſneſſe, ſeeke to ſew their owne figleaues together. The Phariſies in their time thanked God that they were not as other men; they were whole and needed no Phyſitian. The Laodiceans tooke themſelues to be rich and encreaſed, and ſtood in neede of nothing; but were *deceiued*, and ſawe not themſelues in a true glaſſe, which would haue ſhewed thē blindnes, & nakedneſſe, and pouertie. So how many ciuill, iuſt dealing, and harmeles men, euerie where are there at this day, who ouerthrowe themſelues with this deceit? which ariſeth ſometimes by meaſuring themſelues with themſelues; as the proud preachers of Corinth, ſeemed ſomewhat comparing themſelues with themſelues: and otherwhiles by comparing themſelues with others whom they take greater ſinners then themſelues, as the Phariſies did: but eſpecially through ignorance, or a dead knowledge of the righteouſneſſe of the law, they ſee not what ſtrict righteouſneſſe God requireth, nor their owne corruption boyling within them, and ſo neglect all the ſence of their ſecret luſts riſing vp againſt the loue of God or man, and that inceſſantly in them. Paul himſelfe without the lawe was aliue, and ſo are theſe in all vnconſcionable wayes, without feare of damnation, without trouble of conſcience, and ſence of fearefull ſinnes, becauſe they want the true knowledge of the lawe to worke vpon them; while they look at themſelues, they ſee themſelues liue ſtrictly according to humane lawes, they keepe their words, are good to the poore, iollie houſekeepers, hold them to old rents without racking, their tenants pray for them, they are well thought of in their country, and what neede of further righteouſneſſe? while they looke at others, they ſee ſome adul-

II

terers,

604 terers, some drunkards; some extortioners; they thank God none can charge them with such crimes. Yea sometimes they will braue themselues with great professors, they would not for a world be so bad as they, so couetous, so contentious, so hypocriticall, or some other infirmities shall be fathered vpon them, or imputed vnto them: and thus they puffe vp themselues ouergrowne with desperate diseases, while they scorne others as it were for the toothach.

Now alas what a generall deceit is this? where is there a soule in towne or country, but in it owne conceit is aliue? which yet liueth in all profaneneſſe. Poore people in the countrie especially content themselues with going to Church, and a formall seruice, but without all spirit and life, yea indeed despise the word and prayer, and yet say they serue God as well as others, or as they neede, or as himselfe giueth them leaue. They meane no man harme they say, yet their nature must needes be angrie, and reuenge too, if men much prouoke them; they can ordinarily sweare without touch, because they say they hope they sweare nothing but truth, or by nothing but that which is good. If they curse or banne, they were vrged vnto it: they can seeke out to the witch for themselues, their children, and cattell, because God hath prouided a salue for euetie sore: they defie drunkennes, but can sometimes in the weeke resort to the alehouse for good fellowship sake: they are no common gamsters, but after seruice on Sundaies (as they say) can spend away the time for good neighbourhood. Oh how hath the deceitfulnes of sinne ouerreached these poore ones, and put out their eies to destruction; if there were no law indeede there could be no transgression, nor these could be no sinnes: but let that light shine once vpon the conscience, let the voice of it once awaken the soule out of these dead sleepes, they would as fast crie out of themselues and their courses: then would all such Pharisaicall righteousnesse vanish as the smoake in the winde: then would they no
Ier. 8. 8. longer say with the Iewes, *we are wise, the word of the Lord is with vs*, so we are not farre from heauen: or so farre as these forward Ministers would make vs beleeue, we come to Church, we loue a good pulpitman, and haue good and faire seruice; no no, the voice would be, that other which followeth, we haue all this while *reiected the word of the*
9. *Lord, and what wisedome can be in vs?* and it were to be wished, that euen Gods children were wise to discouer this deceite in themselues, which otherwise will often dead their diligence in the waies of God, while they looke in themselues, or compare themselues with others who are not come so farre as they: but let them with the Saints looke vp vnto the pure nature of God, and to the perfect law of righteousnesse; the former will keep them low in their own eyes, and the latter prouoke to

truth

truth in the inward parts which the Lord by that law requireth. 605 111

A third ſort of men as farre deceiued as the former, are ſecure perſons, who beeing baptized into the name of Chriſt, as yet neuer came vnto him, but plod on in all dirtie and ſinnefull waies; with many pretenſes vnderpropping themſelues, but neuer examining duly whether they be right or no. And becauſe the waies of this error are infinite, we ſhall not do amiſſe in diſcrying ſome few of them: and tracing them, we ſhall not find them ſo vnfrequented, but that infinite numbers of ſecure men and women ſhall be found in euery of them, who all of them are ſtill deceiued, and as they were borne, ſo they liue in errour. Of theſe I will mention fiue ſorts, all in ſeuerall pathes, but neuer one in the right.

Fiue ſorts of men in ſeuerall paths, and neuer one in the right.

1. Are ſuperſtitious perſons, who take vp a voluntarie religion, which hath ſome *ſhew of wiſedome and humbleneſſe of minde*; worſhip God they thinke they doe, but it is vncommanded, deuout they are, but reſiſt the truth, as thoſe deuout women who reſiſted Paul. What a number of Popiſh minded men wander after vanitie, they looke at antiquitie, at conſent of numbers and multitudes of men, who are readie inough to betake them to their owne inuentions. Hence is it that you ſhall ouertake hundreths that are ſet forward on their Pilgrimages: and ſee thouſands who are ſet downe or kneeling before their Idols; beſides numbers that are wilfull priſoners, cheined in their own bands and wicked vowes of pouertie, ſingle life, abſtinence, and ſuch like. And what ground haue they for all this? they haue learned the proteſtation of the Iewes, *We will doe whatſoeuer goeth out of our owne mouth, we will offer to the Queene of heauen as we haue done, euen we, our Fathers, our Princes, and our people; for then we had ſtore of all things*, and euery thing was cheape. Nay, as though the truth were impropriate vnto them, they are ſo zealous in their way, that if Peter or Paul ſhould ſtand againſt their traditions, they would thinke they did God good ſeruice to kill them, as Chriſt foreprophecied: a pregnant marke of a Popiſh and Antichriſtian ſpirit, to hate and caſt out the brethren for the name of Chriſt, and yet to ſay, *Let God be glorified*; yet ſit they downe here moſt ſecurely as in a good way, whereas alas, all is deceit; this beeing the way which is *good in a mans owne eyes, but the iſſues of it are death:* and the end of it is foreprophecied in the place of Ieremie alledged, that the Lord will watch ouer ſuch perſons for euill and not for good, and conſume them with ſword and famine, and ſundrie deſtructions.

Ier. 44. 16.

Ioh. 16 2.

Prov. 14. 12. and 16. 2, 25.

2. Sort are generall or Catholike Proteſtants, of all, any, or no religion; theſe content themſelues with the Iewes to ſay, *the Temple, the Temple*, the *Couenant*, *Abrahams ſeed*, &c. ſo theſe finde a religion eſtabliſh-

606 eſtabliſhed, and they loue it becauſe it is crowned, and bringeth in abundance of proſperitie with it; they hate Poperie alſo, becauſe the lawes hate it; but neuer knew, nor care to know what the power and life of godlineſſe euer meant; to whom the Lord may ſay as to them, Say not Ier. 7. 4. the Temple, the Temple, truſt not in *lying words*: we haue the Word, Sacraments, Prayer, Peace, &c. but get the power of godlineſſe, if you would not beguile your owne ſoules; *Amend your waies and workes, execute iudgement, oppreſſe not the ſtranger, fatherleſſe, and widowe, follow not after other Gods.*

3 3. Sort are a rable of idle Proteſtants, whoſe carnall hearts turne the grace of God into wantonneſſe. Charge his conſcience with his ſinnes, ſtrike him downe for his vnlawfull courſes, or neglect of good duties; he can ſaue his head with the doctrine of free iuſtification without works, or tell you that the beſt man ſinneth ſeauen times a day, or that we are concluded vnder ſinne, that God might haue mercie on all, or that where ſinne aboundeth, grace aboundeth much more, and that we are not ſaued by the workes of the law: but *O vaine man*, ſaith Iames, doſt thou imagine a ſauing faith without repentance, and works of pietie and loue? doſt thou profeſſe an holy religion, and by the looſenes of thy life, makeſt that holy way of God euill ſpoken of? did not the latter end of the former Chapter teach vs, that Chriſt died not only to ſet vs free from the curſe of ſinne, but from the courſes of iniquitie, that we ſhould *become zealous of good workes?* Chriſt ſaueth no other, and therefore deceiue not thy ſelfe.

4 The fourth ſort may well carrie the title of craftie Chriſtians, as alſo of free-will Proteſtants, who for the preſent walke in a ſecure path, and will not yet be acquainted with repentance for their ſinne: they thinke it fit to be knowne and practiſed, and ſo they meane hereafter, but in the meane time becauſe their ſinne is not vnpardonable, and God calleth at all houres, and they may as well afterward repenting find forgiueneſſe: therefore are they deafe againſt all our doctrine of repentance: all the meanes we vſe auaile not for their good, but by Gods iuſt iudgement to their hardning, blinding, and further damnation: and this is as fearefull as ſlie, and as generall a deceit as any of the former. What meane thoſe many exhortations, *ſeeke the Lord while he may be found*, and to *day if yee will heare his voice harden not your hearts*; and this is the acceptable time: the which gratious inuitations while men haue put off, how hath the ſeueritie of the almightie cut them off ſuddenly by ſtrange deaths? and this moſt deſeruedly, in that they had ſo long abuſed the time of his patience. Rev. 3. 21. The Lord gaue Iezabel a time to repent, but ſhe repented not: and what was the iſſue of it? *Behold I will*

caſt

cast her into a bed of sorrow and great affliction. So the Lord would haue purged the impenitent Iew, but he would not be purged, therefore saith the Lord, *Thou shalt not be purged till I haue caused my wrath to come vpon thee.* 607

The fifth sort of secure persons may be called sensible Protestants, who by outward things iudge themselues highly in Gods bookes: and many both rich and poore tread in this path. Rich men need not seeke for further ground of Gods fauour, then that their hand hath found out riches, and they are increased in their possessions, and prospered in their labours: And how can it be other, seeing vengeance must pursue the wicked, and if they were so, they could not be prospered so long, and diuersly as they are. Thus Dauid obserued of wicked rich men: their houses were peaceable without feare; and because they are not in *affliction like other men, pride compasseth them as a chaine*: they seeke not after God, nor sound and setled peace in him: but little knew they the end of that fat pasture; he learned at the sanctuarie, that they were lifted vp aboue other, as fellons on the ladder, to come downe with a greater mischeife and breaknecke. But more merueilous it is that corrections and afflictions should become a pillow for securitie in many, which are Gods spurres in the flanke of the godly to pricke them vp, and rouse them from their drowsinesse; and yet many determine hence, and conclude without further ground, the Lords loue towards them, because of long, and durable afflictions, of which they could neuer come to make good vse, nor take any profit by them: whom God loueth, say they, he chasteneth: and we are iudged of the Lord, that we should not be condemned of the world: and when they are exceedingly crossed in the world, and indeed cursed in their counsell and attempts, they thanke God they haue their punishment here in this life, & so secure themselues from all future paines. But this is but a guile and stratageme of Satan, to cast his poyson into the Lords cup, and bane and destroie men with that which might be a speciall meane of their good, euen a speciall prouocation to make them seeke reconciliation with God in Iesus Christ: which many men who will not much murmur at affliction, but generally can confesse it a fruit of their sinne, little thinke of; the affliction it selfe is a token of loue inough alreadie, though no amendment accompanie it, nor any sorrow for sinne, feare of offending, or diligence in good duties follow it. Thus by all these meanes securitie eateth vp the soules of infinite professed Christians, who are all miserably deluded, and not yet gotten out of their naturall corrupted estate, but for the present are the children of wrath. 5

Tolluntur in altum vt lapsu graviore ruant.

The fourth and last sort of men *who are deceiued*, and wander out of IV

the

608 - the good way, are some that seeme to themselues and others to be very good Christians, at least none of the worst: and yet many of them little better then some of the former. And these are of two sorts: some are deceiued in regard of their sinnes; others in regard of their graces or vertues.

1 Of the former sort. There be some, who because they are not carried to such sinnes as they see others, they conclude presently that they are in the right way to heauen, whereas there may be a worke of the word and spirit forcible against many sinnes, where there is no sauing grace in the soule. Hence is it that many, 1. *before sinne*, are vexed at it and affraid of it, and are loth to be too bold with it, but hating the punishment more then the sinne, they goe through stitch at length as Herod against Iohn, and Pilate against Christ. Others can auoide sinne, as swearing, drinking, vncleannesse, &c. but haue a false finger that hath laid hold vpon some one or moe, which shall bee dearer then to forgoe for naught; so as all sinnes shall not be left: nay they will in some cases be very commendable, euen aboue good Christians, in repressing corruptions, and yet not bee clensed from their filthinesse. Thus Haman could a long time refraine himselfe from Mordecay. 2. *After sinne* many moe can deceiue themselues with a counterfeit repentance, whereby they can feele it, crie out vpon it, and confesse it with griefe: dissembling Saul, cursed Cain, treacherous Iudas, and hard hearted Pharaoh can doe thus much; and yet this is all the repentance of many, who think that hereby they haue receiued a sound cure. Hence haue we many, that after their sinne with a Lord haue mercie, or saying ouer of a prayer, with a forced sigh, drawe a skinne ouer their consciences, and for the time there is peace. And others who haue spent their whole liues in oppression, and grinding the faces of the poore; euery pennie of whose wealth is worse gotten then other; if about the time of their death they giue a little trifle to the poore, or be liberall for a sermon, or set apart some small thing to some good vses; they rest herein as a sufficient acquittance from all their vnrighteousnesse: whereas they neuer thinke of satisfaction, and restoring againe that they haue robbed, according to the law of repentance. Let such punish themselues, pray, fast, giue almes, and yet the Lord will neuer a whit regard, for here are no bands of wickednes loosed. Others by some short humiliation in a seruile kinde of flatterie of God proceeding of slauish feare and selfe-loue, will come and confesse their sinne, and promise they will no more so transgresse, but yet they dissemble with their double hearts: for how many haue we knowne whose extorted righteousnesse hath been as the morning dew? In their sicknes and distresse they haue humbled themselues, but with the

Iewes

Iewes *for corne and wine*: they haue howled and cried vpon their beds, but they returned not to the moſt high; they affected deliuerance, not repentance: nor further fawned vpon God then to get out of his hands. By theſe wordly ſorrowes, infinite men deceiue themſelues, and reſt in them as ſufficient repentance. 609

The latter ſort are they, that deceiue themſelues in turning their eyes from their ſins, to ſome vertues or graces which they find in their ſoules. Hence haue we men, that can be diligent in hearing the word, and that gladly with Herod, and thinke that enough to diſpence with their holding of their Herodias, ſome ſweet ſinne or other. Others can reioyce and be affected, as we haue knowne ſoft hearted Proteſtants, that could melt at ſermons into teares, with great affection, and yet haue made little conſcience of their wayes: but not mortifying the deeds of the fleſh, haue yeelded to their luſts the raines in all libertie. Others can receiue the word, talke of it, yeeld a ſeemely obedience vnto it, any man would ſay, they were ſurely good Chriſtians, yet as bad ground they giue it not depth enough; they giue it the vnderſtanding and ſome affection, but the will and the whole ioy is not carried vnto it. If they talke of it, it is but as ſuch as onely haue taſted it with their tongues, (as cookes do their ſeruices) but they haue not filled their bellie with it, as they for whom it is prepared. Their ſightly obedience is like Herods, who did many things becauſe Iohn was a good man. In a word, they can be reuerent & liberall to Miniſters, kind to profeſſors, forward in good motions, can lend their hands or purſes to helpe the godly out of trouble; & yet in all theſe commendable duties are like a deceitfull bow, which being caſt & crooked, let the eye aime neuer ſo right at the marke, it caſteth it quite beſides all the way; euen ſo all theſe proceeding frō deepe hypocriſie, & done not purely, but ſiniſter reſpects furthering them, deceiue the ſoule, & keepe it farre from the happineſſe of it. I graunt that in a good heart naturall hypocriſie will be mingling it ſelfe in the bringing forth of ſuch fruites; but yet it ſwayes not the heart, it is reſiſted and maſtered; ſo as the maine ſway of a good heart is ſincere, chooſing good things and doing them purely for God and themſelues; but thus it is not in the former. 2

Vſe. 1. All this ſo large a doctrine ſheweth, what a number of men and women, who ſeeme good Chriſtians, are yet in their naturall condition, and haue not attained the firſt degree of their renouation; but deceiued they were borne, ſo they liue, & ſo without Gods great mercie are they like to die. And the miſerie of this condition, is like that of a man that hath a thouſand deadly diſeaſes on him, and yet is ſenceleſſe of them all, whoſe caſe euerie man will ſay is remedileſſe. Let euery man and woman enter into the narrowe examination of themſelues, and neuer be at

610 rest till they finde themselues *renewed in the spirit of their minds.*

2. If God haue let any man see his error hereby, that he can truely say that he hath beene deceiued, but now hath the path of life reuealed vnto him; let him acknowledge all this to be the finger of God, and still pray with Dauid, *open mine eyes* that I may see further into thy lawe, for so I shall see mine owne errors the better: and, *hide not thy commandements from me.*

3. If thou seest any man goe on in any of these deceiueable courses, pitie him, pray for him, counsell him, deale meekely and tenderly with him, for thou wast also *in time past deceiued.*

Seruing the lusts and diuerse pleasures,]

Hauing spoken of the corruption of mind in men vnconuerted, now we come to the depravation of their wills; the which is liuely described in two degrees. 1. In that it is a *seruant*, and hath lost the freedome wholly. 2. In that it is a seruant to *lusts*, and that not to one but *diuerse pleasures.*

δουλεύοντες. The word whereby the former is expressed is borrowd from seruants, who at that time vsed to be sold and bought, and were meere vassals wholly at the appointment of their Masters, without all power in themselues. Wherein we haue the true portraiture of euery naturall man, who in his will is a most base seruant to sinnefull lusts and pleasures, and cannot but obey and fulfill them: but without the least power to will the least morall diuine good. Now that we may come rightly to conceiue of the bondage of will, we must first restraine it to the right *subiect*, and then to the right *obiect*. *First*, according to the subiects it is diuersly

Free will considered in the subiects.

1 considered. 1. In some subiects the will is confirmed and free to nothing but good, and that either by *nature*, as in God himselfe, or by *grace*, as in the good angels, and in men who are renewed in the highest degree, that is, the Saints departed, who immutably will onely good and onely

2 well. 2. In some other subiects the will is obstirmed and hardened in euill, and free to will nothing else, as in the wicked angels and damned

3 men. 3. In some other it is more indifferent, as in men on earth, whether renewed, or in the state of corruption. In the former of which, as the subiect is but in part freed from the power of sinne, so is the will: it is so farre as flesh and sauouring of the old man, *free* to will things belowe according to the corrupt nature: and as farre as it is spirit, and hath a worke of renouation, it is *freed* to will supernaturall and diuine things. But all these subiects are remooued as not that which our Apostle speaketh of; who not obscurely speaketh of naturall men, and their wills so farre as vnchanged.

Secondly, for the *obiect* of this bondage. 1. We denie not in the will

of

of vnconuerted men a paſſiue power vnto good, that it can *poſſe velle:* but by this I meane a capablenes or abilitie of willing that which is truely good, not by any principle in it ſelfe, but when God ſhall ſend out the grace of conuerſion. 2. We denie not in ſuch a will an actuall freedome from all coaction and compulſion, which the nature of will cannot admit, for it is not will vnleſſe it be thus free. And therefore while it willeth euill, it willeth it moſt freely; and when it commeth to will good it aſſenteth to the word and ſpirit: it is not now purely paſſiue as a blocke, nor yet forced, but worketh according to the nature of will freely; for beeing mooued by God it ſelfe mooueth, and becommeth not onely as before a ſubiect, but an inſtrument of the ſpirit. Where by the way lyeth the anſwer to that Popiſh obiection, that will cannot be free vnleſſe it be inclinable alike to good and euill: for will is not properly free in regard of the obiect, to which it is mooued, but of the efficient mooving it: and what ſay they to the will of God? they cannot denie it to be moſt free, and yet cannot without blaſphemie affirme it to be equally inclinable to euill as well as good.

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The bondage of will conſidered in the right obiect.

2

Bellarmine ſaith we haue turned men into beaſts, by taking away free-will. Præfat. de lib arb.
Ob.
Sol.

3. We denie not but that the vnconuerted will hath a more full freedome in naturall actions, as to eate, drinke, walke, ſpeake, which without this ſpeciall grace, although not without generall, it can commendably, but not holily performe. 4. We denie not to this will a maimed power and freedome in morall humane vertues, as of prudence, chaſtity, fortitude, iuſtice, which are beſtowed in great meaſure by the cõmon grace of the ſpirit, not onely to ſome within the Church, as Saul, who was *changed into an other man:* but euen without, as to *Cyrus*, *Alexander*, *Ariſtides*, *Socrates:* but yet in the actions of theſe vertues this will is halfe dead and wounded. I call it a maymed power and freedome, becauſe it is a certaine kind of libertie in ſome externall obedience and diſcipline towards the lawe of God; and yet vtterly ſeparated from the internall and ſpirituall obedience of it. Which meeteth alſo with an other chiefe obiection of the Papiſts: that many vnregenerate men doe and haue done many good and glorious actions, and that not by the ſpeciall grace we ſpeake of, but by the freedome of will. To which hence is anſwered, that although theſe things are materially good, yet are they wanting in the formall righteouſneſſe, which the lawe requireth, and therefore haue beene farre from pleaſing God, and properly not good actions, but rather, goodly and gliſtering ſinnes: the defects of them beeing euident. 1. The perſons doing them are out of Chriſt. 2. The deede it ſelfe done not of faith. 3. Not hauing perfection either in it ſelfe or in the Mediator. 4. not directed to right endes, namely, the pure honour and worſhip of God: Now to ſuch incompleat actions, beeing no better then

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Ob.

Sol.

Quæcunq; agimus dum ſumus alieni à deo non poſſunt illiplacere. Baſil. de baptiſ. lib 2. quæſt. 7. Extra Chriſtum omnis virtus in vitio eſt. Hier.

612 Vbi nulla vera religio ibi nulla vera virtus. Augustin.

ciuill men can performe in abundance, we denie not some libertie of will in the vnregenerate. 5. We denie not to such a will freedome and libertie in spirituall actions, but in such as are altogether euill, vnto which as it selfe is most free, so can it determine it selfe most freely.

5 6 And therefore where the Apostle affirmeth it a meere seruant, it must be meant of morall good, *secundum gratiam*. Whence the conclusion ariseth, That in such things as pertaine to God and true godlinesse, the vnregenerate hath no power nor freedome of will at all, no not so much as to will his owne conuersion. Ob. *Obiect.* But the will of receiuing grace must needs goe before the action of receiuing it. Sol. *Answ.* But this will as it is the beginning of conuersion, in the very first moment and motion of it is from grace, and none can will and desire grace truly but by grace.

This conclusion directly bendeth it selfe against that which is the maine of the Controuersie betweene vs and the Church of Rome, about this point of free-will: which (not to bring downe so farre as from their master *Lumbard*, who was Bishop of Paris about 400. yeares since, and the schoolemen after him, *Thomas, Scotus, Bonaventure, Byel, &c.*) we will gather out of the present doctrine of the Church of Rome, as it is auouched in the councell of Trent, the Romish Catechisme, and *Bellarmine* himselfe: from whence I take out the maine difference betweene vs into these two positions. The former, that a man hath free-will left in his nature in things pertaining to saluation, although not without all grace. The cursed Conventicle curseth those that dare affirme *free-will since the fall to be lost, or extinct:* and that they meane in spirituall things, the other Canons following shew. Counc. of Trent. sess. 6. can. 1. *Bellarmine* affirmeth, that men vnregenerate, onely by the strength of nature, without the speciall aid of God, can so performe a morall good, that they sinne not in it, if they be without the molestation of some more grieuous temptation. Tom. 4. lib. 5. cap. 9. The latter conclusion of the Romish Church is, that in the first moment of conuersion, the will of man concurreth and cooperateth with the grace of God, by a certaine kind of naturall power, *not wrought*, but helped by the holy Ghost. The counsell curseth those that denie, that free-will cooperateth with God, and that it disposeth not it selfe to obtaine the grace of iustification, or is meerely passiue. Counc. sess. 6. can. 4. *Bellarmine* in the tenth cap. of the former booke affirmeth, that where the Scriptures call vs *coworkers with God*, so often is the faculty of our freewill affirmed in such works, and that not as it is wrought by the grace of God, but as it is in it selfe, and in it own nature. Such testimonies out of their writers were infinite; but these as cleare inough shall suffice.

We teach the cleane contrarie vpon good grounds, of which I will

giue

giue a taſt briefly. 1. If we be wholly *fleſh*, which is flat contrarie to the ſpirit, then can there be no preparation to iuſtification before regeneration. That which is contrarie maketh no preparation to the contrarie, the fleſh cannot make way but neceſſarily reſiſteth the ſpirit; neither can any contrarie bring forth the effect of the contrarie; no more then darkneſſe can either prepare to light, or produce the effects of light. 2. If before conuerſion we be *dead in treſpaſſes and ſinnes*, then can we rot away and conſume in them; but to know or performe the things of ſpirituall life we no more can, then a man naturally dead can prepare himſelfe vnto or performe the actions of naturall life. But howſoeuer the Papiſts mince the matter, and ſay we are like the Samaritane left halfe dead and wounded, the Scripture ſaith plaine inough that we are *dead in treſpaſſes*, and like Lazarus dead and rotting in the graue: to which purpoſe we might amplifie thoſe many phraſes of our *quickning*, of our *rayſing*, of our *new birth*, and of our *new creation*. I hope they will bluſh to ſay that a thing not created, can diſpoſe it ſelfe to the creation of it ſelfe. 3. In how many places are theſe things laid out of the power of man? as where it is ſaid, he imagineth *onely euill continually*, that is, naturally. Who can bring a *cleane thing out of filthineſſe?* can a *blackmoore change his skinne, or a leopard his ſpottes?* can *euill trees* bring forth good fruits? how can ye ſpeake well beeing euill? I knowe (ſaith Ieremie) *it is not in man to* diſpoſe his way: *and we are not able to thinke any thing of our ſelues:* and much leſſe are we able to thinke any thing well: and yet ſteppeth out a Popiſh ſpirit and ſaith, yes by Saint Pauls leaue, we can both thinke well, and will well, and diſpoſe well, and doe well, without the ſpeciall aide of God: let them beleeue him that preferre Romiſh traditions before Apoſtolicall writings. 4. How often is our whole conuerſion for the beginning and proceeding, the firſt, middle, and laſt of it, attributed wholly to the grace of God? *None commeth to the Sonne, vnleſſe the Father drawe him: drawe me, and we will runne after thee: without mee yee can doe nothing:* It is he that worketh both *to will and to doe:* If the *Sonne ſet you free*, ye are free indeede: *conuert vs Lord, and we ſhall be conuerted: we are his workemanſhippe created to good works: I will giue an heart of fleſh:* But I may not be infinite in teſtimonies. 5. We haue heard that the whole vnderſtanding is corrupted; and therefore much more the will, which is nothing but a faculty of willing, or nilling that which is firſt vnderſtood and iudged of in the minde: yea indeede if either be worſe then other, it is the will: hence is that ſpeach, the good that I ſee and approoue, I doe not: by the benefit of vnderſtanding, men often ſee their dutie; but by rebellion of will performe it not, although it want not direction ſufficient. Thus the

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1 Grounds drawn out of Scripture againſt the Popiſh doctrine concerning free will.

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Video meliora proboq; deteriora ſequor.

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Rom. 1. 21. 28.

obstinacie of the will of the Gentiles oppugned and darkened the light of the mind in them, of whome Paul speaketh, that *they knewe God, but glorified him not as God.* The maine obiections are briefly answered alreadie, and we will spend no more time in them, but come to the second point or degree of this corruption.

The second degree of corruption of will is, that it *serueth lusts and diuerse pleasures.* Sinnes are called *lusts*, because they be indeede so many inordinate desires against the commandement. And *pleasures*, because of the imagination of them that commit sinne, beeing carried away with the present pleasure and sweetnesse of them. And *diuerse* pleasures, 1. because they are many in themselues: and though euerie man yeeld not seruice to euery one, yet some serue this, and some that, and euery wicked man some. Samson will be a slaue to his Dalilah, in the lust of the flesh and vncleannesse: Nabal to his wealth, in the lust of the eye: Herod to his vaine glorie, in the lust of pride of life. 2. because they diuersly carrie men, euen as a man in the sea is carried, backeward and forward, and hurryed with diuerse waues: for there is no stabilitie nor setlednes, but in the feare of God: the wicked are like the raging sea, and there is no peace to them, saith the Lord: but as slaues hauing serued one lust, they must presently be at the call and command of another; and if it command they must obey, although it call to the cleane contrarie course.

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Diuers pleasures why so called.

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Vse. 1. These two degrees lead vs further into our miserie then before, when we see the will yet more rebellious then the minde was blind: and yet more then so, that we naturally take delight and pleasure in our bonds and chaines: what a wofull miserie is it, that men should be sold vnder sinne, and that with consent, yea delight? and that which is indeede sinne, and inordinate lust should be their chiefe pleasure, vnto which they sacrifice? whereby they become dead while they liue: nay, are not onely taken in these dangerous snares, but that they weare out and spend themselues in plotting and contriuing, who should get themselues deepest and surest in? which Paul noteth in the phrase of *taking care to fulfill* the lusts of the flesh. Hence is it that a number wil be rich, and rush into manifold snares of the deuill: Others to gaine their voluptuousnesse and vncleane lusts and pleasures, goe on as an oxe to the shambles, and spie no danger till the dart be stricken thorough their liuer. Others that haue bound themselues to serue prentiships among the pots, are so bewitched with the sorcerie of the sinne, as they sleep on the toppe of the mast, and are smitten, but they knowe not when, how, or by whom. And thus is it in other sinnes, wherein although for the present, nothing but profit or pleasure appeareth, and the seruice seemeth somewhat more easie then the seruice of righteousnesse, yet marke when

Our miserie enlarged in that the will is more rebellious then our minde was blind.

Rom. 13. 14.

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this maſter commeth with his wages, what becommeth of the louers of pleaſures more then of God? conſider the fruit of ſinnefull pleaſures for a ſeaſon, the beſt is ſhame and ſorrowe, and what then is the woiſt? Salomon that tried his heart with ſuch pleaſures more then inough, proclaimed of them all, that they were but vanitie and vexation of ſpirit: and truely, for who can conceiue the ſhame, terror, guilt of conſcience, and torment of ſpirit, which as a ſhadow followe vnlawful ſtolen pleaſures, euen in thoſe that at length eſcape from them? but for others that haue ſet downe their reſolution, to make it their pleaſure, to liue deliciouſly for a ſeaſon, they ſhall not faile to receiue the *wages of vnrighteouſneſſe.* 2. Pet. 2. 13. Oh miſerable ſeruice.

2. This doctrine ſheweth, that ſuch men as haue not receiued grace to moderate themſelues, and their affections in their pleaſures, are not yet regenerate. It is a dangerous note when pleaſure muſt take place of things of an higher ſtraine, euen matters of Gods worſhip, publike or priuate. The Apoſtle Peter teacheth, that where grace taketh vp the affection, and worketh effectually, there is a *girding vp of the loynes* with ſobrietie. 1. Pet. 1. 13.

3. It teacheth vs to ſtriue in the renewing of our ſelues; that ſeeing this ſeruice of luſts is ſo deceitfull and dangerous, we ſhould neuer finde our ſelues at eaſe till we find a change in our will, till theſe ſinnefull pleaſures be as bitter, as euer they were ſweete, till we can ſtriue as reſolutely againſt them, as euer we ſerued vnder them cheerefully. And becauſe this change is not wrought all at once, but by degrees; nor ſprowteth vp as the lilies, which growe but neither labour nor ſpinne: we muſt vſe the meanes appointed hereunto: as namely, the daily vſe of the word, prayer, faith, obedience, watchfulneſſe, combate againſt ſinne, and no grace muſt be wrapped vp in the napkin, or hid in the earth: but as theſe means worke and vphold this change, by begetting and confirming faith, which is a daily purifier; ſo muſt they be carefully vſed of euery one that would find this bleſſed worke of grace within his ſoule.

4. Seeing when we are moſt renewed in this life, we ſhall be changed but in part; and the law of the members will be ſtill rebelling againſt the lawe of the minde, let vs looke vp, and long after that glorie wherein we ſhall be totally ſet free from this rebellion, and haue the full accompliſhment of that ſaluation, the beginnings of which we haue here onely attained vnto; wherein we ſhall not onely not ſinne, but not will to ſinne; nay we ſhall as perfectly hate and reſiſt it, as we ſhall perfectly loue God, and inſeparably cleaue vnto him for euer.

5. Eſpecially profeſſors muſt encreaſe their skill in knowing, iudgment in diſcerning and diligence in auoiding theſe diſordered and noyſome

616 lusts, which otherwise will blemish the best things they haue receiued, and darken the best duties they attempt. It is pitifull to see how Christians and professors not watching as they were wonte, are hurried back into their old seruice, and bolts, to the which they long since seemed to haue bid adew. One hath his passion and inordinate desire of malice, bitternesse, sullennes, and vnquietnesse to which as if he had neuer beene free borne he willingly serueth. Another serueth his tooth, his appetite, his backe and bellie; he must be delicate in dyet, costly in apparell, and no whit abate of his superfluitie when hard times should call him to remember Iosephs affliction much more then he doth. Another is seruant to the lust of the eye, he is insaciable in his desire of wealth, and sometimes he can drinke a draught of stollen waters. And a rare professor is he that can auoid an earthly minde in earthly matters, or while he layeth vp in earth hath a free mind to treasure in heauen. Thus vngodly and vnbeseeming lusts carrie many professors away as a streame. Let them looke if Christ be learned whether he be learned *as the truth is in Christ*; and know that as euery thing is poysoned where these are vnconquered; so the greatest toyle in Christianitie is ouer, when these are mastered.

Miserrimus est qui misero seruit.

Eph. 4. 21.

Liuing in maliciousnesse, and envie, hatefull, and hating one another.

κακία.

φθόνος.

στυγητοὶ.

μισοῦντες ἀλλήλους.

First, to distinguish the words. The first of them *mallice*, is an euill affection of the heart, which properly desireth the hurt of our neighbour, and reioyceth in his fall. *Envie*, is a contrarie affection but as wicked, for it grieueth at the neighbours good, and fretteth it self at his prosperous and fortunate successe in any thing. *Hatefull*, may to good purpose be taken either *actively* as it is read, namely, for such as are in such extremitie of wickednesse, as they euery way are abhominable creatures in themselues: or else *passively*, and so may be read *hated*, that is, iustly execrable and odious vnto others, both God and men. And *hating one another*, as full of poyson and venemous hatred towards others as they could be vnto vs, requiting like for like: all which although they shew a most godles and comfortlesse condition, yet we *liued* in this graceless course, that is, passed our daies, or at least a great part of them in time past before we came to know the grace of God.

Now this beeing the estate of euery naturall man, that his whole conuersation is monstrously depraued, so as he spendeth his daies and consumeth his time in *mallice*, *enuie*, *hatred*, and such *hatefull* courses: it may let many a man see how little they are escaped from the filthinesse of nature. For 1. how doe the liues of most men shew that the spirit which *lusteth after envie* ruleth them? and how doth that bitter roote of mallice and hatred shoot forth buds and blossomes at all seasons: both in 1.

Iam. 4. 5.

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the *affections*, 2. *speeches*, 3. the *actions* of men.

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First, in affection when as men greiue at the good and greatnesse of an other, and cannot looke vpon the prosperitie of a man whom they wish not so well vnto, but with an euill eie, and the more they looke vpon it, the sorer still groweth their eie; accounting themselues after a sort wronged by him, if they cannot attaine to his estate. If the virgins shall sing to Dauid his ten thousand, and to Saul but his thousand, Saul will be so incensed as he will carrie an euill eie to Dauid euer after. Againe, others in their hearts wish and desire the fall, the harme, and losse of some whom in some sinister respect they cannot brooke. If the name of such a one be blotted, or his estate weakened, this fall of such a one is matter inough of their reioycing: he is perhaps of the same trade, or hath iniured him, or standeth in his light one way or other, but howsoeuer it is, here is a brand of a bad and vngodly heart, to *reioyce in euill: Be not glad*, saith *Salomon*, *when thine enemie falleth*, *nor let thine heart reioyce when he stumbleth*, which is a needefull lesson in these times wherein charitie is growne so cold.

The spirit in man lusteth after enuie: prooued.

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1. Sam. 18. 9.

Prou. 29. 17.

Secondly, in mens *speaches*, how doth Satan tippe many mens tongues and set them on fire with all manner of malicious and murdering speaches? what is more common speach then detraction and impayring from the iust praise of men? no companie freeth it selfe but a man may obserue some mens names nibled at, and gnabled vpon: that euery mans mouth is become a verie moath vnto the good name of his neighbour. And others a little prouoked, speake nothing but swords, as though they would with euerie word kill their brother: and hence are such distempers as men in companies breake into; if their patience be neuer so little assayled, it is ground enough of disgorging without all respect of person or place, truth or falshood, whatsoeuer malice it selfe can mischieuously deuise: here is a picture of a pure naturall man, or if a Christian, of one that hath too farre forgot himselfe.

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3. In the *actions* of life, what a cloud of friuolous suites, and yet firie inough, witnesse the malice and enuie of mens hearts; if a mans beast look but ouer an other mans hedge, and so make but offer of a trespasse, or any other such triuiall colour, is sufficient to fire the gunpowder within, and to carrie the controuersie with such violence, as one must yeeld or both be blowne vp. But the most fearefull and wretched worke of this inbred corruption is most apparant, in the pursuit of good men, because they are good: for who be he neuer so good can stand before enuie, which feedeth euen vpon vertue and goodnesse it selfe? this was the deuills sinne, tormenting himselfe because our first parents retained with their innocencie their place in paradise, when himselfe by his sinne was

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618 throwne downe from his habitation. A vile fruit of this sinne appeared not long after in Caine, who cast downe his countenance vpon his brother, and slewe him, because his workes were good and acceptable, and his owne euill: then begun the persecution of the Church, and hath continued till this day. How this envie and malice of vnconuerted hearts wrought against Christ himselfe, the historie maketh plaine: The Pharisies were euer carping at his gracious words, and glorious workes, and at the last, deliuered him for envie to be crucified. And how it is not idle at this day against his members, experience prooueth: Is it not the common sinne of this day, to style all the profession of religion vnder the title of hypocrisie or precisenes, or brand it with the affectation of a Saintish puritie? How furiously doe men breath out all manner of indignities and contumelies against such as more carefully looke toward the wayes of God? But alas *what hath the righteous done*; for what good work do men lay such load on them? why was Ioseph hated of all his brethren, and sold and bought among them, what had he done? surely his carriage was so wise, so dutifull, and respective, that his father could not but loue him aboue the rest; and his life was a reall reprehension of all the rest: so is it the verie light which is hated, because it checketh the darkenes of the world, which loueth her owne. But how do these men iniurie themselues most of all? what manner of men may we repute them, who the better any man is, the lesse they can abide him? A good man the more of Gods image he espieth in an other, the more (as he is bound) doth he loue and honour him. Againe, whereas euerie man should imitate the best examples and so walke more cheerefully to heauen together: the malice of these towards them will not suffer them, either to do good vnto them, or take any good from them. Which worke of malice is so bold, as wee may reade it in mens foreheads, and heare it from their mouths, that they will take no good neither by the doctrine, nor by the life of that minister, whose light reproueth their darkenesse. But Ahab while he acknowledgeth Micha a Prophet of God, will hate him notwithstanding, and therefore will receiue no direction from him: euen so we want not such as hearing the preacher rebuke, and apply the word against their particular sinnes; no sooner commeth the finger to the bile, or the quicke touched, but the carnall heart beginneth to boyle, and saith, this man meaneth me, he hath some spite at me, he hath heard something of me, he spendeth some of his anger against me, I will heare him no more; whereas indeed it is the light of the word alone which ransaketh their consciences, and it is no other but the natural malice of the heart against the truth, and bringers of it, which hindereth the entrance of the word for the time present and to come. By this meanes thorough Gods iust iudge-

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ment a number lay the blocke in their owne way, whereupon they break the necke of their ſoules: and it is to be doubted, that many of our meeke hearers would entertain vs, & our word as curteouſly as Herod did Iohn, ſo long as we meddle not with their Herodias, their damſell ſinne: but if Iohn ſhall meddle with that, there is no way but one, he muſt kiſſe the priſon, and buy his boldnes dearer then ſo.

Secondly, this muſt teach vs that profeſſe our ſelues to be the Lords, to abhorre all the ſinnes of this ſuite, and to baniſh ſuch filthy *fruits of the fleſh*, which God giueth them vp vnto who are of a *reprobate mind*; and haue nothing to do with ſuch wicked inmates, which are euer plotting to ſet the whole tenement on fire, and which bring rottennes into the owne bones & bowels: as well ſaid a godly man of Cain, he had halfe killed and conſumed himſelfe with malice before he killed his brother. And not to vrge the multitude of reaſons which to this purpoſe offer thēſelues, I will onely name thoſe two, which are couched in the verſe. 1. Becauſe that we profeſſe that we *were ſuch in times paſt*, but now are begotten vnto God: which were it not a forceable reaſon, the Apoſtle would not ſo often beat vpon it: as Col. 3. 8. *But now* put away all theſe things, wrath, anger, maliciouſnes, curſed ſpeaking, wherein *yee walked once when ye liued in them*: and if we would prooue our ſelues *a newe lumpe*, we muſt *purge out the old* ſowering and ſwelling *leauen of malitiouſneſſe*: 1. Cor. 5. 8. So the Apoſtle Iames, 1. 18. of his owne good will *he begate vs, wherefore lay away all filthineſſe, and ſuperfluitie of maliciouſneſſe*: and, Pet. 1. 2. 2. *laying aſide all guile, enuie, malitiouſneſſe.---as newe borne babes deſire, &c.* If euer thou wouldſt haue euidence of thy conuerſion, thou muſt *put on as the elect of God*, theſe bowels of mercie to Gods people, and loue to Gods image in whomſoeuer: for how elſe wouldſt thou be knowne to be a diſciple? 2. Theſe hatefull ſinnes make vs iuſtly odious, 1. to God, Prou. 14. 32. *The wicked is caſt away for his malice both roote and fruit.* 2. to man, in that they wage battell againſt Chriſtian loue, which is the preſeruatiue of all ſocietie.

Gal. 5. Rom. 1.

Profeſſors muſt be carefull to baniſh all the ſinnes of this ſuit.

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2.

Thus haue we been ſomewhat large in diſcouering the nakedneſſe of our corrupt nature, by which not onely our cheiſe, but all our holds are taken, and we turned naked into the curſe of God. Now how fewe returne backe to the pit whence they are digged? how fewe acknowledge and bewaile this mother ſinne, which is the roote of all ſinnes, and layeth vs open to all inundations, both of ſinne, and the curſes due thereunto? for ſo the Lord mentioneth it as the cauſe of the flood, becauſe hence ſprung all thoſe actuall ſinnes which were the next cauſes of it. I knowe not how thoſe Popiſh poſitions haue preuailed in the practiſe of moſt men, who are yet of an other iudgement; who call this naturall corrup-

Gen. 6. 5.

tion

620 tion leſſe then all ſinnes, yea, then any veniall ſinne; yea indeed not properly ſinne, but a propenſitie to it, as tinder not as fire; not deſeruing death of it ſelfe: yea too many Chriſtians liue as though it were not in them at all, as though they had drunke that Popiſh dregge, that originall ſinne is not in the regenerate any ſinne at all. But miſtake not our Apoſtle, he ſaith not, we were thus or thus, as though any were quite eſcaped from this corrupt condition; but it is a moſt fearefull ſinne preſſing down and hanging faſt on the beſt, ſubiecting them in it ſelfe to the wrath of God, ſtill vrging them to bring them backe if it were poſſible into deepe condemnation: ſuch a corruption as is contrarie to all the commandements, bred in the bone, lurking cloſe in the ſoule, hardly ſeene, hardly reſiſted, neuer aboliſhed in the beſt, while they carrie this houſe of clay. This is the cauſe why ſo few perceiue this eſtate of theirs, that ſo few ſee the neceſſitie of beeing renewed in the ſpirit of their minds, and that ſo few ſeeke in true humilitie to be ſhrowded vnder the righteouſneſſe of the Lord Ieſus. But if euer thou wouldſt be raiſed, labour to ſee and bewayle the poyſon of thy nature; the more thou ſeeſt it the leſſe it is; and the more thou art ſanctified, the more weakenes thou findeſt; yea little elſe but death and darkenes in thy ſoule.

Rom. 5. 17.

There is as great difference betweene two ſorts of men, as betweene fire and water. The former haue alwaies found a good diſpoſition in themſelues, they haue grace at will, they neuer doubted of Gods loue, they haue euer loued and ſerued God without let; yet theſe pitifull deluded creatures liue no otherwiſe then the very Stoiks, who followed nature for their guid, and neuer find fault with their eſtate. Another ſort of men ſuch as Saint Paul can cry out of themſelues as miſerable men, ouermatched with a bodie of ſinne and death; they pray for a free ſpirit, and then when firſt the Lord hath enlarged them and looſed their bolts, they can promiſe to runne the way of his commandements. Theſe would doe good but they cannot; they would not doe euill, but they do it; which of theſe two now are more Puritanes? Againe, in their falls and ſlippes they differ no leſſe. The former if he ſinne he layeth it vpon ſomething without himſelfe, as the ſight of ſome obiect, and beholding of ſome Bathſebah, ſome Achans wedge; or his inward ſences call to his minde ſome iniurie, vanitie, or ſome ſuch occaſion or other, which had he eſcaped all had bin well, thus he will lay his ſinne any where but on himſelfe. The other know and acknowledge that they are led away by their owne concupiſcence, and that their ſences, obiects, and occaſions are but ſeruants to their corruption: Dauid beeing checked for one ſinne goeth to this roote, Pſal. 51. 5. and ſuch as he, vpon euery occaſion can ſet vpon this ſinne as the moſt dangerous enemie of

Men are naturally poſſeſſed with this point of Poperie, that this corruption is ſeated in the bodie, ſences, and inferiour faculties of the minde onely.

their

their ſaluation. If they find ignorance in themſelues they preſently haue recourſe to this darkneſſe of mind which naturally hath depriued it ſelfe of the knowledge of God. If they come ſhort of doing any good as they would, or doe it not ſo well; they can blame this inbred euill which is preſent with them: when they finde themſelues heauie to that which the vnderſtanding rightly conceiueth, they can grone vnder the rebellion of their will, which is renewed but in part only: when they goe halting, and fall downe ſometimes in their courſe, here they can eſpie their owne counſells caſting them downe: when they ſee a conqueſt to will and effect that which is good, they can returne the honour to the author, and glorie in him who hath wrought both the will and the deed; yet ſo as they forget not the combate and moleſtation of this their familiar foe, who continually eateth, drinketh, and ſleepeth in his boſome, watching Dalilah-like to deliuer him to his deſtruction.

Timely take in hand thy crooked nature.

Laſtly, let euery one learne timely to take in hand this crooked nature, before he be accuſtomed to euill; for elſe as hardly as a blackmoore changeth his skin, ſhalt thou become changed when wicked nature, and worſe cuſtome haue both barred thy repentance, and bound thy ſinnes faſter vpon thee. And becauſe much of this folly is bound vp in the hearts of children and ſeruants, let maſters and fathers ſeeke ſeaſonably to driue it out; fathers eſpecially becauſe they helped their children into it, muſt by Chriſtian inſtruction, godly example, and the rodde of correction, labour to helpe them out, and thus do their beſt to make their children a part of amends. Zuinglius calleth this corruption the *diſeaſe* of nature. And herein it fitly reſembleth the diſeaſes of the bodie, the which the longer they continue the more incurable they are; and if they be let go too long they bring certaine death: and therefore let parents and maſters (many of whom are carefull inough to preuent and ſeeke out for helpe againſt the diſeaſes which threaten the bodily death of their children and ſeruants) take vp ſome care to remooue that euerlaſting death which this euill threatneth, and will certainely bring if in due ſeaſon it be not repreſſed. Teach thy child, and traine him in the Scriptures from a child: teach thy ſeruant the trade of Chriſtianitie and godlineſſe, for thou art no leſſe bound to deliuer him the principles of this calling as the particular to which he is bound: vſe good meanes to get them the light of knowledge, oppoſed againſt this blindneſſe of mind: worke vpon their wills to breake them from the follies and vanities of youth, oppoſed to this rebellion of will: bring them at leaſt to outward conformitie in their conuerſation, oppoſed to this generall deprauation of manners: theſe things they will not forget in their age, or if they do, the perill is their own, thou haſt done thy duty, one thing re-

Morbus & languor naturæ.

member,

622 member, thy ſeruants, thy children are all poyſoned, and haue need of ſome preſent antidote.

Verſe 4. *But when the bountifulneſſe, and loue of God our Sauiour towards man appeared,*

5. *Not by the workes of righteouſneſſe which we had done, but according to his mercie he ſaued vs, by the waſhing of the new birth, and renewing of the holy Ghoſt,*

6. *Which hee ſhed on vs abundantly, through Ieſus Chriſt our Sauiour,*

7. *That we beeing iuſtified, &c.*

Our Apoſtle hauing ſo largely deſcribed the miſerable condition of man in his naturalls, whoſe whole temper we haue ſeene to be ſuch as carieth him to all rough and graceleſſe courſes: he now ſetteth by it a liuely deſcription of a new condition, vnto which thoſe who are good in Gods ſight are called: and this he doth in theſe foure verſes, in this order. *Firſt*, by the *principall efficient cauſe of it*, which is the *bountifulneſſe and loue of God:* fitly oppoſed to that hardneſſe and vnmercifulneſſe of men, which was the ground of feircenes in their ſpeaches and behauiours: God was not ſo feirce againſt man, but when we were in that miſerable condition: as he is the fountaine of all goodnes in himſelfe; ſo his gentlenes and philanthropie ſtreamed out; and the glorious beames of his grace ſhined out vpon vs through his Chriſt, ver. 4. Now this principall efficient is illuſtrated, 1. by the *time*, when. 2. by remooving the contrarie things, which whatſoeuer they may ſeeme, are ſo farre from beeing cauſes, as they are rather diametrally oppoſed; namely *the workes of righteouſneſſe which we had done*, that is, the verie beſt and floure of our workes, which indeed had no righteouſneſſe; here was no ſuch thing concurring to the helping of vs into this eſtate, but his meere *mercie ſaued vs:* which aſſertion of Gods free mercie is inſerted and repeated againe, to take downe the arrogancie of ſome preſumptuous ſpirits in thoſe dayes. This he doth in the former part of the 5. verſe.

Secondly, by the *inſtrumentall* or miniſteriall efficient cauſe, which helpeth vs into this change, and new condition; and this may be conceiued either *proper*, and that is the renewing *of the holy Ghoſt:* or *typicall* and ſacramentall, and that is the *lauer of regeneration*. By which ſome vnderſtand Baptiſme in a larger ſence, including all the gifts neceſſarie to ſaluation; as it is taken, Ioh. 3. 5. and 1. Pet. 1. 3. becauſe the verſe following caſteth eye to ſuch places of the old Teſtament, which ſpeake not of the effuſion of ſacramentall water, but of the plentifull powring out of ſuch graces of the ſpirit, as were propheeied to be

in abundance conferred to the Church of the new Teſtament: as Ezech. 36. *I will powre out cleane waters*: Ioel. 2. *I will powre out of my ſpirit*, that is, the waters of grace vnto a new life. But I will not leaue the high way, where I may (as I take it) more conueniently goe in it. I will ſpeak of this *lauer of regeneration*, in the ſtricter ſence, taking it for the ſacrament of Baptiſme: for ſo I ſhall not confound things which the text ſeemeth plainely to diſtinguiſh; the whole former ſence beeing expreſſed in thoſe words, and the *renewing of the holy Ghoſt*; as after in proſecuting them we ſhall ſee.

Thirdly, this new condition is amplified by the *finall cauſe of it*, and this ende is twofold: 1. nearer hand, namely our preſent iuſtification, *That by his grace we beeing iuſtified*, that is, accounted righteous; 2. more remote and further off, but annexed, and inſeperably tyed vnto the former, namely our future glorification, when we ſhall be manifeſted to be *heyres of life eternall*; which yet is not ſo farre off vs, but that we haue ſure hold of it by *hope*. So as the whole carriage and meaning of theſe 4. verſes, ſeemeth to be this.

Howſoeuer formerly we were in our old eſtate, loſt in wandring and vagrant courſes, yet after that the moſt free loue and good will of God our Sauiour (whoſe ſole mercie alone mooued him in his ſonne to embrace vs) through the preaching of the Goſpel, did more clearely ſhine out; then not of any workes of righteouſneſſe which we had done, for what could we then doe? but of his meere mercie he ſaued vs: and to this purpoſe he powred vpon vs his holy ſpirit to the renewing of vs, and the purging of our conſciences from all the impuritie of them: of which inward purging that lauer of Baptiſme is a ſigne and repreſentation, wherein he doth not ſparingly and drop by drop, beſprinkle our conſciences with thoſe pure waters, but abundantly and with a liberall hand ſheddeth them, and powreth them out vpon our ſoules, through Chriſt our Sauiour. All which our good God hath done for vs, that we might obtaine righteouſneſſe, and all ſpirituall graces attending it; and ſo might be led to the fruition of that glorie which he hath alreadie put in our hands by faith and hope, which ſhall not make vs aſhamed.

In the principall efficient, we are to ſpeake of three things in order. 1. of this *loue*, and *bountifulneſſe* of God, which is the poſitiue cauſe of our ſaluation. 2. The time *when it appeared* vnto vs, *But when the bountifulneſſe and loue of God towards man*. 3. The remouall of a ſuppoſed cauſe, *not by the workes of righteouſneſſe which we had done, but by his mercie he ſaued vs*.

In the firſt we muſt firſt diſtinguiſh theſe two words, *Bountifulneſſe*, and *loue* of God towards man. The former noteth rather that native

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φιλανθρωπία.

neſſe which is in, or rather which is his owne nature, who is goodneſſe it ſelfe, and readie to be implied to the good of the creature. The latter a communicated and participated goodneſſe vnto others, as a ſtreame iſſuing from the former fountaine; for it is ſaid to be ſuch a goodneſſe as *hath appeared.* And whereas the goodneſſe of God ſhineth out in and to all his creatures, not only in creating them all verie good, but in the daily ordering and preſeruing of them; this is not ſuch a generall goodnes, but more ſpeciall and peculiar to mankind, which he loueth better then all the workes of his hands beſides, as creating him in his owne image, and giuing him Lordſhip ouer the reſt of the creatures; and hence he delighteth in the title, and ſtileth himſelfe from his loue to man, and not from his loue to the Angels, or any other creature. And yet this loue of God muſt be brought a little lower, if we would ſettle it on his right obiect: for it is not generall nor abſolute, but reſpectiue and hauing reference vnto Chriſt, as the verſe implieth: in whom it freeth from the miſerie mentioned in the former verſe, and accepteth vnto that eſpeciall mercie mentioned in the next. In a word, here is a greater and more glorious loue then was ſeene in the creation and preſeruation of all things in the world: here is a loue electing, redeeming, regenerating, and glorifying miſerable men; a loue aduancing our humane nature in his ſonne, who tooke not the ſeed of Angels but of Abraham; a loue which hateth worldly Eſaus in compariſon of his Iacob, whom he calleth out of the world; not by the outward ſound of the Goſpel only, but by the effectuall call of his ſpirit in their hearts; whom he loueth not as creatures but new creatures, liker vnto himſelfe then all the other, by a reſtored and renewed image: and for whom he hath reſerued more loue in heauen when they ſhall become yet liker vnto him in all holines in the holy of holyes.

He calleth himſelfe φιλανθρωπος, not φιλαδελφος, or φιλοχριστος.

Queſt. But how can ſuch loue of man be aſcribed vnto God, ſeeing that ſo many veſſels are prepared to deſtruction, and ſo many millions are hated before they haue euer done good or euil: and ſecondly, of thoſe that are deareſt vnto him, many yea the moſt are ſo afflicted and diſtreſſed that they ſcarce ſee any good day: can this ſtand with ſuch a bountifull loue? *Anſw.* Firſt, the goodnes of God muſt ſtand with his wiſedom, which affoardeth not the ſame degree of goodnes to euerie one: it is not againſt the goodnes of a potter to make ignoble veſſels to diſhonour as well as to honour, ſeeing the former haue alſo their good vſes. How could the goodneſſe of a father appeare, if he ſhould ſet vp hogs, and dogs at his table as well as his children? as the Lord is good, ſo he is wiſe to be ſo good to each in their degree as may make for his owne honour and aduantage. 2. This goodnes and loue of God muſt ſtand with

How God can be ſo good to man, ſeeing ſo many veſſells are prepared to deſtruction.

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his iuſtice alſo as well as his mercie. Hence the Apoſtle would haue vs to caſt our eye on two things at once in God, when we would be ſatisfied in this point. The *goodneſſe* and the *ſeueritie* of God: for this goodneſſe cannot ſuffer euill and ſinne in the impenitent vnreuenged: it cannot ſuffer the good and bad to be alwaies mingled together, no more then the good husbandmen can alwaies ſuffer the wheat and chaffe on the ſame floore. 3. This loue and goodneſſe is more ſeene and ſhining in ſauing one ſoule by his Chriſt, then his ſeueritie in the deſerued death of al the vngodly; the former beeing meere mercie, the latter due deſert. *Secondly*, he correcteth indeede his children often ſharpely, but the ground is good, euen this loue and goodnes. 2. the manner and meaſure is good, with rods of men, and not aboue their ſtrength. 3. the ende is good to drawe them nearer vnto himſelfe. Doth a father looſe his loue when he correcteth his ſonne whom he tenderly loueth? was Chriſt hated when he was on the croſſe or in the graue? ſo when the adopted ſonnes are conformed to the naturall, they are not leſſe but more loued, in that they are not ſuffered to runne with the world, that ſo they may not be condemned with the world.

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Rom. 11. 22.

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Vſe. 1. This goodneſſe of God is a ſingular conſolation to ſuch as are his. It will not ſuffer them to want any good thing that is good for them, but it will moſt certenly and ſeaſonably communicate it: it hath giuen the ſonne, and how can it but with him giue all things? remiſſion of ſinnes, peace of conſcience, wealth, length of dayes, grace and glorie. Is the fountaine in thy fathers grounds? then maiſt thou looke to drinke to ſacietie of euery good thing: ſhall any good thing be wanting to him that feareth the Lord: no ſurely, for his goodnes is entailed vnto them, by promiſe, by oath, yea by ſeaſon and poſſeſſion. But looke well to the purity of thy heart, ſeeing God is good eſpecially to the *pure of heart*.

Pſal. 73. 1.

Secondly, we are taught hence ſundrie dutyes. 1. In the want of any good thing, in confidence & affiance of our hearts to flie to this fountaine of goodnes: it is a liuing fountaine that knoweth not the yeares of drought; here faithfully aske it, hopefully expect it, and in longer delaies or denials onely know it is a wiſe loue of a father, who neither giueth his child hurtfull things, nor yet any ſtore of good things, till he know how to vſe them. 2. In the receiuing or enioying of any good thing, the praiſe and glory muſt be returned to this wel head, which is the ſea from which all the riuers of goodneſſe flowe, and to which they ought to reflowe: as euery fauour then commeth from the Father of lights, ſo let it lead vs vnto him againe. 3. To admire and ſpeake often of this goodneſſe of our God, and ſay with the Church, *who is a God like vnto thee*: for he not onely is pleaſed to *take away iniquitie and paſſe by the tranſ-*

Mich. 7. 18.

626 *gr:ſſion of the remuant of his heritage*; but to walke friendly and familiarly with men: not onely the worthies of the former world; ſuch as Enoch, who walked with God: Moſes with whome he talked face to face as a man with his friend: Abraham with whom he imparted his ſecret counſels: Iacob with whom he wraſtled familiarly: but euen vnto our ſelues, whome he hath pleaſed not onely to admit vnto eternall ſaluation in his ſonne, but hath in the meane time reuealed vnto vs his ſecret thoughts; ſent out his ſpirit to accompanie, comfort, quicken, raiſe, and enlighten vs, and his word to rule and direct vs, and in the miniſterie of it euen ſtriueth with vs, that he may leaue vs a bleſſing behind him. It was his great familiaritie that he ſhould ſhewe Moſes the land of Canaan before his death: but he hath ſhewed vs a farre off, that euerlaſting reſt and receptacle of all the Iſrael of God. And Paul himſelfe was not more beholding to this goodneſſe, when he was taken vp into the third heauen, then we are in hauing ſo many high myſteries reuealed vnto vs, and ſo many great things put into our hands by faith and hope, which we cannot vtter with our tongues, nor yet with our hearts conceiue: and ſhall our hearts be barren in the meditation, and our mouthes mute and dumbe at ſuch a goodnes as this is? 4. To imitate this goodneſſe of God, whoſe nature and image we muſt put on daily: we muſt grow better by it, we muſt be led to loue him more for his goodneſſe; and a ſhame it were that this bountifulneſſe of God ſhould not lead vs vnto repentance. Beſides, none are partakers of it, but ſuch as being borrowers become ſeruants vnto the lender: for although the Lord be boundleſſe in all bountifulnes, yet is he not ſo regardles in conferring it, as that he looketh not for anſwer of loue for loue; and if he be kinde to the vnkind what is it elſe, but the heaping of coales on the heads of thoſe who are in fitting to deſtruction: for any man then thus to reaſon, God is full of goodneſſe, and abundant in mercie, and therefore I will doe as I liſt; it is the abuſing of his patience, and the treaſuring of wrath againſt the day of wrath. Let ſuch knowe, that as with the vpright he will be vpright, to bring on them all his promiſed goodnes, ſo with the froward he wil deale as frowardly: and that there is not a more ſeuere plague abiding the reprobate, then to haue all the goodneſſe of God turned to his euill and hurt by his owne ſinne; to whome let mercie be ſhewed, yet in the land of vprightneſſe hee will do wickedly: let the Goſpel be preached, it
2. Cor. 2. 15. is the *ſauour of death*, yea let Chriſt himſelfe be offered, the greateſt gift of loue that euer was giuen, hee will be but a rocke of offence and a ſtone to ſtumble at. 5. In regard of others we muſt learne to communicate our goodnes euen to the helping and winning of them that as yet are not called; ſo alſo muſt this bountifulneſſe of our Maſter, with-

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hold vs from taking our fellow ſeruants by the throate; for hauing beene forgiuen ten thouſand talents, we may well forgiue an hundred pence. Thus ſhall we manifeſt our ſelues to be the children of our heauenly father, by reſembling that goodnes of his which worketh in the winning and ſauing of ſinners; and in ſhewing mercie, and remitting of manifold debts.

The ſecond point in the efficient of our ſaluation, noteth the time when God ſaued vs, namely, when his bountifulneſſe, and loue appeared, and ſhined out in the Goſpel; then came this bleſſed ſaluation vnto vs, when God the inexhauſt fountaine of all goodneſſe by the tidings of the Goſpell, ſhewed that he was become our friend in Ieſus Chriſt: when this cleare ſunneſhine and dayſpring began to ſhine in our hearts, then beganne our ſaluation.

Doctr. 1. Then are we ſaued when we are ſanctified and changed by the word and ſpirit: for as no ſooner are we in the firſt Adam, but we are in the ſtate of damnation, ſo no ſooner are we in the ſecond Adam, but we are in the ſtate of ſaluation. The Scriptures are plaine to this purpoſe, Rom. 1. 17. The righteouſnes of faith is *reuealed by the Goſpel*, and by this faith the iuſt *man liueth*: which place hath relation as well vnto the life eternall, as this temporarie: 1. Cor. 2. 9, 10. The great things which eye hath *not ſeene, &c.* the ſpirit *reuealeth vnto vs*: yea more, the ſpirit maketh vs knowe the things that are *giuen vs of God*. Now what be theſe things that are giuen vs, but grace, iuſtification, and ſaluation, reached out vnto vs in the miniſterie of the Goſpel, and receiued of vs by faith and hope, the which alſo are wrought and confirmed by the ſame meanes. But more expreſſe is the Apoſtle Iohn, *wee are now the ſonnes of God*: and, Eph. 2. 7. by grace *ye are ſaued* through faith: and, Ioh. 10. *I giue to them life eternall*, he ſaith not, I will giue, but noteth a continued act begun in the preſent. The euidence of this truth appeareth alſo in the contrarie: for if the wicked be *condemned alreadie*, as the Scriptures affirme, namely, both in the counſel of God, and 2. the word of God which pronounceth the ſentence, 3. their owne conſciences which ſpeake bitter things againſt them, 4. preſent execution of inward and outward plagues which are the beginnings of hell: then it will not be hard to conceiue that on the contrary the beleeuers are ſaued alreadie, and paſſed from death vnto life, both in the counſell of God, and in the Goſpel, which pronounceth the ſentence of abſolution, in their owne conſciences, which haue peace with God through Ieſus Chriſt; and in reſpect of the beginnings of life eternall, which make them happy men while they are yet euen abſent from the Lord.

Then are we ſaued when we are ſanctified.

1. Ioh. 3. 2.

Ioh. 3. 18.

Obiect. If it be here ſaid, that we cannot be ſaid to be ſaued, ſo long

628 as we carrie this flesh about with vs, subiected and tending to death and corruption, yea subiect to become an instrument of sinne: and besides, those phrases of the Apostle, that we are now *saued by faith*, and *by hope*, seeme to denie our present saluation, seeing neither of them are of things present, but both of things not seene, and both in the fruition of saluation must cease. *Answ.* We must consider our saluation two waies. *First*, in Christ our head, in whom we haue not attained one or moe parts, but full saluation. *Secondly*, as it is in our selues his members, and this in two degrees. *The former*, as it is only inchoate and begun, which is, when beeing regenerate and adopted into the number of the sonnes of God, we haue attained in Christ remission of sinne, freedom from the seruitude of sinne, and Satan, and deliuerance from the curse and condemnation of it: so as although sinne as a poyson will be in our flesh so long as we are in the flesh, yet is there no condemnation for it to those that are in Christ: neither is there a raigne of it vnto death, but a *walking after the spirit*; and as for the reliques of sinne which are left in their mortall bodies, they are not deadly, no nor the last enemie that shall be destroied their death it selfe. Now in this first regard we are not as we were before, the sonnes of wrath, but truely and properly may be said to be iust, reconciled, heyres of grace, and saued from wrath. The *latter* degree, is the perfect consummation and finall accomplishment of our saluation: which is nothing else but a putting off of death and corruption, and the putting on of full glorie of bodie and soule. Now we may not conceiue this another saluation in kind then the former; but another degree of the same, which as certainely shall follow the former, as the former is certainely begunne. And thus are we saued *by hope*, not that by our hope we expect another saluation then that which now in Christ we haue in our hands; but for that we certainly waite for a further and more full degree of that we haue. A man that lyeth sicke of a desperate disease is restored and recouered by two degrees: the former, when the force of his disease is by the skilfull application of physicke broken, the humors purged, a temperature in part procured: now the disease is not deadly, hee beginneth to eate, to drinke, to sleepe, to walke; here if we say the partie is recouered and safe, we speake truth; although he be not attained to the second degree which is a perfect recouerie of all parts to former soundnesse; which shall certainely follow the former, because it is not another recouerie, but a further degree of soundnesse, the principles of which he hath alreadie attained and is in possession of: euen so is our case, God looking vpon vs in his Christ, accepteth vs as perfectly saued, our selues are freed from the imputation and damnation of sinne, and so perfectly

Saluation considered two waies.

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iustified; our reliques of sinne by the spirit of God, are daily mortified, and so our selues in good measure sanctified: it must needes be granted that our saluation is in our hands, and that sinne, death, hell, and the graue cannot hinder vs from the highest degree of it: nay rather we must certainely expect death, the graue, and the iudgement day, to set vs in full fruition of our perfect glorie.

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Alia est depositio peccati, quæ donatur ex parte.
Alia mortalitatis quæ speratur.

Vse. 1. Whosoeuer would be saued hereafter, must be saued here: a Saint hereafter, a Saint here: the gate of heauen is here below, and the suburbs of that great citie into which the iust doe enter. Christ is the doore, by him we must enter into the paradise of God. Laie hold on him with his merits by the beleefe of thy soule, thou hast gotten saluation alreadie; and in not beleeuing in him, thou art condemned alreadie. Fearefull is the estate of men, that neuer acquaint themselues with saluation before the end of their daies; and then they will be other men, and dreame of another condition. But Saints in heauen, must be the same men they are vpon earth, and change not their condition but onely in obtaining a further degree of grace, glorie, holinesse, life, and happinesse which they had beginnings of euen in this life; they purchased heauen while they were vpon earth, treasured in heauen while they wandred in the earth, conuersed in heauen while they liued vpon the face of the earth. Alas, how few are acquainted with such a life as this, which is the beginning of all happinesse and saluation? We call men to forsake the world in affection, as the Saints in heauen haue actually done; to flie the corruptions that are in the world through lust, as they haue put off all corruptions and sinnefull lusts: to haue no fellowship with the vngodly ones of the world, no more then they whose sole conuerse is with God and his Saints. But how knocke we (as they say) at deafe mens doores: the most haue no portion, no treasure but below, and therefore their hearts must be below where their treasure is. As for the auoiding of sinne, whereby as the elect of God, they might shine in vnblameable and vndefiled conuersation, and so reproue the darknesse of this euill world; they say they cannot be Saints here where all men are sinners, and because they cannot be so, their lusts are let loose and are at all manner of libertie. As for the societie of the vngodly, they must goe out of the world if they would auoid it: it is inough if in heauen after the finall separation, they haue nothing to doe with them; but while they are in earth mixed with them, they settle themselues to runne with them into all riot and excesse of wickednesse. Is this now a beginning of the kingdome of heauen? or is it not rather a course that tendeth to nothing else but destruction. And as we call men from earth, earthly courses, and companie; so also we call them

None saued hereafter who are not saued here.

630 vnto the beginnings of fellowship with God, with the Saints of God, to a perpetuall Sabboath or rest from sinne, and a constant and cheerefull performing before him all the parts of his worship and seruice both publike and priuate: because in the perfection of these, consisteth the heauenly life of the Saints. But how vnwelcome is our counsell? it seemeth to seeke their torment before their time. How many be there that cannot abide the least shew of heauenly life in themselues? how many scorne it in others? and how many who thinke it more necessarie then vtterly to neglect it, yet are content to cast the care of it into their last accounts, as if they were loth to be saued before they be dead, or as if they would leape into the perfect libertie of the sonnes of God at one iumpe? But let it be well remembred, that he that is not saued before death, shall neuer be saued after death; and that he that findeth not heauen vpon earth, looseth it for euer. The Apostle maketh two degrees of the vision of God: the former is as in a *mirror*, or glasse, and that is here vpon earth, in the word, Sacraments, and meanes of his worshippe; the latter is *face to face*, in heauen when the kingdome in regard of these meanes shall be giuen vp to the Father: and concludeth, that we must knowe in part, before we can come to knowe as we are knowne.

For assurance of saluation haue recourse to thy sanctification.

Vse. 2. Whosoeuer would haue assurance of saluation, let him haue recourse to his sanctification, and change of heart and life: doest thou finde that the word hath beene powerfull to subdue thy rebellion, and frame thy soule to a sanctified condition, and thy outward man to an holy conuersation in part? here is an assurance and seale of saluation vpon which thou maist ground good hopes: for this small measure of sanctification is an earnest pennie confirming all the bargaine and couenant of God with thee: and it shall get daily strength and encrease vntill it bring thee to meete God in that celestiall Sion, where shall be no faintnesse; but where all the remainders of sinne, and rellickes of corruption and mortalitie shall be put off. In this regard is the worke of our sanctification called the *first fruits* of the spirit: because as the offring of the first fruits was the sanctification of the whole field; so these first fruits of our sanctification giue assured hope of the full glorification of the whole man both in soule and bodie. This blessed change is called also the *first resurrection*, which whosoeuer haue part in, haue alreadie escaped the second death. It contracteth the Christian soule as a pure spouse vnto Iesus Christ, so as it may with boldnesse and much reioycing expect the mariage of the lambe.

Where come to be controlled those blind hopes of presumptuous men; they are perswaded of their saluation and as sure as any man can be

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by hope of life eternall; yea but where is your aſſurance? oh no, I am not ſure, nor I thinke can any man be, but I haue a good hope; but whence is this hope of yours? becauſe I loue God aboue all, I will doe no man any wrong, I will pay euerie man his owne, I ſerue God, and goe to Church, am good to the poore: that a man would verily thinke he had a Papiſt in hand, who will be ſaued by his good deedes, rather then one that euer heard of the doctrine of free iuſtification by faith in the ſonne of God. But the doctrine we haue in hand teacheth, that there is an aſſurance, a ſeale, an earneſt of ſaluation, on which a man may aſſuredly ſettle his inward peace, and his hopes ſhall neuer make him aſhamed. Yea further, that this aſſurance is no blind perſwaſion, nor bold preſumption, grounded vpon any thing of our owne; but founded vpon the worke of God in vs, changing vs daily, & renewing the image of God vpon vs: the which good worke whereſoeuer it is begunne, ſhall *be perfected vnto the day of Chriſt*. Cold is the comfort which this doctrine can miniſter to a number of men, Chriſtians by profeſſion, who neuer knewe this change in themſelnes: the word hath beene too light to lift them vp to a newe life; but they rotte away in the ſame ſinnes and corruptions wherein they were borne, and haue ſince confirmed vpon themſelues, and cannot ſay truely, I am changed, or yet am in the ſtate of ſaluation.

Philip. 1. 6.

Vſe. 3. See hence the bleſſed condition of men conuerted and begotten to God, that we may neuer reſt or be in quiet, vntill we haue attained this grace of conuerſion: for they are alreadie poſſeſſed of their bleſſednesſe aud ſaluation; which ſtandeth in pardon of ſinne, couering of iniquitie, freedome from the curſe, libertie from the raigne of ſinne; as alſo in the purchaſe of victorie ouer ſinne and death, of peace of good conſcience, of ioy in the holy Ghoſt, in the certaine fruition of God himſelf, and all thoſe pleaſures which are at his right hand for euermore. The worldling ſeeth no part of this preſent happineſſe, and ſaluation of the Saints; and therefore knowing no better, he neuer accounteth himſelfe ſo bleſſed as when he is drowned in carnall delights, when his corne and wine and oyle is encreaſed vpon him, when his cup runneth ouer, when all men flatter him, when his mouth is filled with laughter; and yet in the mean time his bones are filled with the ſinnes of his youth and age, & are likely to be laid downe together with him in the duſt, as Iob ſpeaketh. Nay more, euen our ſelues who haue our bleſſednesſe in our hands, often ſee but a ſmal part of it; that it is no meruaile if others can determine againſt our preſent happines, when our ſelues are at ſuch demurres in the matter: eſpecially when we ſee the world hating vs, the earth expelling vs, bonds & priſons receiuing vs, our countrie ſcarce acknowledging vs,

Men conuerted are happie men, though the world ſee it not.

632 our kinsfolkes not knowing vs, our friends forsaking vs, our enemies killing vs, dangers so assayling vs, as we can scarce be safe in any corner: nay sometimes our owne holds are taken, that we cannot feare more warre abroad, then we finde at home, nor meete with lesse peace without then within. But now would it be an high wisedome to espie and know our blessednesse, which with this change we firmely hold whatsoeuer our outward condition be or can be. If now we suffer for righteousnesse it withstandeth not, but maketh to our happinesse: If all men speake all manner of euill against vs for Christs sake, it hindereth not but furthereth our saluation: If earth refuse vs, heauen approoueth vs; if men condemne, God will iustifie: if our friends denie vs, Christ our husband will confesse vs: In any miserie we shall haue assured felicitie, in sorrowe and heauinesse matter of true ioy, in outward trouble inward peace, in temptation assurance of euasion: In nothing all things, in death and corruption, life and immortalitie. Thus our happinesse must not be mistaken, which is inward, spirituall, and heauenly; not depending on man, but God, by whose assured word and pledges it is bestowed, nourished, and perfected in vs.

Trie thy present happines by this touchstone.

Now if any would trie whether he hath this happinesse in his hands or no, let him come to this touchstone. 1. Canst thou finde in thy soule a godly sorrow for sin, which proceedeth on to repentance, causing thee to loath thy sinne, and loue righteousnesse constantly, and canst thou 1 2 loue him that dealeth sharpely against thy dearest sinnes? 2. Dost thou finde thy heart which was a mansion of the deuill, to be nowe a Bethel, a temple of the holy Ghost, in which thou worshippest God daily in spirit and truth, presenting him with thy morning and euening sacrifices as the 3 sweete incense of thy soule? 3. Findest thou thy whole conuersation to be now a constant practise of righteousnes and holynes? perceiuest thou thy selfe more heauenly minded then euer thou wast earthly and couetous; more vpright in dealing with men then before vniust, more pure and sober in word, deede, thoughts, lookes, then euer thou wast vncleane or intemperate? Take all these together with thee, and go on as cheerefully as happily, thou art a blessed man alreadie, and not all the gates of hell can hinder thee of thy saluation.

Before the Lord put forth his loue in his Christ, it could not be reached of man or angel.

A second point to be learned in that it is said, that then God saued vs, when his bountifulnesse *appeared*, is, That before this reuealing of our saluation by Christ, this loue and bountifulnesse of God was hid with himselfe, and could not be reached vnto by the most peircing vnderstandings, or industrie of man or Angel: only God could inuent our cure, onely God could manifest the same, and make it appeare vnto vs. True it is, that it was giuen in the wise counsell of God, before the world

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was, and ſhall be conſummate and perfected when heauen, and earth, & time ſhall be no more: But if we enquire the proper time and manner of the happie appearing of it to the ſonnes of men; then we muſt anſwer, that it was at the reuealing and appearing of our Lord Ieſus Chriſt; namely, partly more darkly by the preaching of the Prophets vnto the auncient fathers and beleeuers: as Abel, Noah, Abraham, Moſes, Dauid, who with the remnant of Iſrael enioyed the ſame promiſes, and precious faith with vs; and partly more clearely by the incarnation of the ſonne of God, which was the glorious riſing of this Sonne of righteouſneſſe, who both by his owne doctrine and miracles, life and death; and the doctrine of his Apoſtles and Paſtors, hath brightly ſhined vpon all vs vpon whom the ends of the world are come: according to that propheſie of Malac. 4. 2. *The ſunne of righteouſneſſe ſhall riſe:* adding alſo, that he *bringeth health vnder* his wings. For before, we ſought not our health, we our ſelues could make our wound wider, and grow more deſperately ouergrowne in our deadly diſeaſes, but could not dreame of a Phiſician: but now the father putteth forth his loue, ſendeth forth his beloued Sonne, in him ſetteth liking vpon vs, couereth vs with his skirts, adorneth vs with his graces, fitteth vs to our glorie, and ſo daily by degrees draweth vs nerer him in fellowſhip, then euer we were in the ſtate of our innocencie. To this purpoſeth is it ſaid, that *Chriſt brought life to light*, whereas elſe Adam and all his poſteritie had for euer laid vnder death and darkneſſe; for when Adam little thought of ſaluation, yea when he was running from God, and hiding himſelfe in his thickets, then Chriſt brought life to light, in that promiſe of the promiſed ſeed, reuealing himſelfe to be the life of Adam, and all his beleeuing poſteritie: as afterward he both enlarged the promiſe, and actually made it good in the full accompliſhment. And all this, 1. in that Chriſt hath the right of life, and glorie in himſelfe: 2. he hath it not for himſelfe olny, but for vs alſo, whoſe head and husband by taking our fleſh he is become. In the former, he ſtandeth in the perſon of the Sonne; in the latter, in the perſon of a mediator, bringing and applying to vs that life and glorie which as the ſonne he hath in himſelfe. Both theſe the author to the Hebrewes implieth in thoſe two phraſes, that Chriſt is the *brightneſſe of the glorie*, and the engrauen *forme of his perſon:* both becauſe he is the eternall Sonne of the eternall Father, as alſo eſpecially in that in our nature he ſhewed forth the liuely, and louely countenance of his Father: yea whatſoeuer is glorious, or gratious in the Father, as his admirable wiſedome, power, goodneſſe, and mercie, hath the Father manifeſted in his Sonne: without whom they had neuer bin made known vnto vs: *for none euer ſaw the Father, ſaue the Sonne, and he to whom the Sonne*

2. Tim. 1. 10.

Hebr. 1. 3.

634 *reuealeth him.*

Vse. 1. This doctrine sheweth, that Christ is the only Mediator of redemption, and intercession; Isay. 63. 9. *The Angel of Gods face or* presence: who could euer get a comfortable sight of God without Christ? who euer gat good speed in any suite out of him? who could euer behold the infinite glorie, or grace of God, but through this vaile? nay all the sight of God, in which any creature, man, or angel hath euer beene happie, was by meanes of this Mediator, and neuer immediate. Let the blinded Papist go to his Saints, and Angels, as to the nobles of the court of heauen; we will repaire to the Prince the heyre of all things, as hauing commandement to seeke to no other, and as hopelesse that if he cannot speed, any other shall for vs. Wantest thou any grace? thou must *receiue it of his fulnesse:* wantest thou life? he is *the life: I goe away, saith hee, and you die in your sinnes:* wantest thou peace of conscience? *hee is the Prince of peace:* wantest thou direction and wisedome to order thy waies aright? with *him are treasures of wisedome:* make him thy freind, in his loue there shall be no lack.

Let the Papist goe to the nobles of the court of heauen, we must goe to the Prince himself.

2. Hence we may note, the surpassing loue of God to vs his chosen, who when we had thrust a cloud of sinne betweene him and vs, that he could take no delight in vs, yea when we still prouoked him and warred against him as his enemies; yet then caused his mercie to breake out, that all the world might see and acknowledge it. Is it not wonderfull that the partie offended, should seeke to the delinquent? we thinke it a great thing to forgiue one offence to one that sueth for forgiuenes; but to offer grace and giue it to him that persisteth in outragious mallice against vs, is farre aboue that: but how transcendent a mercie aboue all these shadows in men, is that of our God, who in his Christ aduanced vs from so hatefull and base estate, to such an height of glorie and happines? what is our part then but to break off sin, and breake out into his prayses *for such vnspeakeable grace.*

3. Seeing God hath not only so freely, but so clearely reuealed his loue and fauour in his Christ, which before was hid and vnknowne to the world; let vs manifest our selues to be such as are come to the knowledge and participation of this rich grace, by entertaining the meanes in which Christ bringeth vs the tidings of our peace and reconciliation. For this grace appeareth in the Gospel; there Christ commeth to seeke vs; there he calleth vs, yea leadeth vs vnto it: therefore whosoeuer haue part in this grace, must giue the Gospel leaue to enter, must open their eyes to see it, their mouthes to tast of it, and their hearts to feed vpon it. Whence we may conclude, that surely this grace is still an hid thing and vnreuealed vnto many, because the news of it is so lightly regarded of the most:

whereas if men did *know this gift of God*, as Chriſt ſaid to the woman at the well, they would aske and enquire after it; they would account the feet of ſuch meſſengers as could tell them tydings of it verie bewtifull; they would ſell all to make purchaſe of it; they would reioyce in the word, make it their ſong, their counſellor, their portion, the which both reuealeth, and as an inſtrument of God beſtoweth vpon vs all our good. Nay, it could not be but if men knew who *Chriſt were*, and did ſee him in the miniſtrie, but they would run after it as faſt, as to heauen it ſelfe.

Verſ. 5. *Not of the workes of righteouſneſſe,*]

The third and principall inſtruction in this principall efficient of our ſaluation, is, That there is nothing at all in any man, which mooueth or enclineth God to reach out his grace of ſaluation vnto him: the which point the Apoſtle is carefull to confirme ſundrie waies. As 1. by remoouing whatſoeuer man could dreame of, as the likelieſt things to demerit God: as *works of righteouſnes*, which before conuerſion were none at all, and therefore could make no way to our ſaluation. 2. By expreſſe affirmation, that being mooued *by his* meere *mercie he ſaued vs*: and although by nearer looking into the text, we ſhall meet with ſundrie other motiues moſt orderly linked together, concurring to our ſaluation; yet ſhall we ſee them all in God, and neuer a one in our ſelues: 1. we haue mention of his goodnes: 2. of his loue to man: 3. of his mercie: and then in the laſt place of ſaluation: whence if we goe backe in the ſame order, we ſhall eaſily perceiue that our ſaluation floweth from his mercie, his mercy from his loue, his loue from his goodnes, and his goodnes from his owne infinite nature. 3. By oppoſing (according to his vſuall manner) as contraries, the things which can neuer ſtand together in this buſines: namely, Gods grace, and mans merit. 4. By his whole ſcope, which is to magnifie the free loue and good will of God from this, that not for any goodnes in vs, but of his owne free grace he ſaued vs. In all which he ſetteth himſelfe to meete with the corrupted iudgement of naturall men, who are ſtill hammering of ſome vprightnes, & honeſt dealing, or goodnes of their nature diſpoſing them to this mercie: but our Apoſtle remooueth all ſuch bold and blind conceits, in affirming that there was no ſuch thing which God could reſpect.

Let it be well noted againſt the Papiſts, that euen works of iuſtice and grace are oppoſed vnto mercy & grace: and not works of nature, as they would haue it.

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Now becauſe this is a maine ground of our religion, it will not be amiſſe to confirme it by other paralel places, as alſo by ſome other grounds out of Scripture: Rom. 9. 11. That the purpoſe *of God according to election might ſtand, not according to workes, but by him that calleth*: and v. 16. *It is not in him that willeth, or in him that runneth, but in God that ſhoweth mercie*: and cap. 11. 35. *who gaue vnto him firſt, that he ſhould re-*

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1 Our saluation beginneth in election, and not after we come to faith, knowledge, or good desires and works. Both Augustine and Thomas vrge this place to proue this conclusion.

compence? Hence, 1. vve conclude, that if God should choose to saluation for any thing in man, it could not be but man should be the first in his owne election, and God should come after him: yea it would ouerturne all the order of God in his most wise proceeding, and would place his second grace before the first: for whereas the first grace, namely, the election of such as the Father is to giue vnto the Son by him to be saued, in all good order should precede the second, whereby such as are elected before all time, are in time giuen to the Sonne, called, iustified, graced, glorified, and so saued. The Popish doctrine of Gods foresight of faith, or workes, placeth this latter in Gods counsell before the former.

2 Secondly, *election* is of grace, Rom. 11.5. *There is an election of grace:* but if it were of foreseene workes, it were at least partly of desert, and then should it follow, 1. that it could not be of grace *any way*, *because not of grace euery way*, ver. 6. 2. that all *our owne reioycing should not be excluded*, Rom. 3.27. 3. that if the Apostle should aske againe, *who separated vs?* our answer might be, we partly separated our selues.

3 Thirdly our Apostle, Eph. 1.4.5. affordeth vs three grounds more, 1. from the time of our election, which is before the foũdation *of the world*, before we had done either good or euill, or were in the world to doe it. 2. In that he maketh our workes effects of election and therefore cannot be causes of it: *he hath chosen vs in him*, not because he foresaw that wee would be holy, but *that we might be holy and vnblameable*, as in cap. 2. 10. *we are his workemanship created to good workes*: and because it might be said, that yet God might foresee who would receiue grace, and who not, and consequently, who would vse the same aright in ordering their liues. The third conclusion in the 5. verse affirmeth, that God respected nothing out of himselfe, or in vs, past or to come: but according to the good pleasure which he *purposed in himselfe* (as *Beza* readeth it) he chooseth vs to partake of his grace.

4 Fourthly, I would aske a Papist, whether if the Lord did foresee any thing to bring vs to saluation by; whether that was not the couenant of grace rather then the couenant of workes, by the which neuer was or could any man be saued? 2. In case God did foresee any worke which should be answerable to either of those couenants of grace or workes, whether himselfe should not be the bestower of that grace and worke: so as still not the worke (if there were any) but his grace shall be the first mouer. 3. Whether God should be mooued (if by workes) by those before conuersion or after; if they say by those after conuersion, euen these saith the Prophet are as a stained clout. If by those afore, which their doctrine seemeth to tend to, affirming that our vnregenerate wills haue a power to consent and coworke with Gods will, and to prepare

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themselues to iustification: then our text controlleth them, which saith there was no such works at all, which could mooue the Lord to take any pleasure in vs. Nay, we *were sinners* saith Paul, when God chose vs; and such sinners as are described in the former verse, blinded in mind, rebellious in will, and disordered in our whole conuersation. Which shal serue for the ouerthrowe of all workes, either preparatorie, or foreseene, or which any other way may obscure the free grace of God in our election and saluation.

Vse. 1. To be sober minded, and wise to sobrietie in the matters of Gods counsell, inquiring into no reason further then his will, which is euer iust although the thing may seeme strange and dazle our weak eyes: the which one point would cut off many controversies, and needles questions of sundrie diuines, who in their platformes of election and reprobation, will allowe the Lord no further libertie then themselues can deuise reason of: for one, the foresight of some good, for the other, of some euill: which cannot but bring in an vniuersall reprobation, because all are the sonnes of wrath by nature, and God seeth them not out of this condition in themselues: besides that, the Lord shall be tied to conditions, whereas he will haue mercie where he wil, and whom he will he will harden.

Voluntas dei occulta esse potest, non potest esse iniusta. August. ad Paul. epist. 59.

2. This doctrine is a ground of true humilitie: for when all saluation from first to last is acknowledged to be of grace, altogether out of our selues, it shutteth all presumptuous mouthes, who would gladly be sacrificing to their owne nets. And this seemeth to be the Lords end in stablishing his free couenant; that his people might remember, *and be ashamed, and neuer open their mouth any more.* How carefull is he to rake all such arrogant speaches out of their mouthes, Deut. 7. 7. and 9. 5. *Say not because of mine owne righteousnesse hath the Lord giuen vs this land* (and much lesse the heauenly Canaan) and telleth them plainly that they were the least *and worst of* all people before the Lord put the difference betweene them and others. And the whole Scripture sheweth how he hath set his affection on such as were still the most vnlikely, and in all outward respects least commendable; the youngest for most part when the first borne seemed to carrie away all the priuiledge: Abel before Caine, Iacob before Esau, Ephraim before Manasseh, Ioseph and Dauid before the rest of their elder brethren: his manner was alwaies, and is, to hide that from the wise which he would reueale to babes, by foolish things to confound the wise, and by weake things the mightie: and why? 1. in regard of himselfe, because his *good pleasure was such*, no other reason, but his owne will mooued him. 2. in regard of vs, *that no flesh should reioyce before him.*

Ezek. 16. 63.

Dilexit non existentes imo resistentes. Bern.

3. Hence

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3. Hence we haue alſo a ground of thankefulneſſe; when we heare of ſuch a free choiſe, and that the Lord enquired not what we were, or what we were worthy of; but loued vs before we were, or the world was; when nothing could be conceiued either preuenting or meeting this goodnes of God. And indeede neuer can we come to ſee the bottomeleſſe ſea of this grace, vnleſſe we behold it in this glaſſe which our Apoſtle ſetteth before our eyes, of our free election and ſaluation meerely by grace; the which once if we come to behold, how can we but magnifie his grace, confeſſe his name, feare to offend him, tender all obedience vnto him, yea in way of loue and thankefulneſſe giue vp our ſelues to liue and die in his ſeruice, who hath ſo freely, ſo highly aduanced vs? vndeſerued loues are great binders. It is in the mouth of euerie man towards them of whome they haue receiued vndeſerued good turnes, I can neuer make ſuch a man amends for ſuch or ſuch fauours; and yet this boundleſſe loue of God is ſeldome waighed of vs.

4. Here is a ground of certentie of ſaluation, as which is founded in the election of God by grace: and is therefore more firme then the frame of heauen and earth: whereas were it founded in our ſelues, or put in our owne hands to keepe, we could haue no aſſurance of it; no though we were renewed to our firſt innocencie, as appeareth in Adam: but ſeeing our life and ſalvation is hid with God, none ſhall take it or vs euer out of his hands. *Obiect.* But if it be laid ſo farre out of our reach, that we neither haue it in our hand, nor any hand in it, but it is all in the mercie of God; how can we haue any euidence or aſſurance of it in our ſelues, vnleſſe we ſhould climbe vp into heauen? *Anſw.* We muſt not conceiue of this as ſuch a mercie which after it is freely ſet vpon vs hath no worke in vs; nor ſuch a mercie as ſaueth vs without our ſelues; but ſuch a mercie, as 1. calleth vs by the Goſpel, 2. Tim. 1. 9. *who ſaued vs and called vs with an holy calling.* 2. mooueth vs to anſwer that call, ſeeing the ſheepe of Chriſt *heare his voice and followe him.* 3. giueth and encreaſeth the grace of ſanctification, and prouoketh to newneſſe of life: ſo as thou ſhalt not neede to go aboue the clouds to get aſſurance of this mercie: but the *word is neere thee:* looke how thou carrieſt thy ſelfe vnto it, how thou heareſt the voice of Chriſt, how thou followeſt it, how thou proceedeſt on to the fruits of a new life, ſuch as are the hatred of ſinne, and an endeauour to pleaſe God in all things: here are the ſeales of thine aſſurance.

Qui fecit te ſine te, non ſalvat te ſine te. Auguſt.

5. Here is alſo another ground of moderation and meekeneſſe toward ſuch as are not yet called: becauſe the change is of meere mercy, the difference betweene vs is not naturall nor deſerued: we were in time paſt no better then they; they may in time to come participate of free

grace

grace as well as we doe.

By the washing of the newe birth,]

We are now come to the instrumentall causes or meanes whereby we are set into this newe condition. And these be two, First *outward*, whereby we are brought into the visible Church, and that is, *the washing of the newe birth* or baptisme. Secondly *inward*, whereby we are truely set into the bodie of Christ, and that is *the renewing of the holy Ghost*; who powreth out plentifully vpon our consciences pure waters to cleanse them both from the guilt and filthinesse of sinne, as after we are to make manifest.

For the meaning of the former in fewe words to know both why baptisme is called the *Lauer of regeneration*, as also why God is said to *saue vs by it*: we must conceiue that in euerie Sacrament there be three essentiall parts, the absence of any of which destroy the whole: 1. the signe, 2. the thing signified, 3. the analogie betweene them, which is the vnion of them both: the first is some outward and sensible thing: the second inward and spirituall: the third mixt of them both. As in baptisme the *signe* is water, the thing *signified* the blood of Christ: the analogie or vnion standeth in this resemblance, that as the former outwardly washeth the filthinesse of the bodie, so the latter inwardly purgeth the soule from all sinne. By reason of which relation and neere affection betweene the signe and the thing signified, it is vsuall in the Scriptures by an improper, but Sacramentall speach, 1. to call the signe by the name of the thing signified, and contrarily. And thus baptisme is called the *washing of the newe birth*, because it is a *signe, seale, and instrument* of it. Secondly, to ascribe that to the signe which is proper to the thing signified, and so baptisme is here said *to saue*, as also 1. Pet. 3. 21. which is indeede the proprietie of the blood of Christ, 1. Ioh. 1. 7. but by the neere affinitie of these two in the Sacrament it is said so to doe, to note vnto vs, 1. not to conceiue of the Sacramentall elements as bare and naked signes, so to growe into the contempt of them. 2. as we may not conceiue them idle signes, so neither idoll signes, by insisting in them as though they were the whole Sacrament: for they are but outward, whereas the principall matter of a Sacrament is spirituall and inward. 3. that then we truelieſt conceiue of a Sacrament, when by looking at the one of these we see both; neither making the signe a vaine symbole, nor yet ascribing any thing to it transcending the nature of it, such as are the peculiars and prerogatiues of God: but in the signe and action, which is outward be led to those which are spirituall and inward.

Essentiall parts of a sacrament three.

Doctr. God in baptisme not onely offereth and signifieth, but truely exhibiteth grace, whereby our sinnes are washed and we renewed by the ho-

The Lord in baptisme not onely offereth but exhibiteth grace.

640 holy Ghoſt: for therefore is it called the waſhing of the new birth, both becauſe it *ſealeth* vp the waſhing away of ſinnes by the blood of Chriſt, Act. 2. 38. *Be baptiſed for the remiſſion of ſinnes*, as alſo in that it betokeneth, and is a meane of an other waſhing by the ſpirit of Chriſt; and this is the ſanctification of a ſinner, imperfect in this life, but which ſhall be perfected in the life to come.

But the doctrine will remaine obſcure, if we ſhall not open two points before we come to make vſe of it. 1. how, 2. to whom baptiſme is the lauer of regeneration. For the former therefore, 1. how it is not. 2. how it is.

Conc. Triden. ſeſſ. 7. can. 8. ſi quis dixerit per ipſa novæ legis ſacramenta ex opere operato non conferri gratiam, &c.

First, this effect is not aſcribed to the worke wrought, as the Popiſh doctrine teacheth. 2. Neither by any extraordinarie eleuation of the action, whereby it is made able to conferre the benefit of renouation: for this were both to make euery baptiſme a kinde of miracle; as alſo to encroach vpon the clauſe following, wherein the worke of renewing is aſcribed to the holy Ghoſt. 3. Neither that the waters of baptiſme haue in themſelues any inherent power or force to waſh the conſcience, as to waſh the filth of the bodie: they wrong conceiue it that ſhut vp any ſuch power in it, as is in a phyſicall inſtrument, as though it as properly waſhed, as an herb healeth if applyed. 4. Neither becauſe grace is tied by any promiſe, or meanes vnto the action, ſo as God who is moſt free in his gifts cannot either otherwiſe diſtribute, or cannot otherwiſe but diſpenſe it with the action. For 1. grace is not tied to the word, therefore not to the Sacrament. 2. They were ſeparate in the firſt and greateſt miniſter of baptiſme Iohn himſelfe, who confeſſed that he indeede baptized with water, but it belonged to him that came after him to giue the grace. 3. If theſe opinions were true or any of them, then ſhould euerie baptized partie be truely regenerate; the contrarie whereof appeareth in Simon Magus, in many maniſeſt wicked ones, and cloſe hypocrites in all ages.

Grace not tied vo the ſacrament.

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4 4. The falſhood appeareth, in that ſome are iuſtified before baptiſme, as Abraham was, *before he receiued the ſeale of circumciſion*: Cornelius, Act. 10. 47. the Eunuch, Act. 8. 37, 38. ſome after baptiſme, as numbers who are daily conuerted, ſome out of Poperie, ſome out of profanenes: Yea, whereas onely two ſorts of perſons were baptized, either *infants*, or *men of yeares*: in the latter was faith euer required before their baptiſme: ſo Phillip to the Eunuch, *If thou beleeueſt with all thy heart, thou maiſt*. And for infants, if they be of beleeuing parents, they are holy in the roote, and to them belong the kingdome of heauen, euen before they are preſented to this water. 5. This opinion of tying grace to the Sacrament, ouerthroweth, 1. the higheſt and moſt proper cauſe of our ſaluation, which is Gods free election to which onely grace is tyed.

Rom. 4. 10.

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2. the only meritorious cause of our regeneration, which is the blood of Christ properly purging vs from all sinne. 3. the most powerfull, next, and applying efficient, which is the holy Ghost, to whome our renewing is here ascribed, and not to the Sacrament of Baptisme in this our first sense.

Baptisme how the laver of regeneration.

Secondly, how is baptisme then the lauer of regeneration? *Answ.* In diuerse regards. 1. As it is an institution of God signifying the good pleasure of God for the pardoning of sinne, and accepting to grace in Christ: for as the word signifieth this, so doth also the Sacrament which is a visible word. And thus is it truely said of the word and Sacraments too, that *they saue and sanctifie*, because they signifie the good pleasure of God in sauing and sanctifying vs: euen as we say a man is saued by the kings pardon, not that the pardon properly doth it; for that is the meere mercifull disposition of the King, but because the pardon (written and sealed perhaps by an other) signed by the king, is the ordinarie instrument to manifest the mercifull minde of the king in pardoning such a malefactor. 1

2. As it is a seale or pledge of our sanctification and saluation, as certenly assluring these to the soule of the belecuer, as he is or can be assured of the other: that as a man hauing a bond of a thousand pound sealed him, may truely say of it, here is my thousand pound, that is, a securitie, as surely confirming it vnto me, as if I had it in my hands, or as I haue this: euen so may the beleeuing partie baptized say of his baptisme, here is my regeneration, here is my saluation. 2

3. As it is a meanes to excite and prouoke the faith of the receiuer to lay hold vpon the grace of the Sacrament, and apply it to these purposes: in which regard it may be as truely said *to renewe*, as faith is said to *iustifie*; and that is onely as it is a meanes or hand to lay hold on Christ our righteousnesse: so Baptisme is a meanes helping forward our renewing, by the true vnderstanding and conscionable and serious meditation of it. 3

4. In that in the right vse of it, it giueth and exhibiteth Christ and all his merits to the fit receiuer: for then Gods grace putteth forth it selfe, and after a sort conueieth it selfe, in and by this instrument into the heart of the worthie receiuer. And thus principally it is the lauer of regeneration; because in it and by it as a meane and organe, the holy Ghost freely worketh his grace in such as in whome he delighteth: and thus are we fitly lead to the second point propounded concerning these persons. 4

The second point, namely the consideration of the persons to whome baptisme is the washing of the newe birth, will more cleare this difficult point: for we must not conceiue it thus in euery partie baptized, but in such as haue the gift of faith to receiue the grace offred: Ioh. 1. 12. *so many as receiued him, he gaue them power, &c.* Eph. 5. 27. cleansed with wa-

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642 Non quod dicitur sed quod creditur. Aug. in Iohan.

ter *through the word*, namely, beleeued: for whence else can water haue power to wash the soule? It is not then the washing of the bodie with water, but the receiuing and applying of the promise by faith, which bringeth grace into the soule, without which faith both word and Sacraments are vnprofitable. This Christ we knowe required in baptisme, *he that beleeueth and is baptized shall be saued.* The Apostle in the supper requireth a *worthie* receiuing; and who can denie but if grace be conferred in the Sacrament, it must be receiued also: and if it must be receiued I would knowe how any thing which is spirituall can be receiued but by this hand of the soule. Whence it is necessarily concluded, that vngodly and vnbeleeuing ones receiue nothing in baptisme but the element, and that as a naked signe: example whereof we haue in Iudas, who ate the Passeouer, but remained a deuill: In Simon the sorcerer, who was baptized but remained chained in the bonds of iniquitie, and in the gall of bitternes: In Ananias and Saphira, who no doubt were among other Christians baptized, but not washed from their hypocrisie; In all which neither was grace conferred, nor wickednes weakened. And what meruell if vnto vngodly ones the Sacrament be as an emptie boxe, without oyntment, or as a dead letter without spirit? for nothing is promised them in the word, seeing all the promises goe with condition of faith and repentance, which they want: and can we meruaile if the seale doe him no good that hath no name, no right in the couenant.

Buccella Iudæ venenum fuit non quod mala, sed quia malus male accepit. August.

Quest. But howsoeuer in men of yeares faith is required vnto baptisme, yet we are most to respect it as administred vnto children in whom we cannot expect faith, and therefore vnto them either faith is not requisite, or by the former answer their baptisme is vnprofitable. *Answ.* This well is deepe, and we want wherewith to drawe certentie of resolution: but will assay in some propositions to deliuer summarily that which may be extracted out of the Scriptures and expositors, as most probable for the vnfolding of this difficultie. To which purpose let vs first distinguish of infants; of whom some are elected, and some belong not vnto the election of grace. These latter receiue onely the element, and are not inwardly washed: the former receiue in the right vse of the Sacrament the inward grace; not that hereby we tie the maiestie of God to any time or meanes, whose spirit bloweth when and where he listeth; on some before baptisme, who are sanctified from the wombe; on some after: but because the Lord delighteth to present himselfe gracious in his own ordinance, we may conceiue that in the right vse of this Sacrament, he ordinarily accompanieth it with his grace: here according to his promise we may expect it, and here we may and ought send out the prayer of faith for it.

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Obiect. But they want faith? *Anſw.* 1. They want indeede actuall faith, which preſuppoſeth hearing, vnderſtanding, &c. neither could it be that if they had at that time ſuch an habituall faith, that they ſhould ſo vtterly looſe it, as neuer after to make ſhew of it, vnleſſe it be attained by newe inſtruction.

Faith of Infants what.

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Secondly, they want not all faith, Chriſt himſelfe reckoneth them among beleeuers, Matth. 18. 6. whoſoeuer offendeth one of theſe little ones which *beleeue in me:* in which reſpect circumciſion which was adminiſtred to infants, was called a *ſeale of faith.*

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Thirdly, whereas ſome diuines thinke that this faith of theirs is no other then the faith of the parents: the truth is, that the faith of the parents is ſo farre theirs, as that it giueth them right to the couenant: for the couenant is made to Abraham and his ſeede, and to the faithfull and their ſeede: and the beleeuing parent alſo laieth hold on the couenant for himſelfe and his ſeede, thereby intitling his child to the right of the couenant as well as himſelfe: euen as in temporall things he can purchaſe land for himſelfe and his heires. This truth confirmeth the Apoſtle, *If the root be holy, ſo are the branches*; and the one parent beleeuing, the *children are holy:* to this purpoſe ſaith Muſculus, that children may be called faithfull although they haue no faith.

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1. Cor. 7. 14. Recte dicuntur fideles licèt nondum imbuti ſunt fide. Muſc. in Matth. 18.

Fourthly, but becauſe this may ſeeme not ſo proper a faith, beeing wholly imputed. 1. in that all children ſaued are not of beleeuing parents; yea we may in charitie preſume of ſome perhaps without the Church, whome the Lord mercifully ſaueth out of moſt wicked progenitors for many generations: and 2. becauſe the iuſt *ſhall liue by his own faith:* It is verie probable that elected infants haue *a ſpirit of faith*, that is, the ſpirit of God working inwardly and ſecretly; but diuerſly in infants dying before diſcretion, and thoſe which ſhall ſurviue: to the former giuing that *ſpirit* which worketh either faith, or ſomething proportionable for their inſtification, regeneration, ſanctification, and ſaluation: in the latter working the ſeedes or inclination of faith, which in due time ſhall fructifie vnto eternall life. And hereunto the Scriptures giue inſinuation in ſhewing how after a merueilous and ſecret manner, the Lord can and hath effectually wrought in infants euen in the wombe, as in Iacob, Ieremie, Iohn Baptiſt, and others: neither doth it any thing hinder that infants haue no ſenſe of any ſuch thing, no more then it prooueth them not to liue, becauſe they knowe not that they doe ſo. And not only the Scriptures, but that auncient and common diſtinction of baptiſme 1. into that of water, 2. holy Ghoſt, 3. martyrdome, ſeemeth to him that well conſidereth to giue ſome ground of it. Howſoeuer it be if we cannot attaine the manner of this ſecret working in infants, we know that Adams

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Spiritum fidei. Zanch. ad Eph.

Semen fidei.

In infantibus qui adhuc per ætatem credere non poſſunt, ſpiritus ſanctus in eorum cordibus fidei vices agit. Pet. Mart. in Rom. 6. Baptiſmus, fluminis, flaminis, ſanguinis.

644 corruption is not more effectuall to pollute the infants of beleeuing parents, then Christs blood and innocencie is to sanctifie them: and beeing so, his wisedome wanteth not meanes to apply it vnto them, euen in their infancie, yea in the wombe to make it their owne, although we cannot reach vnto them. So much of the faith of infants.

What baptisme serueth for in them that beleeue alreadie.

Here one scruple remaineth to be remooued, namely, if men of yeares must beleeue, and children of beleeuing parents must be faithfull and holy before baptisme, what shall baptisme be good for, or what profit can it bring to any? *Answ.* First, in regard of Gods commandement 1 which Abraham, Cornelius, Paul, beleeuing obeyed without reasoning, and so manifested their faith in obedience. 2. That such as haue receiued 2 inuisible incorporation into Christs bodie, must be also visibly incorporated, that whom God tooke for a member of the Church, the Church also might accept as one. 3. That the grace receiued might be augmented: 3 for by the worthy vse of the Sacrament, those graces which are weake receiue more encrease, faith is incited, loue quickned, hope confirmed, and obedience bettered daily. 4. That the partie himselfe may be strengthened and confirmed both in the graces receiued, as also in regard of 4 that grace and glorie which he expecteth to receiue in the resurrection; both which are more firmely sealed in the Sacrament of baptisme: whereas otherwise it would be with men here, as in their temporall tenures, in which if their leases or indentures want a seale, they like their hold much the worse.

Vse. 1. Ministers must deliuer this doctrine plainly, and not as we may obserue some, who either not vnderstanding it, or not willing that others should vnderstand them; generally tie a certaine grace to this Sacrament of baptisme, but not explaning these two points, how, and to whome; leaue their hearers laid open to many dangerous errors: of which I will giue some examples. 1. To conceiue of an absolute necessitie of baptisme, and hence cruelly and impiously denie vnto Infants dying without it, the saluation. But we must beware of running backe into this point of Poperie, which at this day thrusteth the soules of such babes into *a place* very neere hell, and their bodies out of Christian buriall (as they call it) into an vnhallowed place: and conceiue aright of the point thus. As for inward baptisme which is to be within the couenant, and regenerated; to hold it absolutely necessarie vnto saluation: Ioh. 3. 5. *Except a man be borne againe of the water and the Spirit, he cannot enter into the kingdome of heauen:* but as for outward baptisme the seale of the former, to hold it necessarie but accidentally, as 1. in regard of Gods commandement, 2. of our owne weaknes, 3. to auoid the danger and appearance of neglect, or contempt of so holy an ordinance: but

Limbus puerorum.

to hold it ſo neceſſarie, as that he that ſteppeth not ouer this threſhold can neuer get into heauen, is directly both againſt the grace of God in the Scriptures; which affirme the children of the faithfull to be holy before they come to this baptiſme: as alſo the examples, of children dead before the eight day, the day of their circumciſion; of men and children for the ſpace of fourtie yeares wanting circumciſion in the wildernes; of Dauids child dying before the eight day, the damnation of which he feared not; of the thiefe on the croſſe, who wanted the outward baptiſme, although not the inward. Surely our Sauiour Chriſt where he had good occaſion, maketh no ſuch neceſſitie of it: *He that beleeueth and is baptized, ſhall be ſaued*; but marke in the oppoſition he ſaith not, *he that beleeueth not*, and is not baptized, *ſhall be condemned*: but that we ſhould not conceiue of ſuch a needles neceſſitie, he purpoſely leaueth out the latter clauſe of the former ſentence, onely affirming that he that *beleeueth not* ſhall be condemned. And what an vnequall thing were it, that if parents ſhould neglect to bring children ſeaſonably vnto baptiſme, that the child not offending ſhould for the parents fault be condemned? Let vs therefore ſend backe this cruell opinion to the Papiſts among whome it was firſt hatched, and better beſeemeth *Durum* or ſome ſuch other hard hearted Papiſt, affirming that *God is able to ſaue infants without baptiſme, but we know* his reuealed will to the contrarie well enough; then any Proteſtant miniſter, among whome it were aſhame that ſuch Popiſh notes ſhould be recorded.

Durus ille Papiſta. lib 8. de Paradoxis.

2. The darke deliuerie of this doctrine, hath bred vp another no leſſe Popiſh, that ſeeing grace is ſo tied to the Sacrament, therefore the infant baptized, is waſhed from all originall ſinne; and that by the concomitant grace of the Sacrament, euery infant is ſo pure as there is nothing in it which God can hate. A doctrine fearefully derogatorie from the blood of Chriſt; and contrarie to the Scriptures, which teach that originall ſinne is taken away to thoſe that are ſet into Chriſt by baptiſme, 1. in regard of the forme, the guilt. 2. the fruit, the puniſhment. 3. the raigne and dominion of it. 4. in that the remainders and relliks of it are in daily conſumption: but in regard of the matter of it, of the act of it, of the moleſtation of it, it is preſent in the moſt ſanctified nature the earth beareth. The Apoſtle ſaith of ſuch there is no condemnation to them, but he ſaith not there is no damnable thing in them.

Abluitur peccatum in baptiſmo. μυστικῶς, non συνόλως.

3. From the miſconceit of this doctrine, and the extolling the outward worke of baptiſme, the which impoſters and deceiuers of mindes haue ſtill delighted to dwell in, hath ſprung vp that dangerous error of baptizing by women; as alſo the priuate nimbling vp of the matter in corners by ſome Prieſt or miniſter. Whereas for the perſon we know

646 No woman a fit minister of baptisme.

that the Minister in his ministerial actions sustaineth the person of Christ, which a woman cannot doe. Againe, those that are called to baptize, are called also to preach, for the Sacrament without the word is a dumb ceremonie, and as a seale to a blanke. And Paul who would not *permit a woman to teach* ministerially, would much lesse suffer her to baptize. If any woman haue beene accessarie to this grieuous sinne, let her seriously and seasonably humble her selfe for it, in that without, yea and against the commandement of God, shee hath polluted such a sacred ordinance. If any man should set the Kings broad seale to any instrument but the Lord-keeper, his fact were no lesse then high treason; and shall we think there is lesse danger in counterfaiting the great seales of Gods couenant? As for the due place of baptisme, it is the publike assemblie, as beeing a part of publike worship annexed vnto preaching, Matth. 28. Circumcision in the law was nothing so excellent as this the successor of it; yet might it not be administred in priuate houses, but the partie must be *brought before the Lord:* and much more here, where after a more glorious manner the partie is to be receiued, not into his fathers family, but the family of God the visible Church. And is it not a farre greater indignitie for the Sacraments to be brought into priuate houses, then for ciuill iudgement, the nature of which is to be open and publike *in the gates?* As for the pretended case of necessitie, there is no such as vrgeth is to transgresse the commandement, and to make priuate places publike. Why should we not rather with the auncient, who euen in most ignorant times could conceiue that in defect of baptisme with water, if it could not conueniently (as without the debasing of Gods ordinance) be had, a sufficiently supply might be made by the other two, either of the holy Ghost, or of martyrdome, and that God in case of necessitie accepteth the will for the deede; which also some of the auncient applyed to this purpose: and that not the want, but contempt of baptisme is damnable.

It is against the dignitie of this ordinance to be brought into priuate houses.

Ambrosius de obitu Valentiniani Imperatoris, ait illũ gratia baptismi nõ caruisse, licèt non esset baptizatus, quum eius desiderio flagrasset. Necessitate premente adulti voto sæpe & voluntate solũ fuere baptizati.

Fourthly, from the doubtfull deliuerie of this doctrine ariseth an other error and opinion of falling from grace (for marke the man that staggereth in the former, he will be nibling and fumbling at all these as far as he dare) for if euery child receiue grace as a thing tied vnto baptisme, what becommeth of that grace when children growing in yeares, growe also extreamely flagitious and wicked? necessarily it must be lost and vanished: which is both against the Scriptures, and the doctrine of our Church. For if the child be borne of God in baptisme, *he sinneth not because the seede of God is in him:* and if the infant be come vnto Christ in baptisme he *neuer casteth him off*, Ioh. 6. 37. he shall *neuer hunger*, ver. 35. he *shall not be lost*, 29. he *shall liue for euer*, 50. If the infant be once of *the*

Falling from the grace of baptisme a grosse error.

Church,

Church, it remaineth in the Church, and can neuer be a limbe of Satans ſynagogue.

Laſtly, as all error is fruitfull, ſo hence alſo is grounded that fancie of Popiſh penance, which they make a Sacrament to reſtore ſuch by as are fallen from the grace of their baptiſme: and a ſecond table to ſaue ſuch, as by vertue of their firſt couenant cannot be reſtored; as though the couenant of God were *not eternall* and vnchangeable, or as if God married vs not *to himſelfe for euer*: or as if the force of baptiſme laſted not beyond the action and adminiſtration of it. Hoſe. 2. 19.

Vſe. 2. To teach parents, 1. to be preſent, to preſent their children with ioy vnto holy baptiſme. What a comfort is it for a father to ſee his child waſhed with the blood of Ieſus Chriſt? cleanſed from ſinne? ſet in to the viſible Church, yea, into the bodie of Chriſt, in the right vſe of this Sacrament? wherein a parent ought more to reioyce then if he could make it the heire of the world. 2. diligently vpon the occaſion of their childrens baptiſme to examine themſelues, whether they be in couenãt with God or no, that ſo their children may be entred into the ſame couenant: yea and ſeeing their often faylings with God, to enter now a newe league, and renew their couenant with him, by renewing their faith, by making vp againe through true repentance their former breaches: yea by ſolemne prayer and invocation to vrge the Lord to call to minde his couenant made to the iuſt and their ſeede, and make it good vnto himſelfe and his child now to be entred into the Church. But what a generall fault of Parents is it, to content themſelues in bringing their children, that the outward worke may be performed vpon them, ſpending no ſmall time in circumſtances of ſolemnitie, as coſtly banquets and feaſting (which in moderation I condemne not) but take little or no time in preparing themſelues and their children to the receiuing of the inward grace of baptiſme? which great error is worthy reformation in the moſt, in the beſt.

The congregation ought not to depart from baptiſme. Reaſ.

Vſe. 3. To the congregation, that ſeeing this is ſuch a ſolemne ordinance, as wherein the Lord ſignifieth, ſealeth, and exhibiteth ſauing grace to euery worthie receiuer: that therefore euerie on in the congregation continue together vntill the ende of the Sacrament, and not runne out as the manner of moſt is. For 1. it is an ordinance not belonging only to the infants, parents and ſureties (who are often left in a manner alone with the Miniſter) but to all the congregation: ſeeing Baptiſme is a receiuing of a member into the congregation, and in this regard meete to be done by the whole. 2. Euery one ought to tarrie to helpe the congregation in prayer for the infant, and to ioyne in the praiſe of God for the ingrafting in of another member into the bodie of

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648 Christ. 3. Euery one ought to helpe himselfe both in calling to minde
3 his owne baptisme, his promise, and ingrafting into Christ; as also to examine what fruit he reapeth of the death and resurrection of Christ into which he is set, and so to be either humbled or thankfull, as he find-
4 deth his estate. 4. Lastly, how much so euer vsed, yet is it a most vnreuerent part towards this ordinance: what an vngodly contempt were it to runne out from hearing the word: and why is it not also in running from the Sacrament, which is the seale of that couenant? as if men were loath to be present where the blessed Trinitie presenteth it selfe to such a gratious purpose as this is, namely to seale such benefits to one of that congregation. And more, it is a disordered thing: for the good of the Church requireth that the Congregation should come in together, and goe out together: wherein the Lord is so strait that the King might not depart till all was ended: Ezek. 46. 10. *He shall goe in when they goe in, and when they goe forth, they shall goe forth together.* Let euery man make more conscience of this dutie hereafter, and seeing Christ himselfe disdaineth not to come to Iohns baptisme; let vs take heede of running from Christs.

And the renewing of the holy Ghost.]

Now we come to speake of the inward means of our saluation, whereby the Lord setteth vs into this new condition, here called the *renewing of the holy Ghost:* wherein to vnderstand it better, we will consider two points: 1. what this renewing is. 2. why it is called the renewing of the holy Ghost: and so come to the instructions.

Regeneration what.

For the former. It is a grace of God, whereby the corruption of nature in beleeuers, is by the power of the holy Ghost daily renewed vnto the image of God. I say, 1. it is *a grace of God:* 1. Pet. 1. 3. *Who according to his abundant mercie hath begotten vs to a liuely hope.* 2. by *which the corruption of nature:* which is the proper obiect of it, called in Scripture the *flesh*, the *old man:* not the substance of bodie or soule, which were not decaied or perished; but the corrupt qualities, which by the fall tooke place in them. 3. *is renewed:* this is a word of relation, and opposed to that olde corruption drawne from the old Adam: for so is the new birth by the spirit, opposed to that old natiuitie which is of the flesh, Ioh. 3. Againe, the word importeth a compleat worke vpon the whole subiect: for as in the birth of a child, not one or moe parts and members, but the whole child is borne; so in the new birth, the whole man must be borne againe, the whole man must be a *new creature:* in which is not the framing of something out of something, but of something out of nothing: For if the Popish doctrine were true, that there were some power in nature, whereby (the holy Ghost a little freeing it) it could of it selfe

will

will and performe that which is truly good; then were man but in part new, and ſo could not be called a new man, a new creature, or be ſaid to be borne againe; neither raiſed vp from the death of treſpaſſes & ſinnes, but reuiued and recouered as out of a ſwoone or ſome deſperate diſeaſe; nor renewed, but a little repaired and mended. But becauſe the corruption of nature is gone ouer the whole man, as we haue a little before heard: ſo this renewing muſt be in the whole man, and in the ſame order. 1. It muſt begin *in the ſpirit of the minde*, Rom. 12.2. the firſt worke in this new creation alſo muſt be to make the light to baniſh the darknes and blindnes of *minde*; vnder which are comprehended the vnderſtanding, will, and affections. 2. It muſt proceede to the outward man and conuerſation, that euen the members of the bodie may become the members of Chriſt, and obedient vnto the law of the mind renewed; and ſo the whole may become a liuely, reaſonable, and acceptable ſacrifice vnto God. In theſe two ſtandeth the renewing of the whole man, required 1. Theſſ. 5. The God of peace ſanctifie *you throughout*: and I pray God your whole *ſoule, bodie, and ſpirit be kept blameableſſe*: where is mention of the *ſpirit*, as the very ſoule and life of a renewed perſon, and is no other then the grace of ſanctification, oppoſed to the corruption of nature, which is ſeated both in ſoule and bodie. 4. I adde, *In beleeuers*, becauſe regeneration is the vndeuided and inſeparable companion of faith, which is called the *faith of the elect*, as we haue heard: 2. Theſſ. 2. 13. *Choſen you to ſaluation through the ſanctification of the ſpirit, and the faith of truth*: whence it followeth, that as faith is not of all, no more is regeneration; neither is this grace further tied to the Sacrament, then where it meeteth with a faithfull receiuer. 5. I ſay *daily*, for although the beleeuer be renewed in euery part, yet all is but in part, it is ſo compleat in the ſubiect, as that it is yet a continued worke, and not conſummate vntill we all meete in the vnitie of the Sonne of God, when that perfect is come: for ſo long as we are here below, this righteouſnes of God is reuealed *from faith to faith*, and we are changed *from glorie to glorie*, and we walke *from ſtrength to ſtrength: In all things growing vp in him which is the head*: he that *is iuſt muſt be iuſt ſtill*, and he that is holy muſt be daily more holy; and thus encreaſe vntill the perfect day. 6. I adde, *vnto the image of God*: Eph. 4.24. *Put on the new man which after God*, that is after Gods image, is created in righteouſnes and holines: ſee alſo 2. Cor. 3. 18. *We are changed into the ſame image of God*: for as Adam was created in the image of God, ſo muſt euery beleeuer be renewed vnto that bleſſed condition. In a word, looke what the image of God was, which was giuen vs by our creation, vnto the ſame muſt we be wrought now by the grace of the ſecond couenant; but that ſtood not

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ἐν τῇ ἀνακαινώσει τοῦ νοὸς.

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Rom. 1. 2. Cor. 3. 18.

Rev. 22.

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650 in the ſubſtance of the ſoule and naturall faculties of it ſo much; ſuch as vnderſtanding, free will, memorie, &c. but 1. in the knowledge and illumination of it, Coloſ.4.10. *Put on the new man which is renewed in knowledge*; 2. in the righteouſnes and integritie of the whole man, Eph.4.24. Put on the new man, which after God is created *in righteouſnes and true holines.*

The ſecond point in the meaning is, why this is called the renewing of *the holy Ghoſt*. *Anſw.* Not that it is not wrought as well by the other perſons, beeing a worke without themſelues: for the Father reneweth as beeing the foundation and fountaine not of the Deitie alone, but of all diuine actions and good things whatſoeuer: and the Son reneweth as the Mediator and meriter of it. But it is here aſcribed to the *holy Ghoſt*, becauſe he is the immediate and next applyer of it to the conſcience, and therfore is more properly ſaid to renew. And yet wher I ſay that in regard of the other perſons he doth more immediatly applie this grace; it muſt not be ſo conceiued, but that he ordinarily doth worke it by meanes, vnto the which alſo often the Scriptures aſcribe the worke of renewing. As 1. the Miniſters are his inſtruments by whome he begetteth men vnto God: ſo Paul, I haue begotten you by the Goſpel, that is miniſterially. 2. The word and Sacraments are outward meanes which the Spirit vſeth to the ſame purpoſe: And the word is hence called the *immortall ſeede of regeneration*; and baptiſme called the waſhing of regeneration in the words before, becauſe the Spirit in theſe outward meanes waſheth and regenerateth. 3. Faith is the inward meanes, which the holy Ghoſt working and exciting in vs, vſeth by it to bring home to our hearts that which properly reneweth vs: Act.15. *by faith he purifieth our hearts.* Thus we ſee how both the Father, the Sonne, the Spirit, the miniſters, the word and Sacraments, and our owne faith renew vs: and how in their ſeuerall ſenſes they are to be truly and plainly conceiued.

Opus ad extra.

Doctr. 1. All the worke of inward grace, in, or out of baptiſme, is from the holy Ghoſt. The thing that giueth force vnto waſhing by water, is the *renewing of the holy Ghoſt*, and this is regeneration indeede, 1. Pet.3.21. *Baptiſme ſaueth, but not the waſhing of water, but the interrogation of a good conſcience:* that is, the anſwer of a beleeuing heart, acknowledging theſe ſacraments to be ſeales and pledges of the righteouſneſſe of faith, and that inward baptiſme which indeede ſaueth: Act.2.38. *Amend your liues, and be baptiſed euery one in the name of Ieſus Chriſt for remiſſion of ſinnes:* but all this will not ſerue the turne, vnleſſe the promiſe following be made good; *and ye ſhall receiue the gift of the holy Ghoſt:* 1.Cor.6.11. *Such were ye, but ye are waſhed, ye are iuſtified ye are ſanctified:* but by what meanes, by the waters of baptiſme?

All inward grace in baptiſme is from the holy Ghoſt.

No,

No, they will not serue to iustification or sanctification, but *by the spirit of our God*: and if we would see this truth of both the Sacraments in one place, we haue it propounded, 1. Cor. 12. 13. *By one spirit we are all baptized into one bodie*: therefore not the water but the spirit setteth vs into the bodie of Christ by baptisme: and *wee are all made to drinke into one spirit*: and therefore the efficacie of the cuppe in the supper is to be ascribed to the spirit of God; which spirit when he withdraweth himselfe, we may truely say of the water in baptisme, as the Apostle speaketh of the *blood of bulls and goates*, that they *cannot take away sinne*. The true materiall cause hereof, is the blood of Christ, the holy Ghost inwardly applying it vnto the soule, and so inwardly indeede baptizing and washing the conscience. 651 Hebr. 10. 4.

Vse. 1. This doctrine further ouerthroweth that Popish doctrine, that the water in baptisme carrieth in it a force and efficacie of washing and sanctifying the soule. And as for all those figures which Bellarmine produceth to this purpose, we shall in few words see them conclude directly against himselfe. Out of Gen. 1. *The spirit of God mooued vpon the waters*, he concludeth, that as the waters concurred necessarily to the making of all naturall things; so the waters of baptisme necessarily concurreth to the conferring of the grace of regeneration in this second creation. But who seeth not, that these waters were dead without the spirits mooving? and who seeth not, that the spirit it is in baptisme which regenerateth, and not the element, vnlesse a bodily thing could properly worke vpon a spirituall. Bellarmins instances to the contrarie refuted. De Sacram. lib. 2. c. 4. 1

2. As for that in Gen. 7. 17. *The waters bare vp the Arke*: whence he concludeth, that as the waters had a proper power to saue Noah and his familie, euen so the waters of baptisme properly saue. Besides the generall answer, that similitudes proone nothing but illustrate; could Bellarmine, if he had looked into the text, so boldly haue detracted from the glorie of God? which saith, that Noah found *grace* in the sight of the Lord, Gen. 6. 8. with thee will I stablish my *couenant*, verse 18. that the Lord bad him *goe into the Arke*, cap. 7. 1. that he shut him in the Arke, 16. that he *remembred him* in the Arke, and brought him out of the Ark, cap. 8. 1. 16. all is ascribed vnto the grace, couenant, commandement, hand, and remembrance of God, and not to the water: and if Noah had beene saued by the clemencie of the waters, and their power of sauing, Noah was mistaken when he *built an altar to the Lord*, vers. 20. for hee should haue built his altar to the waters. And if we would follow here the Iesuite, we might make him wearie of his comparison: If we should say, 1. that the waters of the flood did for euery person and creature that they saued, drowne a million, therefore the waters of baptisme for one 2

they

652 they ſaue, drowne and damne a number, which will not ſtand with their deuiſe of *opus operatum*. 2. Noah was found righteous before he entred into the Arke, cap. 7. 1. and therefore both children and men of yeares, may be ſanctified before baptiſme: whence will follow, that children of beleeuers, dying before baptiſme, haue right both to the kingdome of heauen, and Chriſtian buriall vpon earth. 3. It is ſaid, Heb. 11. 7. *By faith Noah prepared the Arke*, not which ſaued, but *to the ſauing of himſelfe and his houſhold*: and that *by faith*, he was made heire of righteouſneſſe; without which faith, neither the waters, nor the Arke had done him any good; and therefore neither without faith do the waters of baptiſme ſaue or regenerate. Laſtly, a poore reaſon it is of a Cardinal, that becauſe Moſes or Noah is ſaued out of the waters, therefore the waters ſaue him.

3 A third inſtance is in the waters of Iordan, which (ſaith he) truly healed Naaman, and was no ſeale of the promiſe: and euen ſo the waters of baptiſme truly confer grace. But the truth is, that water had no ſuch power of healing of and in it ſelfe, but only at that time, in that inſtitutiō, and from the word of God; which appeareth euen in Naamans indignation, who neuer knew any more vertue or power in it then in Arbanah or Pharphar. Againe, Naaman being healed, acknowledged not the vertue from the water, but from God; and therefore profeſſed that he would henceforth neuer worſhip any other then the God of Iſrael: and if it be lawfull for any Sophiſter from euery reſemblance to conclude what he pleaſeth; why concludeth he not (for he may aſwell) that we muſt be baptiſed ſeauen times ouer, for Naaman muſt waſh ſeauen times ere he be cleane. In a word, the very ſcope of this waſhing in Iordan, directly concludeth againſt that Popiſh collection of his: for why doth the Lord command him to goe and waſh in Iordan, rather then (as he expected) that the Prophet ſhould lay his hand vpon him, or by a word heale him? Surely, no ſtronger reaſon can be giuen then this, that he ſhould not attribute any power or vertue of the cure to the Prophets hand, bodie, or perſon; but ſeeing he muſt doe that in which there is no ſuch power at all, but is ſo vnlikely a meanes of cure, as Naaman almoſt ſcornefully reiected; the whole glorie of the worke might returne to the God of Iſrael. As vnlikely, yea more, that water ſhould waſh the leproſie of ſinne from the conſcience, as the outward leproſie from the bodie of Naaman: and indeede the worke in both is from the ſpirit of the Lord.

2. king. 5.

4 The like may be ſaid of the poole of Siloam, wherein the blind man muſt waſh: and for that place in the 5. of Iohn, concerning the poole of Bethesda, which healed all manner of diſeaſes, the text ſaith plainly, that it was the Angels ſtirring of the water; and without it nothing was done,

Ioh. 9.

and

and if the power had beene proper and naturall, or inseparably tyed to it, it would haue healed the second and third that had stepped in as well as the first. So we say when the spirit of God mooueth these waters of baptisme, there followeth a cure, without which if a man were euery day baptized, it would be vnaualeable to regeneration and sanctification. Thus not to followe the rest, and wast time in them, we may see that when men willingly blind themselues, it is iust with God to giue them vp to all delusions, that in seeing they might not see, nor vnderstand. 653

Vse. 2. As to magnifie and reuerence these sanctified waters, as the outward meanes in the right vse of which, the spirit worketh and exhibiteth that which they represent: so also to beware least wanting this inward worke of the spirit, which giueth all efficacie and comfortable fruit of baptisme, it become not a barren and a naked signe: the rather, in that the Lord himselfe obserued this corruption among his owne people, that they stood too much vpon outward institutions, as the Temple, the law, circumcision, the fathers, &c. and therefore in many places charged them, not to trust in such lying words, but to get the foreskinne of their hearts circumcised, as well as the foreskinne of their flesh; and not to rest in the title of a Iewe, which was to be one but outwardly, and in the letter, nor that they were descended of Abraham according to the flesh, except they were Iewes within, and descended of Abraham according to the faith also, so as by doing his workes they might resemble him. So when we see Christians stand so much vpon outward baptisme, and are well contented without the inward vertue of it: when we see them glorie in the bare title, without the power of Christianitie; it is our part to imitate the Lord and his Prophets, and call our people to get the circumcision *not made with hands*, but by the finger and spirit of God: which is more then to wash the foulenesse of the bodie; for it is to put off the sinfull bodie, euen the wicked corruption of the heart: for so it is expounded to be the resemblance of Christ in his death and buriall first, and then in the life of grace and glorie, to which he rose againe. Boast not then of thy baptisme, without this change of thy heart and life, for then thou boastest of a broken vowe: call it not thy Christendome, vnlesse by it thou beest set into Christ, and transplanted by it into the similitude of his death: thou art no better before God, then an heathen or Turke, notwithstanding thy bodie hath beene washed in this lauer, if thy heart still remaine foule and filthy: and as good neuer a whit as neuer the better. And this I speake of good ground and in the language of Scripture. Do we not see the Iewes charged as not circumcised, although they had the skinne of their flesh cut? Iai. 4. 57. 3. and Steuen goeth not, as we say, behind the doore to call them *stiffenecked and vncircumcised*: so why Coloss. 2. 11. Act. 7.

may

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may not we ſpeake the truth (retaining in our hearts and ſtile the reuerence of that holy ordinance) that the water in baptiſme further then ioyned to the word and applyed to this holy ende authentically to ſeale that which God hath engrauen vpon it, is no better vnto the vnbeleeuer then ordinarie pumpe water. It is too Iewiſh, and yet too common, that the religion and profeſſion of Chriſtiãs ſtandeth for moſt part in outward ſhewe and glorie, and ſuch things as are made by the hands of men, wanting that ſpirit and truth, which is indeede the crowne of Chriſtianitie: and yet alas, what will the repreſentation of Chriſts death and reſurection doe good, if the vertue and power of it be wanting in the ſoule. Vnto thy outward baptiſme, get the heauens opened (as in the baptiſme of Chriſt) and ſee that the ſpirit hath deſcended vpon thee to the conuerting of thy ſoule, and begetting thee to a newe life; for this is the ſoule of baptiſme, without which it is a dead letter, and a fruitleſſe ceremonie.

Vis regenerandi non aquæ ſimplici ſed Sacramentali, id eſt gratiæ Dei quæ mediante verbo per aquã operatur adſcribenda eſt. Pola. in Analyſ. Catech. Baſil.

Vſe. 3. As it is with baptiſme, ſo is it with all other ordinances of God, no outward meanes of ſaluation can be effectuall, vnleſſe the inward worke of the ſpirit be added. We haue power to come and heare the word, but vnleſſe the *anoynting teach vs*, we ſhall remaine vntaught: yea let the Apoſtles themſelues preach, the *Lord muſt worke with them alſo*, or nothing will be done. Theſe two, *the ſpirit of the Lord vpon vs, and his word in our mouthes*, make vp a ſweete harmonie. And how is it elſe that men after ſo long powerfull preaching, and frequent hearing, remaine ignorant, hard hearted, rebellious? ſurely the reaſon is, becauſe *the Lord giueth not an heart to perceiue*; and becauſe the ſpirit bloweth not there, to giue the ſeeing eye, and hearing eare; which where it is wanting, a man may ſit out as many ſummons as Pharaoh did, and neuer the better, yea the more hardned. So in afflictions and corrections, which are durable and lingring on many, why do men profit ſo little, why doe they not open the doore of diſcipline, why are not the roddes of correction the tree of life to a number? ſurely becauſe the ſpirit boareth not the eare, he teacheth not the right vſe of them.

1. Ioh. 2. 27. Mark. 16. 20.

Iſa. 59. 21.

Deut. 29. 2.

Obiect. But what can I doe withall, if the ſpirit teach me not? *Anſw.* The ſpirit would not be wanting, if men would come preparedly to be taught. But 1. men come without beleefe and mingle not the word with faith; and ſo it becommeth vnprofitable: or 2. without repentance, whereas the *humble ſhall be taught in the way* onely: or 3. without praier, and the ſpirit powreth not out theſe waters of grace, but vpon thirſtie grounds: or 4. laden with luſts, and then the ſpirit will not ſowe among thornes. And thus all the meanes of ſaluation enioyed out of their holy vſe are turned to greater condemnation. Who art thou then that

conten-

contenteſt thy ſelfe to come to Church, to heare, to pray, to reade, keepeſt the Sabbaths, profeſſeſt the Goſpel, to haue the countenance of religious perſons, whereas in the meane time thou wanteſt the inward maſter, the ſpirit of ſupplication, the power of the Goſpel? All is wrong with thee: thou haſt embraced a ſhadow for the ſubſtance, and found as it were the cloathes of Chriſt, but the bodie is riſen and gone. Begge at the hands of God therefore in all thy duties publike and priuate the preſence of the ſpirit, who alone can worke thy heart: wait for Gods teaching, for this is the way to become vviſe to ſaluation.

Doctr. 2. God in ſauing vs from our miſerie, reneweth vs vnto his own image of righteouſnes and holines: for he ſaueth vs by giuing vs vnto his ſonne: and *if any be in Chriſt he muſt become a new creature*: which new creature is called the *new man which after God is created*, and which muſt be renewed on vs in knowledge *after the image of him that created him*: Coloſ. 3. 9. The Apoſtle Peter teacheth vs that *great and precious promiſes*, namely of life and ſaluation, *are made vnto vs*. But how come we to enioye them? the next words ſhew, by beeing made *partakers of the diuine nature*, and *flying corruptions which are in the world through luſt*. This diuine nature is nothing elſe but the renewing of vs vnto the image of God, by which beeing freed from the corruption of the world, we become of earthly and fleſhly, heauenly and diuine like vnto our Father, practiſing thoſe heauenly qualities which God by his ſpirit createth in vs, ſuch as are the hatred of ſinne, loue of pietie, the contempt of the world, and the breathing after life eternall: by all which we ſeeme and after a ſort put on his nature and image. The ſame truth haue we confirmed by Zachariah in his ſong, where he maketh this part of Gods image ſtanding in righteouſnes & holines a fruit of our redemption and iuſtification.

God in ſauing reneweth men to his owne image. 2. Cor. 5. 17. Eph. 4. 23.

2. Pet. 1. 4.

Luk. 1. 75.

Vſe. 1. This doctrine letteth vs ſee the abſolute neceſſitie of our renewing, without which there can be no ſaluation. Ioh. 3. 5. *Except a man be borne againe of water and the ſpirit he cannot be ſaued.* And the reaſon is, becauſe by it as by an inward meane, the Lord ſetteth vs into the ſtate of ſaluation. That waſhing of the Diſciples feete was not only an example of humilitie, but a ſymbole and repreſentation of this waſhing away of ſinnes in this our renewing by the blood of Chriſt: and therefore Chriſt ſaith vnto Peter, *If I waſh thee not, thou haſt no part in mee.* And indeed who can haue part in Chriſt that will not part from his foule ſinnes that he may be cleane? which if it be true, how farre doe men delude themſelues, who thinke they can walke with Chriſt and haue part in him, and yet haue neither hand nor foote, head nor heart waſhed from guile. Euery Simon Magus will thinke to haue part in this buſi-

This neceſſitie is not to be cõceiued of the ſigne but of the thing ſignified.

Ioh. 13. 8.

656 neſſe as well as Simon Peter, and yet inwardly nouriſh a bitter gall of iniquitie. But let no man henceforth deceiue himſelfe, for the ſinner that will not be waſhed, hath no part in the kingdome of God and of Chriſt.

Notes to trie this ſecret worke of God in thy ſelfe.

2. It affoardeth a triall whether a man be in the way of ſaluation or no; hee that is a new creature is in the way of life. *Obiect.* But this is a ſecret worke of the ſpirit, and how can we know it. *Anſw.* Firſt,

1 thou muſt be borne againe, to which is required that God become thy Father in Chriſt; the Church thy mother; the word the immortall ſeed of which thou art begotten; there muſt be a conception wherein Chriſt muſt be formed in thee; a birth wherein by the helpe of Miniſters as midwiues thou muſt be brought into this ſpirituall world; a deſire of the ſincere milke of the word drawne out of the two Teſtaments the breſts of the mother: and after a deſire of ſtronger meat to grow ſtronger by. Now thou art borne vnto God: but what a parable is this to many euen old men, Maſters and Teachers and Rulers in Iſrael, who know no nativitie but one of Adam and Eue, no progenie of God and his Church: know no parents but ſuch as beget earthly children vnto naturall life; baſe borne, ſonnes of the earth not knowing any heauenly Father, neither principall nor miniſteriall, begetting them to any heauenly life of grace or glorie.

2 Secondly, after this birth all old things muſt paſſe away, and euery

Ioh. 3. 10. thing muſt become new; he that is waſhed *is all cleane.* And therefore

1 there muſt be, 1. a new light in the minde and vnderſtanding, conceiuing the things of the ſpirit of God. For as the further *blinding of men,*

2. Cor. 4. 4. is a note and brand of a reprobate; ſo is it a note of one begotten to God, to be *renewed in knowledge,* Col. 3. 9. Secondly, there muſt be a

2 newe qualitie in the will, readie to heare the voice of Chriſt in all things and obey it. The Scripture noteth it a marke of an vngodly wretch, to

Rom. 9. 18. be further obdurate and *hardened*; but he that is borne of God *heareth his words*, Ioh. 8. 47. he carrieth a flexible heart vnto the word: and 1.

3 Ioh. 2. 29. *he that doth righteouſly is borne of him.* Thirdly, there muſt be a new conuerſation manifeſting the workes and fruits of the ſpirit: a life lead in the practiſe of raigning ſinne, and making ſhewe of the works

Gal. 5. *of the fleſh*, is a note of him that is lead by the fleſh, but *he that is borne of God ſinneth not*, 1. Ioh. 3. 9. he hath ſinne in him, but not *raigning*, Rom. 6. 4. he doth ſinne alſo, but 1. it is not he, but the ſinne in him. 2. it is againſt his heart and intention. 3. he lyeth not in his ſinne, but his courſe is according to the commandement, and a walking after the ſpirit.

4 Fourthly, There muſt be new affections, as the loue of God, hatred of all ſinne eſpecially in himſelfe, loue of good men, of pietie, of puritie, of the

light,

light: the whole firſt Epiſtle of Iohn beateth vpon this point: for it is a note of one in darkeneſſe to hate the light, to hate the brethren, &c. men thinke it a ſound plea, when they overſhoote themſelues in affections, ſpeaches, or actions, to ſay they are fleſh and blood, and they muſt hate, and ſpeake their minds, &c. but if thou beeſt no more then fleſh and blood, thou ſhalt neuer come in heauen: Chriſtians are of the blood, and fleſh, and bone of Chriſt, and therefore muſt ſubiect themſelues in all things to be ruled by his ſpirit. Fiftly, there muſt be meanes vſed to preſerue all theſe, as namely, the ſpirit of prayer and ſupplication, Zach. 12.10. a child new borne into the world crieth preſently, and that which doth not is ſtill borne, or a dead child: and vnder this I comprehend a cheereſulneſſe to all the parts of the publike and priuate worſhippe of God: whereas the Prophet maketh it a note of a wicked man, that he *calleth not vpon God*, that is he caſteth off the whole worſhip of God. Wouldſt thou then finde thy ſelfe to be a newe creature, finde this change that the clouds of darkenes and ignorance are remooued, that thou haſt an heart of fleſh, that thou findeſt an abatement of thy ſinnes and luſts, that thou haſt heauenly motions, that thou vſeſt meanes carefully of thy ſpirituall life; that thou groweſt by the nouriſhment of the word, Sacraments, prayer, reading, conference, and other exerciſes of godlines and repentance; this is the way of life which thou haſt happily found; thou art now much nearer ſaluation, then when thou firſt beleeued. 657 5

Verſ. 6. *Which he ſhed on vs abundantly, through Ieſus Chriſt our Sauiour.*

To come to the right meaning of this verſe we muſt explane fowre things. 1. the gift beſtowed, *which*, that is the ſpirit, as the former words import. 2. the perſon beſtowing him, *he*, that is, God the Father. 3. the meaſure of the gift, 1. *powred out*, 2. *plentifully*, or ſhed on vs abundantly. 4. the perſon meriting this gift, that is, *Ieſus Chriſt*, deſcribed here to be *our Sauiour*, through Ieſus Chriſt our Sauiour.

Firſt, the gift is the ſpirit, or holy Ghoſt. *Queſt.* How can the ſpirit be beſtowed? *Anſw.* In the ſpirit two things muſt be conſidered, 1. his eſſence and perſon. 2. his gifts and effects. The former cannot be conferred, for neither can his eſſence or perſon be concluded in the whole frame of heauen and earth, and much leſſe in the narrow corners of mans heart, he beeing an infinite God equall with the father and the ſonne. But the latter may, for ſo 1. Cor. 12.11. the Apoſtle ſpeaking of ſundrie operations and gifts ſaith, *all theſe things worketh the ſame ſpirit:* and this phraſe muſt be vnderſtood by an other, Act. 2.17. where Peter alleadging the place out of Ioel, 1.28. *I will powre out my ſpirit*, thus explaineth it, *I will powre out* of *my ſpirit*, that is, the ſauing gifts and graces of Synecdoche.

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658 my ſpirit: ſuch as here the renewing *of the ſpirit* by iuſtification and ſanctification, of which we ſhall heare more in the next verſe.

The ſecond thing is the perſon beſtowing the holy Ghoſt; *he*: that is, the Father, as ver. 4. who as he is the fountaine of the deitie, ſo of all good actions and operations, Ioh. 14. 26. *But when the comforter ſhall come whom the Father ſhall ſend.* Ioh. 15. 26. *Obiect.* But Chriſt ſaith, that *he will ſend the ſpirit from the Father.* *Anſ.* This maketh no difference in the thing: the ſpirit proceedeth firſt from the father, as the firſt in the Trinitie, and from the Sonne as from the ſecond in order in the Trinitie; and he onely expreſſeth this order, when he ſaith, *whome I will ſend from the Father*: for when the Father ſendeth the holy Ghoſt, it is by the Sonne, in whom all our good is deriued, but not as by an inſtrument, but as from a principall efficient with the Father, onely the ſecond in order from the Father.

Thirdly, the meaſure of the gift is noted. 1. In that he is ſaid to ſhed or powre him out, he ſaith not, he gaue, or communicated, or dropped, or ſhowred, but powred him out, which noteth the liberallitie and plentie of the thing conferred, namely, of the graces of the ſpirit, called by the name of the Spirit himſelfe, that we might conceiue of the bountifulneſſe of our God, who ſeemeth rather to communicate the verie fountaine it ſelfe of grace, then the ſtreames and riuers of it. In which Metaphor note by the way, that the graces of the ſpirit are here compared to waters, which moſt properly are powred out, and that not vnfitly. For 1. as water waſheth the filthineſſe of the bodie, ſo theſe graces as the pure waters of ſanctification waſh and cleanſe the ſoule from the corruption and ſinne of it, Ezek. 36. 25. *I will powre cleane water---* 2. water hath a naturall qualitie to extinguiſh heat, and quench the thirſt of man and beaſt: ſo onely theſe waters bring with them refreſhing againſt the hotte wrath of God, which otherwiſe would prooue a conſuming fire; for he that drinketh of this water ſhall neuer thirſt more, that is, he ſhall neuer wiſh that grace ſooner whereof he ſhall not drinke to ſacietie. 3. water ſofteneth the earth, and maketh it fruitfull: ſo theſe graces of the ſpirit mollifie the heart, & ſo fitteth it vnto all good works, which are the fruits of the ſpirit; without which we ſhould be as the *heath* in the wildernes, and as a parched land which ſeeth not when any good commeth. Ier. 17. 6.

Graces of gods ſpirit compared to waters.

1

2

3

πλουσιως Spirit ſaid to be powred out in three reſpects.

But the ſecond word whereby this immeaſurable grace beſtowed is ſignified is the aduerb, abundantly; or (if we wil goe neater the original) *richly*: and ſo when the Apoſtle writ this Epiſtle, the ſpirit was indeed abundantly powred out: and that in three reſpects.

I

1 Firſt, in regard of the diuerſe kinds of gifts then powred out: as, 1. The common gifts of the ſpirit which all good and bad partake in, were

in

in greater abundãce thẽ euer before bestowed, such as the gifts of illumination, outward calling, profession of the truth, common & generall faith. 659

2. The more especiall gifts of sanctification the which our text most aimeth at, as of faith, regeneration, loue, hope, &c. for so the Apostle seemeth to restraine the graces he speaketh of saying, *on vs* who are renewed by the holy ghost: As both the prophet Ioel, and Peter speaking the same thing seeme to doe: the one mentioning *my seruants, my handmaids*; the other speaking of such as inuocate and call vpon the name of the lord: and to this purpose we might shew what a number were daily conuerted, and how in those dayes the kingdome of God was taken by force. 3. More extraordinarie and miraculous gifts, which were more proper to those times, and in great abundance distributed, are here included; as, the gifts of tongues, of healing diseases, casting out deuils, prophesying, command of death after a sort to take and leaue mens bodies, and sundrie such other, very frequent then, aboue all times before or since. 2 3

Secõdly, these gifts were plentifully powred out in regard of the *persons & people* vpon whom they were conferred: not now vpon some few Iews or handfull of people, as before Christs ascension, but vpon *all flesh*, saith Ioel, 2.28. vpon euerie nation vnder heauen, saith Peter. Now both Iew and Gentile, bond and free, circumcision, vncircumcision, all respect and acceptation of persons removed, haue equall part and promise in these graces. II

Thirdly, in regard of the *meanes*, in which the spirit now conueied these graces, that is, the word, Sacraments, and ministerie of the new Testament, which farre exceeded in glorie all that ministerie that euer was before it. For in former time they sawe in their ministerie things a farre off, in types, shadowes, clouds; but we see the glorie of Christ with open face, all vailes are rent, and the *earth is filled* with the knowledge of God, euen as the waters couer the sea. And to this our Apostle hath reference, doubtlesse casting his eye vpon that plentifull grace of regeneration, which euen in baptisme was, and is conferred vnto beleeuers. III Isa 11.9.

The fourth thing in the meaning, is the person procuring this abundant grace for vs, and that is *Iesus Christ our Sauiour*: for what good thing soeuer can be deriued from God vnto vs, it must be by a Mediator, and such a one as must be humbled for sinne, and raised from sinne: the former in his death and passion for sinne, the latter in resurrection and ascension from sinne: and in both these regards the Lord Christ obtaineth for his Church these graces, 1. as a redeemer by the merit of his passion. 2. as an intercessor by the efficacie of his requests, which now after his ascension he maketh for the Saints: therefore is it said, that the Father sendeth the Spirit in the name of his Sonne, Ioh. 14. 26. *whom the Father*

660 *will send in my name*: that is, the Father sendeth the Spirit through the Sonne, both as a Mediator, and as an Intercessor: both which workes so soone as he had accomplished, it was no meruaile if the Spirit through such merit of passion, and efficacie of intercession, was so plentifully powred out vpon his bodie the Church; as wee reade accomplished, Act. 2. 2.

Doctr. 1. The graces of the spirit are plentifully powred out vpon vs, as out of a full and rich mercie. For 1. we haue the accomplishment of many propheſies and promises, as, Isai. 11. 9. Dan. 12. 4. many propheſies were then sealed, and the booke shut vntil the tearme of time: but then many should run to and fro, and knowledge should be encreased. 2. We haue the truth of many types and resemblances, as of the waters running from vnder the threshold of the sanctuarie, still rising to encrease: and of the proceedings of the new Testament, typified in the cloud which at the first appearance was no bigger then a mans hand, but after rise to that greatnesse, as to couer the whole heauens. 3. If we compare our Church with that of the Iewes, we shall obserue, that the Lord did but droppe and sprinkle these graces here and there vpon a few persons where he pleased; but now hath powred out his Spirit, and opened a fountaine of grace to the house of Iudah and Ierusalem, euen for all true beleeuers. And here that speach of Iohn, 7. 39. is verified, *the spirit was not giuen yet, because the Sonne was not yet glorified*: that is, in comparison he was not giuen before, but so sparingly, as in respect of this powring out, he might seeme not to be giuen at all: so also is that place of Peter to be vnderstood: *of which saluation the Prophets haue inquired, searching and propheſying of that grace that should come vnto you*; not that themselues had no consolation of that grace, which by the eie of propheſie they foresawe to light in abundance vpon the Church of the newe Testament, but becausе in comparison it came to vs, and was not accomplished vnto them. To this purpose Christ himselfe pronounceth blessednesse vpon his hearers, whose eares and eyes heard and saw things which many Kings and Prophets desired to heare and see, but could not. And Paul saith, that our ministerie *farre passeth theirs* in glorie, who were but vnder rudiments and in principles, and elements, if compared with vs.

1 Christ was PROMISED to the Israelites, but GIVEN vnto vs.

2 Ezek. 47.

3

1. Pet. 1. 10.

Obiect. But the best of vs are but children in knowledge, faith, obedience, to Abraham, and the rest of the Prophets, and sundrie beleeuers among them. *Answ.* If we compare person with person, it is true in many of them; but compare Church with Church, they were but children vnto vs. *Obiect.* But a number of men haue no grace at all, and others a verie small measure, and the best not so much, but they

find

finde themſelues ſtill to ſtand in neede of more. *Anſw.* This preiudiceth not the generall truth: for 1. God powreth out his grace abundantly, though moſt men let it fall to the ground to their deeper damnation. 2. The Church of the new Teſtament hath abundance, to which while men will not ioyne themſelues in ſoundnes and ſinceritie, but hang themſelues to it by outward profeſſion alone, as a ſient tyed to a treee by a threed rather then grafted into it; what meruell if they be emptie of grace. 3. He that receiueth the leaſt droppe of true grace hath abundance, not perhaps in regard of his meanes; but the ſmalleſt meaſure is in it ſelfe abundance: for the leaſt droppe of theſe waters ſhall be as a well ſpringing vp to life eternall; which if it kindly ſinke into the ſoule, out of ſuch a mans bellie ſhall flowe riuers of the water of life: which things (ſaith Iohn) ſpake Chriſt *of the ſpirit, which they that beleeued in him ſhould receiue:* ſo that although ſome haue more, ſome haue leſſe, yet he that hath any, he that hath the leaſt true grace hath abundance.

Ioh. 7. 39.

Vſe. 1. If ſuch plentie of grace be powred out vpon vs; our care muſt be to be found anſwerable thereunto, that according to our proportion our encreaſe may be: for we may not thinke the returne of one talent ſufficient, if we haue receiued fiue or ten; ſeeing where much is giuen, much will be required. Hath the Lord ſo richly ſhed out his ſpirit, that whereas the moſt excellent Patriarchs ſaw Chriſt only a farre off, the moſt ſimple of our age may ſee him in the word and Sacraments euen crucified before his eyes; and will it not be expected, that in *all things we ſhould be made rich in him*? And thus haue we miniſtred vnto vs a ground of examination, whether we finde the fruits and worke of theſe waters vpon vs. When Ioel prophecied of the powring out of this ſpirit, marke what wonderfull effects he foretold ſhould follow: That ſons and daughters, ſeruants, and maids, old and young ſhould propheſie, ſhould ſee viſions, ſhould dreame dreames: and accordingly at the firſt accompliſhment of this prediction, what vnderſtanding? what illumination? what tongues? what miracles? what conuerſion to God followed? ſometimes many hundreds, ſometimes many thouſands wonne at one ſermon; and how violently was the kingdome taken? We now haue the powring out of the ſame ſpirit, and more plentifully then they or any age or countrie euer ſince: but where be theſe fruits and effects? where or to whome in compariſon, is the arme of God made bare, or ſhineth that excellent reuelation of the myſteries of ſaluation? where is that faith and acknowledgement of Ieſus Chriſt, which *paſſeth all propheſie*, tongues and miracles; yea are but dongue to that *excellent knowledge of Chriſt*, which *paſſeth all knowledge*? We behold indeed the glorie of *the Lord with open face*, but how fewe are *transformed into the ſame i-*

Our increaſe muſt be proportionable to the grace ſo plentifully powred out.

Phil. 3. 8. Eph. 3. 18. 2. Cor. 3. 18.

662 *mage?* Looke any way vpon the liues of moſt men, and we cannot but demurre of the truth of the doctrine. If we obſerue in the multitude the high atheiſme, contempt of God and his word, his Sabbaths, Sacraments, Miniſters, and his whole worſhip, if we liſten vnto the curſed oaths and imprecations, if we caſt our eyes vpon the iniuſtice, pride, riot, hatred, and earthlineſſe, which dwelleth euerie where with men: can we now conceiue other, but that the wicked ſpirit which ruleth in the world of the diſobedient, is abundantly powred out, rather then this pure ſpirit here mentioned? And if we behold the numbers of men who ſcorne and powre contempt on ſuch as haue receiued the ſmalleſt meaſure of theſe graces; can we thinke that ſuch abundant grace is powred vpon men on earth, ſeeing the moſt ſeeke vnder the titles of ſchiſme or hereſie, to hunt it and baniſh it from off the face of the earth? Or yet if we further looke vpon men, that make ſhew of receiuing competencie of theſe waters, who are yet neuer a whit waſhed, nor euer a whit the cleaner; they come to Church and heare, they ſeeme to like good things and walke in ciuill conuerſation; but in regard of the ſoundneſſe of their hearts, we waſh bricks, or Aethiopians, and looſe all our labour: may we not now well aske, where is the abundance of this grace we ſpeake of? Or if we looke at ſuch as haue receiued true grace, howſoeuer the Lord will bring it to ſomething in the ende, yet we can ſcarſe ſee on them or in them any ſuch abundance, but like ſtrait necked veſſels they receiue it but droppe by droppe, although it be powred on them with full buckets. We ſeldome ſee profeſſors like trees of righteouſneſſe laden with the fruits of the ſpirit, or walking or ſtanding in Gods orchyard of the Church in a conſtant courſe of fruitfulnes: but now and then in good moodes ſome works of pietie and mercie may be found in their hands: and the beſt of men come farre ſhort of their watring in their encreaſe. If the ſpirit were powred out *from above, would it not make our wildernesses fruitfull fields?* Isa. 32. 15. oh let vs bewaile our owne vncapableneſſe in the ſence of our wants, and euerie man vrge his owne heart. Is the ſpirit powred out on my ſoule? he is the ſpirit of light and illumination, I ſhould then be filled with all knowledge of God: he is the ſpirit of grace, compunction, and compaſſion, I ſhould therefore be much and often in the exerciſes of repentance and a broken heart: he is the ſpirit of ſanctification, I ſhould therefore abound in all holy conuerſation: he is the ſpirit of conſolation, I ſhould therefore exceede with true and ſound ioy and peace of good conſcience: he is the ſpirit of Ioue, and therefore I ſhould powre out workes of loue and mercie aboundantly, if he were abundantly powred out on my ſoule. Thus ſhould euerie man examine his owne heart.

2. If vpon this examination we feele not this plentie of grace, we muſt be-

ware of accuſing God, but condemne our ſelues in whom all the fault is, as who refuſe and deſpiſe ſo great grace. If any aske how it can come to paſſe that ſuch excellent grace ſhould be refuſed. I anſwer, there are three maine cauſes of it. 1. ignorance and blindneſſe of minde. 2. hardneſſe of heart. 3. ſecuritie: which three deſtitute vs of ſo abundant grace as is offered. Firſt, we ſee not, know not, and therefore affect not theſe graces, Ioh. 4. 10. *If thou hadſt knowne the gift of God, thou wouldſt haue aſked, and he would haue giuen thee waters of life.* Water is ſo neceſſarie a creature, as nothing can be more dangerouſly or vncomfortably wanting to the life of man: this euery man ſeeth by the eye of his ſence: and ſo are much more theſe ſpirituall waters of life vnto the heauenly life, which becauſe men cannot diſcerne with the ſame eie, they neuer affect, nor thirſt after them: whence it commeth to paſſe, that (as the Poet in the fable) men ſtand as it were vp to the chinne in theſe waters, and yet die for water, euen in the midſt of thoſe ſweete ſtreames die eternally for want of them. If we want them therefore it is becauſe we thirſt not after them: for onely he that *thirſteth* is called to them, and Chriſt will giue onely to *him that thirſteth* to drinke of them. Enlarge thy heart therefore, wait vpon the Lord, open thy mouth wide and he will fill it; Samſon readie to die for thirſt, called vpon the Lord, and the Lord opened a chawbone, and a riuer came guſhing out: ſo if thou ſeeing the neceſſitie, and that there is no way but eternall death without theſe liuing waters, and thirſt after the Lord, and call earneſtly, he will before thou ſhalt want euen by miracle abundantly ſupply thee: but if thou eſteemeſt of grace as a thing thou maiſt beſt want, there is good reaſon thou be without it.

663
We haue great cauſe to bewaile our barrennes: whereof are 3. maine cauſes.

1

Tantalus.

Iſa. 55. 1.

The ſecond let is *hardneſſe of heart*, and worſe then the former: for that cannot affect becauſe it knoweth not; this will not though it know, but keepeth the ſoule drie and barren, without the leaſt droppe of grace: powre a ſea of water vpon a rocke, it remaineth a rocke ſtill, neuer a drop ſinketh in; and ſo is it with many a man, he ſetteth himſelfe by yeares together vnder the preacher, he heareth gratious doctrine; but the inuiſible hardnes of his heart, ſuffereth not one droppe of theſe dewes of heauen to ſinke into his ſoule, but as the light of the ſunne ſhineth onely on the outſide of a tree, ſo doth this ſunne of the Church on ſuch a man, but neuer getteth within him.

2

The third *let is ſecuritie*, ioyned with extreame neglect of meanes, wherein the ſpirit vſually conueieth theſe graces. A man that meaneth to be rich, will not neglect his calling nor the meanes he ſeeth offered; but he that meaneth to die a begger caſteth vp al, foldeth his hands together, putteth them in his boſome, care away, let the ſquares goe as they will.

3

664 Art thou minded to bee rich in grace, then must thou vse the meanes, frequent the places and pipes, where these waters flowe.

Quest. Where shall we haue them? *Answ.* They runne from *vnder the threshold of the Sanctuarie*, and the ordinarie pipes wherein the Lord in greatest abundance conueieth them, are the word and Sacraments in their right and reuerent vse. The Prophet Ioel hauing spoken of these abundant waters, leadeth his hearers by the hand to the quickspring wher they rise, *In that day shall all the riuers of Iudah runne with waters, and a fountaine shall runne out of the house of the Lord, and water the valley of Sittim*, where the choice Cedars were, betokening the trees of righteousnesse within the pale of the Church of God. Here then is the place where thou maist *drawe with ioy* waters out of *the* wells *of* consolation: all in the plurall number, *waters*, *wells*, because here is promise made of more abundant blessing. And yet while thy plough goeth abroad, thou maist not be idle within doores, for the Lord would euer haue a Christian on the gathering and gaining hand; and therefore hath appointed priuate instruction in the family, priuate prayer, priuate meditation, priuate reading and conference, (things scarse vsed among Christians, though they scarce can be Christians that vse them not) and hath promised, that where and when two or three be thus gathered in his name he will be present: and he is no where emptie handed: yea where one man apart shutting his doore, praieth or meditateth alone, the Lord seeth in secret, and repaieth his paines with such store of grace, as all men may see him openly rewarded: yea let a man be most alone (if in such duties) he is in most comfortable companie and fellowship with the Lord.

Ezek. 47.

Ioel 3 18.

Isa. 12. 4.

Christ our Lord the fountain of all our welfare.

Doctr. 2. All the grace that is bestowed on vs is by meanes of Iesus Christ: for with him is the fountaine and headspring; yea he is the head which sendeth life, sence, motion, and direction into all the members: resembled in that holy oyntment which ran downe from Aarons head and beard euen to the skirts of his garment. The Euangelist after he had affirmed that Christ was *full of grace and truth*, addeth that of his fulnesse wee receiue grace for grace: so the Apostle, Colos. 2. 9. 10. *In him dwelleth the fulnes of the godhead bodily*, and *wee are compleat in him*. But how come wee to share with him in it? The next words declare it, which is the head of all principality and power: as though he had said, because in himselfe he hath the well-head of glory and maiestie, the which becommeth ours in that he is also the head of his Church. And as here our Apostle in general concludeth that all the graces of regeneration are through him, so were it easy in particular to goe through the rest of the graces and obserue them in the scriptures all ascribed to this proper cause. As, 1. peace with God and our selues, Rom. 5. 1. 2. entrance and

Psal. 133. 2.

Ioh. 1. 16.

acceſſe vnto the Father *through him*, Eph. 2. 18. 3. wiſedome and vnderſtanding whereby God in *him purpoſed to enrich vs*, Eph. 1. 8. 4. conſolation and comfort which aboundeth through him, 2. Cor. 1. 5. 5. eternall ſaluation, which *is the gift of God through Ieſus Chriſt*, Rom. 6. 23. But in ſuch a plaine doctrine we will ſpend no more time. Thoſe generall places will ſaue vs that labour, Epheſ. 1. 3. who hath *in Chriſt* bleſſed vs with *all ſpiritnall* bleſſings: and Rom. 11. 36. for of him, and *thorough him*, and for him are all things: and, 1. Cor. 1. 30. he is made of God vnto vs, wiſedome, righteouſneſſe, ſanctification, and redemption.

Vſe. 1. Want we any grace? call vpon God in the name of Chriſt, *Whatſoeuer ye aske the Father in my name he will giue it vnto you:* get Chriſt to be thy owne, become a true beleeuer, that thou maiſt in him beginne thy prayer with *our father*, this is the way to be rich in grace. What a chaunge was there in *Zacheus*, when as once Chriſt came vnto him? whereas before there was nothing in him but iniuſtice, oppreſſion, forging, and whatſoeuer was naught: now we ſee faith, loue, iuſtice, mercie, reſtitution, reformation, yea with ſaluation euery grace accompanying it.

In thy want beg grace at his hands.

2. Haſt thou receiued any ſpirituall grace? ſacrifice not vnto thine owne net, but be thankfull vnto God in Chriſt. This the Apoſtle teacheth in his owne practiſe in the former place to the Romans: of him, and through him, and for him are all things, *to him be glorie for euer.*

In thy ſupplie be thankefull vnto him.

3. Take heede of quenching that grace, neither grieue that good ſpirit of God by thy ſinne, for thou cameſt hardly by it: for Chriſt muſt come downe from heauen, humble himſelfe to the death, riſe againe, aſcend, and now make continuall interceſſion, before he could procure thee the leaſt grace. A thing very little thought of.

Verſ. 7. *That we beeing iuſtified by his grace, ſhould be made heires according to the hope of eternall life.*

Now follow the ends, why we are brought into this new condition, which are two. 1. our iuſtification before God. 2. the purchaſe of life eternall. In the former are to be conſidered, 1. what is meant by iuſtification. 2. what by Grace. 3. the doctrines.

Iuſtification is the abſolution of a ſinner from his ſinne, and the puniſhment of it, by the ſatisfaction of Chriſt the Redeemer, apprehended by faith. 1. The *abſolving of a ſinner:* this the Apoſtle declareth when he oppoſeth vnto it acculation and condemnation, *It is God that iuſtifieth, who ſhall condemne?* for ſeeing a man by nature, and the curſed practiſe of ſinne, is depriued of the glorie of God, and cannot but heape vp wrath againſt the day of wrath: before euer he can come to a comforta-

Iuſtification what.

Rom. 8. 33.

666 ble estate, he must be acquitted necessarily of the guilt and curse of his sinne, both in the high court of heauen, where God is the supreame Iudge, as also in the inferiour court and consistorie of his owne conscience. Now if it be asked, how the sinner shall be thus absolued; the rest of the words of the definition declare. For 2. I adde, it is by *the satisfaction of Christ the Redeemer*, wherein are contained both the matter, and forme of the iustification of a sinner. The *matter*, is Christs satisfaction, his obedience in his life, in his death; in fulfilling the law, and in suffering for our not fulfilling it; and the merit of all manifested in his resurrection and glorious ascension. The *forme*, is the imputing of that obedience, whereby the righteousnes of Christ doth now become the beleeuers as truly and really by imputation, as it was Christs owne in action. So as it is no legall iustice, which requireth personall obedience in the straitest tearmes of the law; but Euangelicall, whereby the beleeuer satisfieth by the merit of a Mediator, and in the person of a suretie; which satisfaction is accepted, as though it were performed in his owne person. And thus the cure is proportionable to the disease: that looke as by the first Adam sinne went ouer all, who are naturally borne of him, namely by imputation and propagation; euen so by the second Adam iustice and righteousnes is imputed vnto all which are supernaturally borne of him. And 3. I adde, that this satisfaction of Christ, *is apprehended by faith*, the proper worke of which grace is as by an hand to receiue Christ with his merits, and bring him home into the owne heart: whence it is that to beleeue in Christ, and to receiue him, are put for one and the same thing, Ioh. 1. 2. it is the mouth of the soule whereby we eate and drinke his flesh and blood, Ioh. 6. yea such a speciall instrument to this purpose, that it is said in sundrie places to iustifie vs, by laying hold on the merits of Christ which properly iustifie: and we by it, though not for it, are said to be righteous.

What is meant by Grace.

Secondly, by *Grace* in Scripture, sometime is meant the *gifts of grace*, that is, any good gift which proceedeth from the fauour and loue of God towards man, whether *priuatiue*, withholding euills deserued, or good things which we would abuse; or els *positiue*: and these either *generall* and more common, as giuen to elect and reprobate, such as the gift of tongues, learning, prophecie, miracles, &c. or more *speciall*, whereby onely they that are to be saued are distinguished. As namely, that first and eternall grace of election; and that second grace whereby such as are elected and giuen to the Sonne, are in due time by effectuall vocation, iustification, and sanctification, lead vnto glorie and saluation. All these are of his grace, whome Peter calleth *the God of all grace*. But there is yet another grace of God, which is no gift infused into vs, but resideth in

1. Pet. 5. 10.

God

God himſelfe; which is his free fauour and grace, by which he loueth and accepteth his elect in Chriſt his beloued: and this is the firſt, and cauſe of all other ſubſequent graces. Which is both to be diſtinguiſhed from the former, becauſe the Scripture doth alwaies diſtinguiſh them in the doctrine of iuſtification, Rom. 11. 6. *If of grace, then not of workes*; and more plainly, chap. 5. 15. *much more the* grace *of God*, and the gift by grace hath abounded to many. As alſo muſt be applied to this text; not only, 1. becauſe it is the proper ſenſe of the word in all ſuch places as treat of the iuſtification of a ſinner before God: but 2. becauſe the Apoſtle by mentioning of grace againe, ſecludeth all that previſion of works formerly mentioned, which might be motiues vnto God for the beſtowing of his grace, that all cauſes and occaſions of the free grace of God out of God might be excluded: and 3. to free the text from that corruption which by Popiſh doctrine is faſtned vpon it.

For how doth the Papiſts wind themſelues, when they meete with this and ſuch like places, that with them they may hold their blaſphemous doctrine of iuſtification by workes, and humane ſatisfactions? you ſhall haue the latter Ieſuites affirme the ſame thing verie confidently with the Apoſtle, that we are iuſtified freely by his grace, as though they were of his minde and of ours, and as if no difference were betweene vs in this maine matter (which I dare ſay if we were agreed in, we ſhould not long diſſent in any matter of great moment) but they ſpeake in their owne ſence, and retaine a tricke of their mentall reſervation, which both deſtroyeth the text, and ouerthroweth the foundation of religion. For 1. by *Iuſtification*, they meane not that compleat righteouſneſſe of Ieſus Chriſt, which the Lord imputing vnto vs, accepteth vs in; but a kind of righteouſneſſe, which God putteth into vs, to make vs iuſt: which is nothing elſe but a phyſicall change of the heart from euill to good, or a motion from iniuſtice to righteouſneſſe, at the firſt imperfectly begunne, and needeth a ſecond iuſtification to eke it out. 2. By *Grace*, they meane nothing leſſe then this fauour of God in Chriſt, accepting his elect; but certaine gifts of grace beſtowed of fauour, or habituall graces of faith, hope, and charitie, which are daily perfected by the daily exerciſe of them. And what is this els then to ſay that we are iuſtified, that is, made iuſt before God by the inherent righteouſnes which he beſtoweth vpon vs; the which righteouſnes (not of Chriſt but) of our owne infuſed into vs (not imputed vnto vs) doth formally iuſtifie the ſinner in the ſight of God.

A Romiſh ſhift auoided.

But this euaſion, 1. offereth great violence to the text, wherein as we haue heard, the Apoſtle oppoſeth theſe two, grace and good workes, as his vſuall manner is in all thoſe places where he handleth this doctrine

668 as in the ſeat of it; and it is to be marked, that what the Apoſtle here calleth *grace*, he giueth three titles vnto it in the former verſe: all of them without our ſelues, and peculiar vnto God himſelfe: 1. bountifulneſſe, 2. loue, 3. mercie: and not only this place, but ſundrie ſuch paralel places ſhew plainely, that by grace cannot be meant any thing infuſed into vs, but only a free fauour in God accepting vs as righteous: 2. Tim. 1. 9. *Who hath ſaued vs, and called vs with an holy calling, not according to our workes*, (marke by the way that excluſiue) *but according to his owne purpoſe* and grace *giuen vs*; but when? *before the world was*. Let now any man of common ſence ſay, whether this grace whereby we are ſaued, be any gift of grace infuſed vnto vs, vnleſſe it could be infuſed before the world was, or we were in it.

2 Secondly, this conceit confoundeth two diſtinct things, namely, our *iuſtification*, and *ſanctification*: which the Apoſtle diſtinguiſheth, 1. Cor. 6. 11. and Rom. 5. are noted two things which befell vs by Adams ſinne, 1. the guilt of that ſinne. 2. the natiue corruption or proneneſſe and propenſitie to any other ſinne, as a iuſt puniſhment of the former: and accordingly he diſtinctly noteth two things, that by the ſecond Adam are reſtored vnto vs: the former is freedome and abſolution from that guilt, which is our iuſtification before God: and the latter is the repairing of Gods image, which is called regeneration, which is here imperfect, but ſhall be hereafter raiſed to that legall righteouſneſſe from whence we fel: implying vnto vs, that as we muſt retaine the diſtinction betweene the guilt and corruption of ſinne, ſo alſo muſt we betweene the freedome from the one & the other: which this popiſh interpreattion confoundeth.

3 Thirdly, this interpretation of the phraſe by the Romiſh teachers, maketh the iuſtification of a ſinner faile againſt thoſe two maine rules which in Scripture are aſcribed vnto it. 1. whereas the *righteouſneſſe of God is made manifeſt without the law*, Rom. 3. 21. this ſhall be falſe; for the law reuealeth that righteouſnes which is by inherent qualities, gifts, of grace, or the habit of loue. 2. whereas the iuſtification of a ſinner, is by a righteouſneſſe which ſatisfieth the iuſtice of God: ſuch a righteouſneſſe as this cannot doe ſo: for our beſt inherent righteouſneſſe is mingled with corruption, is verie imperfect, farre from that which the lawe requireth, and farre from that which God accepteth; who neuer accepteth but ſuch as bring perfect righteouſneſſe, either of their owne, or of the Mediators. All which I haue propounded for the right interpretation of this phraſe, becauſe it nippeth in the head all that Popiſh deuiſe of iuſtification by workes, ſo derogatorie to this Apoſtolicall iuſtification by grace, as they can no ſooner be reconciled, then can fire and water, light and darkneſſe: and that abandoning ſuch tricks of mens braines, we might come to con-

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ceiue the truth of this fundamentall doctrine, as the Scriptures haue taught vs to conceiue of it.

Doctr. The righteouſneſſe of a ſinner before God, is not any qualitie in the beleeuer, but that which the Lord imputeth and accepteth through his ſonne. For, 1. the Apoſtle here ſpeaking of renewing of beleeuers inwardly and in truth, yet aſcribeth not their righteouſneſſe thereto, but attributeth it wholly vnto grace. And if we ſpeake of the righteouſneſſe of a ſinner before God, regeneration is indeede a companion of it, but no part of it: beſides, he ſaith not we are iuſtified by grace, but by *his grace*; which is euen his gracious accepting of vs in his Sonne, and not for thoſe graces which he worketh in vs, which are *ours* after he hath once giuen them. 2. Whereas the Apoſtle, Rom. 1. 7. ſaith, that by the Goſpel the *righteouſneſſe of God is reuealed*, by this righteouſneſſe cannot be meant that iuſtice of his, whereby he ſatisfieth himſelfe againſt ſinne: for that is more manifeſt in the law, & the Goſpel is a kind of mitigation of it: neither any righteouſnes, though of God in man, which properly is not called the righteouſneſſe of God being imperfect, in part, and mingled with much ſtaine of ſinne: & therefore neceſſarily muſt be meant of that righteouſnes which himſelfe imputeth & accepteth a ſinner perfectly righteous in; which is able to acquit him before the barre of his iudgement, as no qualitie in the beleeuer is able to do. 3. This Euangelicall righteouſneſſe, which fully acquitteth vs before God, is oppoſed to our owne beſt righteouſneſſe: Philip. 3. 9. *not hauing mine owne righteouſneſſe, which is by the lawe, but that which is by faith in Chriſt*: which place is worthie our further opening, as a notable decider of this maine controuerſie betweene our aduerſaries and vs. In which it is plaine, that the Apoſtle ſpeaketh of two kinds of righteouſneſſe: the one which is a mans owne, *not hauing mine owne*: the other which is an others, and that is Gods, or Chriſts. The former, he calleth the righteouſneſſe *of the lawe*, namely, whereby a man through obſeruation of the lawe is accounted righteous: and in this Paul would *not be found*: not that he would not be found fruitfull in good workes, but he would not be iudged by them, they being in compariſon of the lawes puritie and perfection a ſtained clout. The latter, in which Paul would be found that he might finde acceptation in the ſight of God, is not his owne but an others. 2. not obtained by any works, not excepting the beſt; but apprehended by faith, which cannot be ſaid to lay hold on any thing within vs, but ſomething which is without vs. 3. it is *of God* through faith, that is, ſuch a one as God freely through his Chriſt giueth vs, and maketh ours, not by putting it into vs, as other graces, but by imputing it vnto vs, and by this meanes acquitting vs: and 2. of ſuch a perſon, that is God as well as man, ſeeing otherwiſe

The righteouſnes of a ſinner before God is nó qualitie in the beleeuer. 1

Gratia iuſtificãs in ſolo deo ſubiectiue, in nobis obiectiuè tantum inest. 2

3

every

670 euery man is depriued of the glorie of God. Theſe two the Apoſtle euerie where ſo oppoſeth, that whoſoeuer cleaueth to the one falleth from the other, and whoſoeuer will be iuſtified by the righteouſneſſe of the lawe, is aboliſhed from Chriſt: which muſt not be ſo conceiued, as that they are not moſt friendly and neceſſarily knit in the ſame iuſtified partie; but that in the act of iuſtification, they can no more agree together to the preſenting of a ſinner righteous before God, then can the moſt contrary things in nature be accorded in the ſame naturall ſubiect.

Obiect. But the Papiſts cannot endure the word *imputation*, or that one ſhould ſtand righteous by anothers righteouſneſſe, no more then one can be learned by another mans learning. *Anſw.* What blindneſſe is come on them that cannot endure the Scriptures phraſe; Pſal. 32. 1. *bleſſed is the man to whom the Lord imputeth not ſinne*; 2. Cor. 5. 19. *God was in Chriſt reconciling the world vnto himſelfe*, not imputing *their ſinnes vnto them:* and the phraſe of not imputing ſinne, and imputing of righteouſneſſe is repeated in Romans 4. tenne times; ſo as they muſt needs be ſtrangers in the Scriptures to whom it ſoundeth ſtrangely. Againe, although there be in men who are ſingular perſons, proprietie of learning, wiſedome, and gifts; yet there is a common righteouſneſſe betweene Chriſt and the beleeuer; who now are not two, but one fleſh, bone, and bodie. Neither need it ſeeme ſo ſtrange as they make it, for the Lord to impute vnto a man that which is not his owne: for we ſay that nothing is imputed to vs, but that which is our owne: but a thing is ours two waies, 1. by infuſion, inherence, or adherence; or 2. by account or reckoning; which maketh another mans as truly ours, as if it were in our owne perſon: as appeareth in paying a debt of a thouſand or hundred pounds by a ſuretie, which as fully and freely diſchargeth vs of it in reckoning and account, as if our owne perſons and hands had paid it. And thus was he who knew no ſinne made ſinne for vs, that we might be the righteouſnes of God in him.

Exod 32.33. Rom.5.19. *Obiect.* But this is againſt the Scripture, which ſaith that God will not *iuſtifie the ſinner*, that is, account him iuſt, who is not ſo; and Paul ſaith, that we are *made iuſt*, and therefore not reputed only. *Anſ.* The Scripture ſaith alſo, Rom. 4. 5. *That God iuſtifieth the vngodly*, and therefore this is to picke a quarrell at the Scriptures themſelues rather then at our doctrine. The truth is, that God iuſtifieth not the wicked while he is ſo, while he is conſidered in himſelfe, while he wanteth both inherent and imputed righteouſneſſe: but this hindreth not, but that after ſuch a one is changed and ſet into Chriſt, who is made his righteouſneſſe, both he is accounted as he is indeede righteous in the ſight of God. As for that of Paul, ſaying that *many are* MADE *righteous*, the

next words loose the knot, namely, *by the obedience of one*, that is of Christ imputed vnto vs. Neither can that which they say that by this our doctrine a man shall be both a godly and vngodly, a iust and vniust person; any way cloud & vail this truth to an vnderstanding acquainted with the Scriptures: for why may we not grant what they say as true in a diuerse respect? seeing the beleeuer is by nature the child of wrath, by the grace of regeneration renewed indeed but in part: and yet by the gift of Christs righteousnes, of whom he is a member, perfectly iust in the sight of God.

Vse. 1. Hence we learne, how to conceiue such texts as wherein some infused grace is said to iustifie vs, as faith is often said so to doe: but not for the worke, nor the worthines of it; but only as it is a meane apprehending this righteousnesse and grace of God mentioned which indeed iustifieth. True it is, that true faith is in it selfe a rare grace, and of great prerogatiues, and excellent in the fruits, effectually working by loue, hope, patience, feare of God, and such like; but yet cannot in, or for it selfe, or by any of these bring vs boldly into the presence of God, but onely by beleeuing that Christs righteousnesse imputed vnto vs, is our iustification before him. 2. Where our iustification is aseribed to inherent grace and workes of righteousnesse; as where Abraham is said to be *iustified by workes*; such places cannot be meant of the iustification of the *person himselfe* before God, but of the *faith of the person* before men: for if any worke iustifie before God, of necessitie it must bee a perfect worke, and proceede from a person perfectly iustified and sanctified, as Abraham himselfe when he offered his sonne was not: the true meaning of that place is this, Abraham was iustified by workes, that is, he testified by his workes that he was by faith iustified in the sight of God.

Pides iustificat non absolute, sed relative, scil. cum obiecto. non efficiendo, sed afficiendo & applicando.

Vse. 2. We learne hence further where our righteousnesse is laid vp for vs, Isai. 45. 24. *In the Lord I haue righteousnesse and strength, the whole seede of Israel shall be iustified and glorie in the Lord.* Of our selues we are desperate bankrupts, and haue not one farthing to make thaight withall; which the Lord seeing, he dealeth with vs as with those two debters who had nothing to pay, he *forgiueth vs all.* Behold then the Sonne of God, set out thy propitiatorie, Rom. 3. 25. get the lintels of thy soule sprinkled with the blood of this immaculate lambe, and thou shalt escape the stroake of the reuenging angel: cast away thine owne ragges, and if euer thou wouldst get the blessing, wrap thy selfe in this garment of thy elder brother, and when thy father shall sauour the smell of thy garments, he shall blesse thee, and say, *Behold the smell of my sonne is as the smell of a field, which the Lord hath blessed*; feare not to be compleat in him, this long white robe needeth no eeking, needeth no patching;

Luk 7. 42.

Gen. 27. 27.

672 lay with that holy Martyr, and liue and die with it in thy mouth, *onely Christ, onely Christ.*

Vse. 3. Seeing here falleth to the ground whatsoeuer can be ioyned in the worke of iustification with the merit and obedience of Christ, as any matter or meanes demeriting the fauour of God, we must beware of euer ioyning with the Popish religion, who by their doctrine of merits and humane satisfactions, abrogate the death of Christ, and are abolished from him: see Gal. 5. 2. 4. 11. If we can any way iustifie our selues, or satisfie for our selues, the death of Christ was vaine: It is therefore as safe ioyning with the Turkish religion as theirs. If it be said, the difference is not so great as you make it; I answer, that we differ not in circumstances, but in such a fundamentall point, as if the Apostle may be iudge, one of vs must needes be fallen from Christ, and haue no part in him: what then will it availe to professe the articles of faith, and to be the Church of God? vnlesse that can be a true Church which is abolished from Christ, and fallen from grace.

Christ and saving graces are no circumstances, but the substance of all religion.

Should be made heires according to the hope of life eternall.]

In these words is laid downe the second ende of that newe condition into which beleeuers are brought. In which for the meaning two parts must be considered. 1. The right and priuiledge of beleeuers, who beeing once iustified by faith *are made heires of life eternall.* 2. their present tenure of this their inheritance, *by hope.*

ἐν ᾧ κλήρῳ ἐκλήρωσεν.

For the former: The word *heire* in the first and proper signification betokeneth a lot, and is vsed sometimes in the new Testament with allusion vnto the twelue tribes, whose portions were deuided and distributed vnto them by lot, as Eph. 1. 11. whence that people was more peculiarly called the lines and heritage of the Lord, as whom himselfe made partakers of all the good things of that land: and by proportion those also who by faith laid, or shall lay hold vpon his couenant, for all those spirituall and eternall good things shadowed out thereby. But commonly it signifieth those who after a mans death succeed him in his goods and possessions; especially children, whose right it is to inherit their fathers lands and possessions: and thus must we become *heires* by becomming the sonnes and children of God. Now whereas children are either *naturall* or *adopted*, our title to this inheritance commeth in by the grace of adoption, seeing Christ is the onely naturall sonne as we confesse in our Creed; and the phrase of the text is obseruable, which saith, we are *made* heires, but not so borne: so as this inheritance belongeth properly vnto Christ the naturall sonne, the heire, and first borne of many brethren: and consequently through him communicated vnto vs, who are sonnes by adoption: Ioh. 1. 12. *whosoeuer receiued him, to them he gaue power*, that

Hæreditas est successio in vniuersum ius defuncti.

is,

is, right, title, prerogatiue, *to be the sonnes of God.* Now if we would distinctly knowe the manner and meanes of our title, in a word this it is: All the right of our sonneship is by Christ, for the foundation of it is Gods loue embracing men in his beloued, who beeing the naturall sonne of God, must become our brother by taking our flesh, that therein we beeing vnited vnto him, might also after a sort be vnited vnto the Father, and the blessed spirit: the which vnion, because it could neuer be knit so long as our sinnes were in sight, necessarily in our flesh must the Sonne of God giue himselfe vp vnto the death to satisfie the iustice of his Father, to remooue all the guilt and curse of our sinne, and to giue vs beleeuing in him perfect righteousnesse: that thus beeing iustified, we might become heires no otherwise, then if we had beene borne of God himself: and that thus by Iesus Christ beeing set againe into the liberty of sonnes, the inheritance might as certainely belong vnto vs, as it doth to himselfe beeing the naturall Sonne.

The ciuill law accounteth the heire, and him that so maketh him but one & the same person.

Thus we see how we come to be heires, now if we would knowe of what we are heires, the text telleth vs, of life *eternall:* which what it is, because it standeth in immediate fellowship and coniunction with God, we are not able to conceiue, for it neuer entred into the heart of man. This we know of it, that beeing the state of the elect with God hereafter, that beleeuers haue a right vnto it, yea and by faith haue entred into some part and degree of it alreadie, hauing receiued as it were a turfe to assure them of the possession of the whole. It is called *life*, which is the most pretious thing a man can desire, farre aboue goods, and lands, or any other comfort: Satan said, that *skinne for skinne, and all that euer a man hath will he giue for his* (euen naturall) *life.* And *eternall*, Heb. 9. 15. *of the eternall inheritance:* 1. Pet. 1. 4. *an inheritance which is immortall, vndefiled:* it hath indeede in regard of the godly a beginning, but it hath no ende, for it *fadeth not away*, but is reserued in the heauens: neuer was there such an inheritance vpon earth; for as it falleth not by the death of our father as others doe, so it faileth not vs by our owne death, but wee are thereby rather put into more full state of it. And because if it were an vncomfortable life, the continuance of it were the greatest miserie of it, therefore elsewhere the Scripture calleth it *Paradise*, a place of all delight and pleasure, yea where the Saints enioy fulnes of pleasures at Gods right hand, alluding to that Paradise planted by Gods own hand, to make it a delight for the innocent estate of man. And *Abrahams bosome*, wherein the Saints receiue refreshing: which is a borrowed speach, taken from fathers, whom as they carrying and cherishing their little ones in their bosome: euen so the elect freed from the miseries of the world, are cherished as in the bosome of the father of all the faithfull. And the *ioy*

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of the Lord, into which the faithfull seruant shall enter: And for the glorie of this estate, Paul can scarce tell how to expresse it, but calleth it the *riches of the glorie of the inheritance*: it is called a kingdome of the Father prepared for his children, and neuer was there such a kingdom wherein all the subiects are kings and heyres of the whole, and all of them partakers of the same *incorruptible crowne of glorie*, as here they be. 1. Pet. 5. 4.

Eph. 1. 18. Matth. 25. 34.

Secondly, the present tenure of this inheritance is *by hope*: for our inheritance is not so much set before our bodily eyes, as the eyes of our faith, which is not of things present, but of things to come. And yet although it be an estate to come, the Lord would not leaue vs without such graces as beeing conuersant about it might serue vs in this life to retaine our hold and comfort therein: such as are faith, hope, and patience. Now hope signifieth two things, 1. the thing hoped for, Rom. 8. 24. *hope which is seene is not hope.* Eph. 1. 18. *What is the hope of the calling.* 2. For the gift whereby we hope and expect good things promised: and this must of necessitie here be meant, because *life eternall* of which we haue spoken, is the thing hoped for. This grace hath the Lord for our incouragement and comfort in and for the state of this life onely put into the hearts of his elect, that they might hereby haue a certaine hold and expectation of all that good which God of his mercie through the merit of his Christ hath promised: the which shall cease when they come once to see that which they now hope for: seeing hereafter can be no hope, not in heauen, for the godly shall enioye all blessednesse their hearts can wish: not in hell, for the damned can neuer hope for any good.

Doctr. The blessed condition which the elect are rayse vnto beeing once absolued from sinne, is, to haue the priuiledges of Gods children, and to become heyres of eternall glorie. This honour haue all his Saints, whō he rayseth from the dust and dunghill *to set them among Princes*: and the reason is, because he hath giuen them his Sonne, in with merits for their righteousnesse: he hath giuen them the gift of faith which is the very portall of heauen: and the grace of hope which is as a staffe to vphold them vnto the end of their pilgrimage. The doctrine beeing the verie words of the Apostle here and in so many places, we will rather labour in the excellent vse, then in the further proofe of it.

Eternal life beeing an inheritance must needs be most free.

Vse. 1. That which the Apostle specially aymeth at, is that heauen is not merited but a free gift: here it is called *eternall life*, which is the *gift of God*, Rom. 6. 23. It is called here an inheritance in that the elect are called heyres: it is against the nature of an inheritance to come any way but by free gift: legacies we know are most free without desert,

without

without procurement, and what an abſurd thing were it for a child to go to his Father to offer to buy his inheritance? it is ſaid here further that we are *made heyres*, that is, adopted, not borne to the inheritance, and therefore it is ſo much the more free. And laſtly, it is here called an *eternall* inheritance, which if it ſo, be how can it be merited, beeing ſo far diſproportionable to any thing we can doe. What place in the Scripture can more effectually exclude the merit of life? and yet what part of Apoſtolicall writing is it not moſt conſonant vnto? The Apoſtle Peter ſpeaking of this inheritance, calleth it the *grace of life*, 1. Pet. 3. 7. The Apoſtle Paul through the whole Epiſtle to the Galatians oppoſeth theſe two, to be heyres by the law, and heyres by promiſe, and faith whoſoeuer are Chriſts, are *Abrahams children and heyres by promiſe*: that is, we who are Gentiles muſt receiue the inheritance no otherwiſe then Abraham did, and thus become Abrahams ſonnes, but he was heyre by promiſe and not by merit, and ſo muſt we. *Obiect.* But we are Gentiles, how can we become Abrahams ſonnes? *Anſw.* Chriſt was Abrahams ſonne, and we beeing in Chriſt are one with him, and ſo in him become Abrahams ſonnes, and therefore muſt inherit by promiſe as he did. The like we read Rom. 4.4. *Thoſe that will be heyres by the law, make the promiſe of none effect*: as the Papiſts doe by their two iuſtifications, the former of mercie by grace, the latter by the merit of workes. *Obiect.* But life eternall is a reward, great is your reward in heauen, Behold I come ſhortly and my reward is with mee. Moſes looked for the recompenſe of reward. *Anſw.* Not to ſtand vpon that why it is ſo called, namely, by reſemblance, beeing giuen in the end of the life and labour, as the reward in the end of the worke: It may truly be called a reward; but 1. a free one in regard of vs, due no other way vnto vs then by vertue of Gods promiſe, for God is no debter further then he promiſeth. 2. Neuer due to any worke for the merit of it, but vnto the worker for the merit of Chriſt in whom he is, and through whome the imperfection of his obedience beeing couered, his perſon firſt and then his work findeth acceptance.

Gal. 3.29.

Voluit deus iſtã connexionem vt ad bona opera ſequatur beatitudo non tamen vt effectus cauſam ſed vt aliquid coniunctum cum illis ex def conſtitutione. Martyr. in Rom. 2.

2. It teacheth vs if we would haue right to life eternall, to become the ſonnes of God, and conſequently heyres: ſeeke to be reſolued that thou haſt a childs part in heauen. *Queſt.* How ſhall I come to know this? *Anſw.* A man may know himſelfe an heyre of grace by two things. 1. by the preſence of faith, for this intitleth into the Couenant, Heb. 11. 7. *Noah by faith was made heyre of the righteouſneſſe which is by faith.* Faith in the ſonne of God is it which maketh thee the Kings ſonne, and free borne: this is the meanes of thy freedome, here commeth in thy title, if thou relieſt only vpon the mercie of God in Chriſt for thy ſaluation:

Whoſoeuer would haue right to life muſt become a ſonne.

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676 which proper worke of faith casteth out the bondwoman with all her sonnes, who shall not be heyres with the sonnes of the freewoman: for whosoeuer will be iustified in whole or in part by the workes of the law, as Turkes, Iewes, and that Romish Agar with all her obstinate children, are by this one doctrine, if there were no moe in the Scripture disinherited. 2. By the presence of sanctification of heart, and sanctimonie of life: for as only iustified persons are intitled and written heyres of heauen; so only sanctified persons are iustified. Hence is it that we read this inheritance to be entayled to them, Act. 20. 32. *Inheritance among them that are sanctified:* by which note mocking Ismael is cast out, close hypocrites lurking in the bosome of the Church, and open profane Esaus: the childrens bread is not cast to such dogges. Read for this 1. Cor. 6. 10. 11.

2

3. This doctrine teacheth vs to set our hearts vpon this inheritance: a man that hath any possibilitie to befall him cannot keepe his mind, but it will be running after it, insomuch as many wicked children in regard of their patrimonie, will enquire into their fathers yeares, and grow sicke of their mothers: and it is ordinarie that such as looke for windfalls by decease, will be feeding their hearts with their hopes: so should it be with vs, who may without iniurie to our Father, long after our inheritance in heauen: and as wee see men take no content in any part of the earth, no nor in the whole, comparable to that peece or portion which is their owne: euen so should not we suffer our hearts so to wander after earth or earthly things, as that we settle our contentment any where but where our inheritance, and our treasure is. The which desire if it filled our hearts, *three* worthy fruits of it would manifest themselues through our liues.

Set thine heart vpon this purchase.

1 1. It would moderate the eagar cares of this life, and would not suffer men to become drudges, or sell themselues as slaues vnto the earth: for he that taketh himselfe to be an heyre of heauen, is well inough prouided and cared for alreadie: his father hath left him so well as he need not basely shift for himselfe.

2 2. It would content the minde with any present condition. This it was which contented Abraham, Isaac, and Iacob, with their continuall pilgrimage vpon earth, because *they looked for a better citie:* when as once this tooke vp their hearts, they could cheerefully fit themselues downe in their tents, they could dwell in strange countries contentedly, they could receiue the promises a farre off thankfully, they could goe on in obedience to God, what way soeuer he called readily; and in all this they did not for the present desire a better outward condition, but thought that the best portion which their heauenly Father allotted out vnto them. So we see how men expecting reuersions are content for the time to liue bare, and goe neere the wind, and swal-

Heb. 11. 8, 9.

low

low vp their present waats in hope of that to which they are heyres: they thinke the time of their further enlargement is not farre off, and this helpeth well to put off the present. 3. It would strengthen the heart in induring chastisments and corrections vnder Gods hand, or from mans; for they know they are heyres indeede, but as yet in their minoritie, and for the time must be put vnder Tutors, and the rodde as well as others: but the time commeth which will bring their lands into their owne hand, and then they shall be at their owne hand, and haue libertie inough, and herewith may the children of God raise their hearts from vnder the heauiest afflictions. 677 3

4. Set thy selfe well to keepe this inheritance, and the deeds of it, laie vp the couenant safe in the closet of thy soule; hide the word which is the indenture of God passing it vnto thee, in the midst of thy heart, let not Satan or any cheater defraud thee of it. There are many vnthriftie prodigalls in the world, who no sooner can their lands or portion come within their hands, but by riotous and vnthriftie courses they soone become their owne executors: but let it be written to euery child of God. Art thou borne by thy second birth to such faire demeanes? art thou heyre to such a goodly birth-right? oh prize it aboue all that can be giuen in exchange for it. Beware of profane Esaus speach, *What is this birthright to mee?* No, rather take vp Naboths answer to King Ahab, who would haue gone beyond him for his patrimonie; *God forbid that I should sell the inheritance of my Fathers.* God forbid that I should for this or that sinfull pleasure, this or that messe of pottage, or trifling commodity; or whatsoeuer coyne hauing Satans superscription vpon it, sell mine inheritance. Keepe well the deedes of it. 1. king. 21. 3.

5. This doctrine affoardeth sundrie grounds of most sweet consolation. 1. The meanest beleeuer is a great heire, and that to all Gods best blessings: a truth which fewe see as they might and ought, and therefore faile of that comfort which God hath put into their hands. *Obiect.* Alas, wil a poore despised soule say, I am lesse then the least mercie of God, and am not worthy to gather the crummes of mercie vnder the Lords table. *Answ.* Exercise thy selfe in the duties of faith, repentance, inuocation, loue of God and men; and thou shalt not want a worthinesse to bring the inheritance home vnto thee: for neither doth the Lord immediately giue it thee, nor canst thou immediately receiue it; but by Christ the Mediator, who hath worthinesse inough, at his hand thou hast it. *Obiect.* But I am a weake creature and vnable to receiue it at his hand. *Answ.* Yea, but goe on sincerely in a good course, let it be neuer so weakely or faintly, he will not breake a bruised reede: comfort thy selfe, for be it thou canst not as thou wouldst know and apprehend him, yet he Comfort to those that are heyres. 1

678 can knowe and apprehend thee, and this will be thy saluation. 2. Gods
2 children beeing such heires, they cannot but in the meane time be well prouided for till their patrimonie fall. We know, that great heires in their minoritie are well and honestly maintained; their fathers beeing rich and kinde, will not suffer them to want things fit for them; and what they want in the purse they haue in their education: and if they be any way scanted for the present, they shall afrerward find it with much aduantage.
3 3. In any want thou beeing thy fathers heire, mayst boldly repaire to thy Father, with good hope to speede in any request which he seeth fit for thee, and making for thy good; and he will be so farre from sending thee away emptie, that it will be his ioy that thou canst discerne and make request for things good for thee: this wil be a prevailing motiue with him, oh this is mine heire, I may not denie him that which is so good for him.
4 4. Whatsoeuer losse may befall thee, beeing the child of God thou loosest not thine inheritance. Thou maist loose thy libertie, thy living, thy friends, thy life, but thine inheritance is reserued in the heauens: thou shalt cease sooner to be a man, then an heire: yea when other by death loose all, thou shalt by it be entred into thy full estate. This expectation of a durable substance caused the Saints to endure with ioy the spoyling
5 of their goods, Heb. 10. 34. 5. In the enduring of afflictions comfort thy selfe herein, thy Father may frowne, chide, buffet and scourge thee, but he will neuer disinherit thee. Other fathers sometimes out of their owne displeasure, and sometimes out of their sonnes misdemeanours doe disinherit their heires, but the Lord cannot growe into such displeasure with his children, as euer to cast them out whome in his Christ he hath once admitted into his house. If his sonnes sinne against him, he will visit their sinnes and scourge them with the rodds of men, but his mercie and truth will he neuer take from them.

Now of the tenure by which we hold life eternall, namely of hope, I haue spoken twise before in this Epistle at large, chap. 1. 2. & 2. 13. to which the reader may looke backe: onely in a word note, that it is a mark of a man set into this new condition, to hope and wait for the blessed inheritance in heauen: 2. Cor. 5. 2. *We sigh, desiring to be clothed with our house from heauen*: 2. Tim. 4. 8. the description of the godly, to be *those that loue the appearing of Christ*. And if all creatures groane with vs for the time of their deliuerance, how ought we much more for whom such things are prepared. Hence it followeth, 1. that it will not stand with a conuerted heart to linger after the things of this life, or to make his heauen vpon earth, or to haue equall affection to earth as heauen; 2. not to neglect the meanes whereby this hope is confirmed: whether outward offring, as the Gospel, ministerie, word, Sacraments; or inward recei-

uing, as faith vnfained working in obedience.

Ver. 8. *This is a faithfull ſaying, and theſe things I will thou ſhouldſt affirme, that they which haue beleeued in God might be carefull to ſhew forth good workes.*

The firſt words of this verſe beeing as it were a finger pointing to ſome excellent matter, ſome take to be a preface making way and winning attention to the ſequel of the verſe: others thinke it to be an *epiphonema*, or graue ſhutting vp of that matter which immediately goeth before; as giuing conſent and acclamation vnto the moſt weightie and neceſſarie doctrine of free iuſtification by the grace of God in Chriſt: which doctrine becauſe the Apoſtle by the ſpirit of propheſie did foreſee, would be moſt ſtrongly oppoſed, he purpoſely by a vehement aſſeueration ſtrengtheneth: as alſo the doctrine of Chriſtian hope, which although it be not of things ſeene, yet is it of things ſo faithfull and firme in reſpect of the promiſe, as the Chriſtian ſoule may without wauering and doubting, relie and leane it ſelfe vpon the faithfull accompliſhment of it. But I take it, the words may not vnfitly be referred to the whole doctrine propounded both before and after, there beeing the ſame ſcope of both: for what new thing is the Apoſtle to teach which he had not taught and vrged before? and what particular is expreſſed in the verſe, which formerly hath not beene deliuered to young and old, men and women, ſeruants and other; all which eſtates after their conuerſion vnto the faith, are in ſpeciall called to *readines in euerie good worke*, verſ. 1. and to what other ende are thoſe large deſcriptions of our twofold eſtate, but to ſtrike on the ſame ſtring, that howſoeuer we could not in the former attaine to any fruitfull converſation; yet now in the latter it were a ſhame not to adorne our profeſſion and calling? and what other end learned we of the appearing of grace, but that vngodlines and wordly luſts beeing denied, we ſhould liue ſoberly, and righteouſly, and godly in this preſent world? So as I ſay, the Apoſtle ſetteth a ſeale vnto his whole doctrine; that it is true and faithfull, moſt vndoubted and certaine in it ſelfe, and moſt worthie of all our credit and faith; ſeeing nothing can be truelyer ſpoken, nothing more profitably beleeued, nothing more comfortably practiſed, then the truth here deliuered vnto vs.

Queſt. But are not other doctrines true and faithfull, yea as true as this? and is not all Scripture of diuine inſpiration? *Anſw.* Yes, neither doth our Apoſtle oppoſe the truths of Scripture, as though one were more or leſſe true then another, but in more neceſſarie or more queſtionable truths, he ſetteth here and there a marke or pointng hand, both to vrge the authoritie and neceſſitie of the one, and alſo to force men more eaſily to yeeld vnto the truth of the other. Example hereof we haue, 1.

680 Tim. 1. 15. in such a fundamentall point as is saluation onely by Christ, to be opposed by so many hundreth heretikes, it is no marvell if we see some starre set by it, or a light held ouer it, that none may passe by it, vntill they haue diligently waighed, and fully resolued vpon the truth of it. In like manner beeing to entreat of the difficult labour, care, and work of the ministerie, from which women as not beeing capable of it are interdicted, and of the excellencie of the function, which no man might either rashly take vpon him, or negligently execute beeing lawfully called: and beeing further to set downe a certaine rule, vnto which all the lawefull callings in the Church are to be conformed. In such a waightie matter as is the preseruation of the Church and pietie, he prefixeth a worthie preface, 1. Tim. 3. 1. *This is a true saying*, if any man desire the office of a Bishop, he desireth a worthie worke. But where the Apostle doth all these things (as in this place) he could with lesse reason depart from his ordinarie manner.

All truths of God must be deliuered, but some more dwelt vpon.

Doctr. The Ministers of God must teach euerie truth, reueale the whole counsell of God, and keepe nothing backe; but some truths must be dwelt vpon and more auouched then others, and namely, such as are either more necessarie or more contradicted. This is the wisedome of the spirit of God himselfe, who by his penmen distinguisheth of truthes, and hath neither prefixed *Behold*, in the beginning of euerie sentence; nor affixed his *Selah* in euerie ones ende, but onely in truths more obseruable and remarkeable then the rest. Which point may receiue a generall confirmation from this obseruation, that the penmen of Scripture beeing to write the historie of things past, because they were of facts more vndeniable as things running into the sences of men; they stand not so much vpon ratifications and asseuerations; yea a number of historicall books there are, the authors of which are not known to the church. But when they come to write propheses of things to come, and things in reason more improbable; then the authors name, his kinred, his calling, with other circumstances of time, place, and persons seruing to confirme and conuince the truth of propheses are registred. And if these truthes were either more necessarily then ordinarie concerning the Church, or more liable to opposition and exception, then was much more caution and confirmation vsed. To avoide multitude of examples whereby this point might be strengthened, I will onely insist in that prophesie which more neerely concerneth vs that liue now in the newe Testament; namely of the *Reuelation*: The which booke because it describeth the state of the Church from the time of Iohn the last of the Apostles, vntill Christs comming againe: and especially the proceedings, pride, and fall of Babylon the great whore, with all the kingdomes of Antichrist: the holy

Ghost

Ghost could not but foresee, what labours and trauailes Satan and his instruments would take to weaken and impaire the credit and authoritie of this aboue all other books, wherein he preuailed so farre, as euen some true Churches called the truth and authoritie of it into question: and therefore it is worth the marking with what a number of confirmations this booke aboue all other in the Scriptures is backed. First, the author of it is set in the forefront or face of it, *The Reuelation of Iesus Christ*, who professeth himselfe to be α, and ω, the *first and the last*, *the beginning and ending*, which is, which was, and *which is to come*, *euen the Almightie*: so in the seuerall Epistles to the Churches, in seuerall stiles he challengeth them to be his; *Thus saith he*, 1. that holdeth the seauen starres in his right hand. 2. he that is first and last, which was dead and is aliue. 3. which hath the sharpe two edged sword. 4. which hath eyes like a flame of fire, and his feete like fine brasse. 5. which hath the seauen spirits of God, and the seuen starres. 6. he who is holy and true, who hath the key of Dauid, who openeth and no man shutteth, and shutteth and no man openeth. 7. he who is Amen, the faithfull and true witnesse, the beginning of the creatures of God. Rev. 1. 1. 11.

Secondly, the instrument or penman, his *seruant Iohn* the Euangelist, the Apostle, the Diuine; who for the further and more full authority of it repeateth his name at least fowre times saying, *I Iohn*.

Thirdly (to omit many) in the last chapter are fiue testimonies heaped together, that if it were possible no man might be found so obstinately wicked as euer to doubt of it, but that he that should stād against the truth of it might euen gainsay the shining of the sunne it selfe: 1. of the *Angel* 2. of God himselfe *the Lord of the holy Prophets*. 3. of Iesus Christ, *Behold, I come shortly &c.* 4. of Iohn, *I Iohn heard and saw all these things*. 5. the protestation of Iesus Christ, vers. 18. I protest---if any man shal adde or diminish from these things of this booke, God shall adde all the plagues of it against him, and take away his part out of the booke of life. Now had this booke neuer to haue bin oppugned, there had not needed such strong and frequent confirmations: neither would the holy Ghost haue bin so earnest in a needles matter. vers. 6 7. 8. Contra solem obloqui.

The like we might teach out of particular examples. How earnest is the Apostle in the poynt we haue in hand being the very foundation of Christianity, not here only but elswhere in his writings? when he saw that men would ioyne the law and gospel; circumcision and baptisme, Gal. 5. 2. *Behold I Paul say vnto you, if ye be circumcised Christ shall profit you nothing*: and vers. 3. *I testifie againe vnto you*: and 4. *ye are abolished from Christ, and fallen from grace*: he could not satisfie himselfe in his vehemencie against such a doctrine as this was. Nay, the sonne of

682 God himselfe hath left vs his owne example in this point of wisdome, who was wont in his teaching vnto diuerse more necessarie truths to prefix his *Amen, Amen I say vnto you*; which is in sence all one with this of our Apostle if we consider the speach; though in the speaker and manner of speaking was wonderful differenee; himselfe beeing the author and Amen it selfe, euen the faithfull and true witnesse, and all other so farre only true as they testified from him. And so he often shutteth vp his speach with, *he that hath eares to heare let him heare*: and then let him that heareth or readeth consider, such sayings carrie salt with them, and for such the Lord planted the eare more especially.

Greenam.

Vse. 1. To teach Ministers in matters of weight to deale so soundly, as the conscience of the hearer may be as firmely stablished in the truth taught and perswaded, as if an angel from heauen should come and teach an other doctrine he may be held accursed; so as the verie hearts of the hearers may say, *this is a faithfull doctrine and saying:* for thus as the Gospel is the *word of truth*, so shall it be held in much certenty by the professors of it. And it is a fault blameworthie in many Ministers, who when they are occasioned by the place in hand to speake of some controuerted or most necessarie truth; either for idlenes because they will not so much trouble themselues, or for vnfaithfullnesse avoide, by declining and shunning such truths the displeasure of the times, which godly Ministers must swallowe, that the truth opposed may be setled in the hearts of men: not to speake of such as are infamously guiltie of some vices vnrepented of and vnreformed, which maketh them balke and betray necessarie truths, which in that regard they dare not mention.

cap. 1. 1.

Points of controuersie must be diligently heard & taught.

2. It is a great fault of hearers, and worthie amendement, who cannot well indure to heare of points in controversie, especially betweene the Papists and our selues, whereas their vnderstandings and iudgements are so farre from beeing stablished in the certaine truth of such things, as euery winde or blast of the skulking Iesuite or Papist is able to vnsettle them in great matters, and turne them off their grounds. Now if it bee the teachers part to insist especially in such needefull points as are most opposed, and hardlyest yeelded vnto; it must needes be the hearers to provoke themselues to the right discerning of such differences: for neither doe the contentions of the teachers so much concerne themselues as their hearers; neither ende they in themselues, but in the hearer. See we not how if neuer so grosse or slender a point of carnall libertie be contended about, it will carrie the applause almost of all men with it? Is it meete then that any Saint of God be a looker on? and not rather according to the commandement, that *euerie one should contend for the faith once giuen*? and can they contend vnlesse they be taught how, and here instru-

Iude 3.

cted with weapons? This admonition is the more needfull in these dayes so full of danger by the seduction of Papists, separators, libertines which swarme euerie where; the daily encrease of all which is not more incredible then lamentable.

3. We learne hence how to conceiue of the point and doctrine in hand, seeing the wisedome of Gods spirit vseth to speake to the worth of the thing, and by such prefaces and markes of speciall worthinesse pointeth to some weightie and needfull point; vsing here another stile then if he should speake of mint and cummin, and some smaller points of religion. We meet not in euery precept with an oyes, or warnword, but where we do, we must conceiue such not the motes, but the beames of our religion, requiring our best attentions, and diligence in the entertayment. And therefore we must yeeld more then ordinarie audience to this Apostolicall doctrine, not passing by it as a thing which long since we haue learned out of Catechisme, and so are past it; but seeing the Lord doth so solemnly recall it into our eares and vnderstandings, we must call together and summon our best sences and affections to heare and receiue it. And the rather, because two things are implied. 1. That it is a most true and necessarie doctrine, because the holy Ghost is so earnest in it. 2. That it is not so soone learned as men may thinke; for although it be not much contradicted in the mouthes and by the words of men, yet is it exceedingly in their practise and conuersation.

And these things I will thou shouldest affirme,]

In this Apostrophe vnto *Titus*, and the words following, the Apostle after a sort dwelleth in the commendation of his doctrine: for not contenting himselfe to call it a *faithfull doctrine*, he turneth himselfe presently to Titus, and wisheth him in this verse to be instant in teaching it, as in the next to be diligent and vigilant against the contrarie. And here 1. he commandeth, not exhorteth Titus, *I will* that thou teach *these things*, that is, both which I haue formerly deliuered, and now presently follow. 2. Hee prescribeth the manner how Titus shall teach them, *That thou affirme*: that is, as it is a most true and faithfull doctrine, so do thou by all meanes most constantly, and vndoubtedly perswade and maintaine it. The originall word is a borrowed speach from those that giue or sell a thing to another, who are bound to defend the title, gift, or sale of it against all claimes, suits, and entanglements: wherein is insinuated, that although it be a faithfull word, yet it shall not faile to be called into question, and meet with strong opposition, and therefore Titus must the rather bend himselfe to make it good, against all cauills and questions that can be mooued about it, or against it.

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προίστασθαι

3. Hee enterlaceth againe the ſumme of the doctrine which he dwelleth in the commendation of, *That beleeuers be carefull to ſhew forth good workes.* The Greeke word is a militarie word, taken from ſuch as ſet themſelues in the foreward or front of the battaile, and manfully march before the reſt, ſo encouraging the whole band following to the like valour and diligence as they ſee in them their leaders. This word would our Apoſtle tranſlate to Chriſtians and conuerts to the faith, whom he would not only haue fruitfull in good workes, but ardent, forward, and the firſt in them; going before others as leaders, captaines, patrons and examples.

4. Hee affixeth a reaſon why he doth ſo vrge him to the teaching of theſe things, *Theſe things are good and profitable vnto men.* The ſtreame of expoſitors conceiue theſe words, as the iuſt praiſe and commendation of good workes by our Apoſtle immediatly before mentioned, including a reaſon why beleeuers ſhould be fruitfull in them: But I rather conceiue them as an enforcement of the dutie vpon Titus, for theſe reaſons. 1. had the Apoſtle applied them to good workes, it is not likely he would haue ſeuered them from the former words by a full point: hee might ſooner and aptlier in that ſence haue ſaid, *which are good and profitable*, or (as in the end of the next verſe) *for they are thus* and thus; rather then after ſo full a ſtoppe ſo ſuddenly haue returned to that matter which ſeemed abſolued and finiſhed. 2. Theſe words in the other ſence giuen, ſeeme to make an eaſie entrance, and beat an high way to the next branch of Titus his dutie, namely to ſet himſelfe againſt the contrarie doctrine. 3. The oppoſition in the end of the next verſe clearly leadeth me to this expoſition, which is, as this kind of doctrine *is good and profitable*, ſo that other forme of doctrine which ſtandeth vpon idle queſtions and genealogies is vaine, and vnprofitable. Thus then let vs take the entire ſence: This doctrine which I haue and doe deliuer vnto thee for the vſe of the Church, is a faithful word, do thou therefore affirme it boldly, and confirme it vnto beleeuers: the which if thou doſt, thou ſhalt propound things which are *good* and *profitable*: *good*, that is, wholeſome and ſound in their owne nature: and *profitable*, that is, of exceeding good and neceſſarie vſe thorough the whole life of man.

A good worke cannot come from any but a good man.

Doctr. 1. In that ſuch *as beleeue in God*, muſt be carefull to ſhew forth good workes, we may obſerue from whom a good worke can onely proceed, namely, from beleeuers. For in vaine had it beene to haue vrged the doctrine of good workes vpon wicked ones and vnbeleeuers; there is another doctrine more proper to them, namely that doctrine which may ſtrike them with ſorrow for ſinne, ſence of damnation, prickings of

heart,

heart, and terrors of conscience, so as they might be prepared vnto faith, and these workes of repentance, the fruits of amendment of life. Therefore that we might know this doctrine of good workes proper to beleeuers, our Apostle calleth for them of none other; well he knew that no other could do them, he knew that men cannot gather grapes of thornes, and that till the fountaine were pure, the issues and streames must needs be troubled and corrupt; he knew that first the tree must be good, and then the fruit, and that the inside must first be made cleane: In a word, that whosoeuer hath not his heart purified by faith, is an vncapeable hearer of this doctrine. *Obiect.* But are not vnbeleeuers as well bound to good workes as beleeuers; is not the law vniuersall, and the commandement, *to doe good, and abstaine from euill* generall? *Answ.* Yes, they are bound to bring forth such good workes as are the fruits of faith, which before regeneration is an impossible commandement: for euery tree which *bringeth not forth good fruite, shall be hewen downe.* *Quest.* But what if an vnbeleeuer doe that which God commandeth, as giue almes, build Churches, colledges, heare the word, pray, maintaine the ministry, &c. *Answ.* We cannot here fitlier speake then with the Apostle, *whatsoeuer is not of faith is sinne: & without faith, it is impossible to please God.* *Obiect.* But then if I be not assured that I am a beleeuer, it is al one to doe good or euill, to sit at home or come to church, to pray or not to pray, &c. *Ans.* It is not all one, seeing the action commanded is good in the matter, and may doe good vnto others, and may bring some temporall blessing, or remooue some temporall euill from the partie himselfe, as appeareth in that semblance of repentance in *Ahab* without faith and truth: although in the doer, in the forme, and in the ende it faileth. But the action forbidden is euerie way, and *out of measure sinnefull* and damnable. *Obiect.* But it is not all one to be condemned for doing an action forbidden, and to be condemned for doing an action commanded not done of faith. *Answ.* No, for though both be condemned, yet the iudgement of the latter is farre easier, and the stripes farre fewer: for it is *easier* for some then for others of them who are all condemned.

Vse. 1. There can therefore be no iustification by workes, as the Church of Rome teacheth, if they can be onely the fruits of persons alreadie iustified.

Opus quod qui fecerit viuet in eo non fit nisi à iustificato. Aug. de spir. & lit. c. 29.

2. Neuer content thy selfe that thou doest good workes, of charitie, liberalitie, mercie, or deuotion publike or priuate; vnlesse thou hast a ground in thy selfe, that they are fruits of sauing faith, which hath purified thy heart, and so brought thy person and worke into acceptance: for before this time, let them seeme in thine eies neuer so bright & glistring, yet are they no other in Gods then shining darkenesse and beautifull de-

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formities. It is not thy honeſt meaning, nor diligent deuotions, nor good intents which bring acceptance to a worke; but faith working by loue: deceiue not thy ſelfe in that thou haſt done that which thou waſt commanded; for it is the preſence or abſence of faith that putteth a difference in the ſame worke, done by vertue of the ſame word. Caine offereth ſacrifice to the Lord, ſo doth Abel: Phineas is zealous for the Lord, ſo is Iehu; Peter weepeth for his ſinne againſt Chriſt, ſo doth Iudas alſo: here is the ſame worke, but not the ſame acceptance: where is the difference now? *By faith Abel offered a better ſacrifice then Caine:* and if Peters *faith had failed*, ſo had his fact too as well as *Iudaſes*. If thou prayeſt, pray in faith, *beleeue and thou ſhalt receiue*. If thou heareſt, *mingle the word with faith*, elſe it becommeth vnprofitable: and ſo in other dutyes.

Mark. 11. 24. Hebr. 4. 2.

3. This ſheweth that numbers are vncapable of the doctrine of good works, and therefore Miniſters muſt be wiſe to propound it in the due ſeaſon of it; and firſt labour in rooting faith in mens hearts, & theſe fruits will eaſily riſe.

Profeſſors of the Goſpel muſt be the firſt and forwardeſt in euery good worke.

Doctr. 2. Profeſſors of the Goſpel are aboue all other not only called to the practiſe of good workes, but to be the firſt and forwardeſt, yea lights and leaders vnto others. 1. In regard of their preſent eſtate: they are the children of their heauenly Father, and therefore muſt reſemble him; and ſo walke as they may teſtifie themſelues of this houſhold of faith: for what a diſhonour were it to their high calling to be exceeded and outſtripped of Infidells? They are Gods workmanſhip created in Ieſus Chriſt vnto good workes. They haue receiued the ſpirit of grace which onely can make them fruitfull as good trees laden with the fruits of righteouſneſſe. They are inlightened in the knowledge of Ieſus Chriſt, wherein it were a ſhame to be either *idle or vnfruitfull*, and not to ſhine out as the lights of the world in holding forth the word of life in all godly conuerſation.

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Matth. 5. 24.

2. Pet. 1. 8.

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Secondly, that ſuch as beleeue may be blameleſſe, *and ſo put to ſilence the ignorance of fooliſh men*: for this is Satans olde policie, whereby in all ages he hath turned away the hearts of many from the truth, and whereof (though he be diſcouered) he diſarmeth not himſelfe at this day; that when the Apoſtles themſelues, and the teachers in the Church ſucceeding them deliuered the truth of the doctrine of iuſtification by faith alone without the workes of the Law; he would alwaies thruſt in ſome profeſſors into the Church, that vpon this occaſion did turne the grace of God into wantonneſſe; and then raiſe a generall ſlaunder of the doctrine, as though it were onely a doctrine of libertie: euen as at this day the Papiſts ſlaunder vs as enemies to good works, onely becauſe we thruſt them out

1. Pet. 2. 15.

of

of Christs chaire. Now to auoid this ordinarie scandall, the professors of this same doctrine must especially for the honour of God, and his Gospel, and their profession of it, be carefull to become patterns in their liues of the faith they doe professe. The fruit whereof shall extend it selfe yet further then the stopping of the enemies mouth: euen to the winning of them or others that are yet without, who by such godly conuersation shall be by little and little enclined to like the word, and so be conuerted to the profession and practise of it at the length. Nay this fruit is not onely reaped by others without, but no small benefit redoundeth to the professors themselues, who hereby *make their owne election sure*: and iustifie to themselues and others, that faith which iustifieth them before God. 687

1. Pet. 3. 2.

2. Pet. 1. 10.

3. The danger of the neglect of this dutie vrgeth it: he that knoweth his masters will, and doth it not, shall be beaten with moe stripes. Tribulation and anguish shall be to euery sinner, *first to the Iew*, and then to the Gentile. Why first to the Iewe? because they were the professed people of God, professors of the law, possessors of the oracles, hearers of the Prophets, but despisers of the meanes of saluation: they therefore shall be first and heauiest iudged. 3

Rom. 2. 9.

Vse. 1. If we professe our selues by faith to be set into Christ, we may examine the truth of it hereby, that then we cannot but be fruitfull trees of righteousnes, beeing remooued into so sound a stocke, and fruitfull a soile. Whosoeuer then are not much and often in the workes of godlines, loue, and mercie, may well suspect their estate. 2. Whatsoeuer things are *honest, pure, iust, and of good report*, let beleeuers *thinke on these things*, let them thinke that such precepts belong properly to them: it beeing a truth that all exhortations in Scripture are first and directly made to those who in some measure are freed to acceptable, though not full performance of the same: whereby let beleeuers prouoke themselues to more diligence, seeing vnbeleeuers cannot tell what way to beginne in them. 3. Carrie a diligent eye and watch ouer thy life, and euery action of it: before thou entrest into any action, examine whether it will glorifie God, and dignifie thy profession; or expose it to contempt, and make that holy way euill spoken of. 4. Watch opportunities to do good, take them when they are offred before they slippe thee; yea seeke them, that thou maist euer haue something between thy hands to glorifie God and his Gospel withal. 5. Craue wisedom at the hands of God, wait at her gates, heare counsell from her mouth, lay vp the rules of the word, for the ordering of thy heart and life: thus shalt thou be able not onely to passe euerie day more innocently then other; but become also a clearer patterne of weldoing, and more conformable to this rule of our holy Apostle.

Meanes to help forward the former dutie.

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Philip. 4. 8.

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But

688 Application.

But how may Christ come and find a number of lazie Christians in his vinyard, to whom he may say, why stand ye idle all day long? why, did you not promise me you would goe into my vineyard & work and do ye not? or are you in so goodly a field, and can you want worke? haue yee done all your husbandrie about home in your own hearts, in your callings and seuerall conditions of life? then look abroad into the field of my Church, and there you shall not want wherein to employ your strength, counsell, exhortation, mercie, loue, zeale, diligence, and all the graces yee haue. Neither is it harder to set Christians on worke, then to hold them vnto it. The profits and pleasures of this life call them often from the speciall busines of Christianitie, because they enquire not whether in such seuerall actions they seeke God or themselues: What am I a beleeuer? I should in euerie action glorifie God, testifie my faith, beautifie my profession, edifie my brethren: I ought to winne the ignorant, bring on the weake, or at least stoppe the mouth of the enemie who will be readie to say, You may see what a slight excuse will serue any of them all to misse a sermon: what a slight profit will make them forget themselues, their father whom they professe, and their Fathers house: what a slender busines will interrupt and breake off for the time their family duties: what a trifle will make them at oddes, and suites with others, yea themselues: for they can be as contentious as any other. Alas, am not I a Christian, a beleeuer, am I not called to better things, haue I not promised better? should I make the deuill glad, his instruments reioyce, Gods spirit sad, his children heauie? should I occasion profane ones through my sides to wound all my profession? should I open a Papists mouth, or harden him against the truth? should I cast backe weake ones by such fruites in me a professor? should I cast off the care of my brethren, and bring shame on all my fathers house? Haue I faith, or are these the fruits of it? would it not rather be fed still in the ministerie? would it not vpon all good occasions be working by loue? can a beleeuer be so slacke, so heauie, so idle, so secure, so couetous, so contentious, so scandalous as I am? oh I must looke better to the matter. When I first entred into the wayes of God, I said, I promised I would looke to my waies, I would not offend in my tongue, in my hand, in my eye, in my life and conuersation; and by Gods grace hereafter I will pay these vowes to the Lord, in the sight of all his people.

Now for watching opportunities & seeking occasions of doing good, we feare them, we flie them, we avoid charitable motions, and repute it our wisdome not to heare them: selfe loue and selfe ease slaieth our profession, deadeth our faith, and burieth our loue to God, and to men: can working faith be so idle, or beleeuing persons so workles, or trees of Gods orchyard so fruitles? shall greene leaues make vs good trees, or

good

good words good Chriſtians? Let vs pull out our hands out of our warme boſomes and fall to worke, and leaue idle iangling. It would bee more for the honour of God and his Goſpell, if profeſſors would either doe more or ſay leſſe; practiſe ſomething like or profeſſe nothing at all. Where is the communion of Saints become? when doe profeſſors meet together to edifie themſelues by godly conference? when enquire they one of an other, where is a poore chriſtian either ſicke, or in other diſtreſſe, that we may gather him a little releeſe? were not ſuch a fellowſhip as this likeſt vnto the pureſt Primitiue Church in the dayes of the Apoſtles themſelues? and were it not now fitter for beleeuers, then liue ſo priuately minded as many? as though we could not be religious, vnles (as of olde) we cloiſter our ſelues like Monks, liuing within our priuate wals, feeding vp our ſelues, & ſtoring vp for ours, but forgetting Ioſephs affliction. And ſurely, what is the cauſe we ſee not ſuch a comfortable communion, but becauſe thoſe that beleeue in God are ſo heauie vnto good workes? the richer ſort which ſhould be as great wheeles to ſet forward the poorer, either looke bigge vpon them, or for other employments haue not ſo much leaſure as they: their own ploughs muſt forward whatſoeuer become of Gods: and the poorer ſort want both meanes and example.

The Popiſh religion was moſt without for the ſhew, whereas none was within their walls. Many Proteſtants are priuatly religious, but little breaketh out. True religion is little beholding to either.

Doctr. 3. In that the Apoſtle willeth Titus to affirme theſe things deliuered, and addeth this as a reaſon, becauſe they are *good* and *profitable:* we obſerue, that Miniſters in their teaching muſt haue reſpect to theſe two things. 1. That they deliuer true, ſound, and *good* matter in it ſelfe. 2. That it be *profitable* for the hearers. Firſt, it muſt be true and ſound, elſe are they not of Gods ſending, for whom he ſendeth, he furniſheth with a word of truth: as on the contrarie, Satan is a lying ſpirit in the mouthes of ſeducers. Now then is it true when it is deuided aright, and then deuided aright when it is truly and properly grounded on the place whence it is rayſed; as alſo when it is truly and rightly applied. Ayming 1. to pleaſe God, and not men, or the times: 2. to beate downe ſinne, and not open a doore to libertie or licentiouſneſſe: 3. to comfort and encourage ſuch as walke vprightly, and not make the hearts of thoſe heauy, to whom the Lord ſpeaketh peace. Let the doctrin be neuer ſo true, if it be miſaplied it ceaſeth to be Gods, who alwaies ſpeaketh to the heart of his children.

Doctrine muſt be both true & truly dealt with.

Secondly, it muſt be profitable as well as true. For 1. euery thing in the Church muſt be done to edifie, and conſequently ſpoken alſo. 2. All aſſemblies are appointed for the *profit*, and for the *better* of the Church: 1. Cor. 11. 17. 3. The commandement is, to deliuer nothing but what may *breed godly edifying*, 1. Tim. 1. 4. *and not to ſtrine*

about

690 *about words to no profit:* 1. Tim. 2. 14. bounded with a threatning, that the Lord will come against such Prophets as seeke out *vaine things*, and such *as bring no profit to his people*, Ier. 23. 32. 4. examples: Paul professeth of himselfe that he *kept nothing backe which was profitable*, Act. 20. 20. Nay the Lord himselfe setteth himselfe a worthy example hereof to all teachers and preachers: Isa. 48. 17. *I am the Lord thy God which teacheth thee to profit, and leadeth thee the waie thou hast to goe.*

Vse. 1. It is not inough that a Minister be a great scholler, but hee must be a true teacher too. Many a learned man is a false Prophet, whereof we haue pregnant example in the Church of Rome, in whom we see the speach true, that in Gods matters the greatest clearks are not euer the wisest men. It is obserueable also in the Scribes, Pharisies, and Rabbies of the Iewes, that depth of learning hath not alwaies the truth cheyned vnto it: but that the Lord (according to his accustomed manner working in and by weake things) often reuealeth more saving wisdome to some poore, contemned, humble soule, then to all the great clearks, who may otherwise professe that they haue the very key of knowledge: which is not spoken that any should hence be emboldned to contemne so excellent an ornament as learning is, but only to shew that the Lord tyeth not himselfe and truth vnto it.

Obiect. But we haue no teachers, who teach not the truth. *Answ.* We are to blesse God that the truth of religion is so happily taught and protected as it is; and Satan wanteth of his will that it is so: and yet can we thinke that his mallice now towards the end is so abated; or that the state of the Church is now aboue all times so priuiledged, as that he hath not his instruments still labouring to corrupt and depraue the truth; broaching so farre as they dare their priuate opinions, for which the truth is little beholding vnto them? The Prophet Ieremie speaketh of Prophets who prophecied *lyes* in the name of the Lord, and saith, they prophecied *false vision, and diuination*, and vanitie, and the *deceitfulnesse of their owne hearts:* why what was that? in that they said, *Yee shall not see the sword, and famine shall not come, but I will giue you assured peace in this place.* If we shall heare such sweet inchanting voyces; all is well with vs, we haue the most flourishing and most reformed Church that euer was since the Apostles dayes; and we may take a nappe and rest in our peace and prosperitie, what way can we be mooued? surely, these words may seeme the visions of mens owne hearts, the rather in that the Lord by his owne hand from heauen proclaiming the contrarie, by durable plagues, and lasting iudgements, of plagues, famines, vnseasonablenesse of weather by yeares together: and for the troubles and oppositi-

Ier. 14. 13, 14.

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ons in the Church, when or where were they stronger since the Gospel first entred? If we shall here voyces whispering, oh men are too precise, too pure, too forward, and what need so much teaching, so much running & trotting to sermons; and disgracing such as frequent the meanes of saluation more carefully, with the tearmes of sermon-gadders and sermon-mungers, and such: Is the truth, which desireth nothing more then the light, beholding to such visions of mens owne hearts: or can we here acknowledge the stile of the spirit and word of truth? If we shall meete with doctrines giuing libertie to profane gaming and pastimes on the Lords sabboath; and then hauing gotten in a finger, go on to make it an indifferent thing, to keepe or not to keepe but only the times of Church required by law: and further, make it questionable whether we ought to keepe this present Sabboath or deuise some other; is not this as great a blow to the truth as she can receiue, & more then she looketh for in the house of her freinds? which let it preuaile, we shall see a poore starued pietie among men in very few daies. If we meet with other defences iustifying and approouing euery thing, and any thing to be spoken in the pulpit besides the pure word of God, which is profitable to teach, improoue, correct, and instruct in all righteousnesse: that a man may moyle himselfe and hearers in pudles (I speake comparatiuely in regard of the pure word of God) when in the meane time the sweet streames which run from vnder the threshold of the Sanctuarie are neglected: how is the truth here honoured, when the Scriptures the fountaine of it, are so vnequally matched? If it shall be affirmed, that whosoeuer shall in name professe themselues to be Christians, the Sacraments are not to be denied them, although they be openly wicked, because all men are subiect to sinne. If men shall make a tush, and a light, or no falt, to sweare by faith, or trothe, &c. because it is but a custome of the tongue: surely, we may say if these be the voyces of Prophets, they are of such as Christ speaketh of, *which deceiue many*, which make iniquitie abound, and the loue to the truth grow key-cold. Matth. 24. 11.

Vse. 2. To people to pray to the Lord, 1. To giue pastors according to his owne heart, not such as may seeke out vaine and foolish things, the froth of wit and learning; but such things as may feed their soules with wisedome and vnderstanding. 2. For the spirit of discerning, to trie the spirits by which are of God: for the guise of false teachers is priuily to bring in damnable doctrines, and craftely to creepe into mens affections; and men more easily run after them, because they speake something pleasing to corrupt nature, sometimes in the matter, sometimes in the manner: and therefore such as would not be deceiued by them, must be prouoked to more warinesse. 3. For the spirit of subiecti-

What people must pray for in comming to the word.

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2. Pet. 2. 1. Iude 4.

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692 on, that they may receiue the truth as truth: for elſe it will be iuſt with God to giue them ouer to be ſeduced with falſe teachers, and to beleeue lyes. For thoſe that deſpiſe his counſell, *ſhall eate of the fruit of their owne way, and be filled with their owne deuiſes:* thoſe that regard not to know God, ſhall by God be deliuered vp to a reprobate ſence: and thoſe that will not beleeue one Micah but hate him, ſhall fall into the hands of foure hundreth falſe Prophets to fall by them. 4. Commend the cauſe of the truth vnto the Lords protection, entreating him that it may be continued euen to this our Church and Land: the which ſurely by the great contempt and abuſe of the light, and the bringers of it, we haue iuſtly forfeyted; and deſerue to be plagued with all kind of illuſions, as Poperie, profaneſſe, Browniſme, Atheiſme; the which fearefull iudgements haue made out great head alreadie, and are forerunners of greater euills, and beginnings of more bitter ſorrowes, without timely repentance. And to what other ground can we aſcribe all theſe euills, but vnto the iuſt iudgement of God, for our hatred and abuſe of the light, & the candleſticks of it?

2. Theſſ. 2. Prou. 1. 30.

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Verſ. 9. *But ſtay fooliſh queſtions, and genealogies, and contentions, and brawlings about the lawe, for they are vnprofitable and vaine.*

Although Titus hath beene in the former verſe commanded to teach, and beat home ſuch true and profitable points of doctrine as we haue heard, yet muſt he know, that he hath receiued but halfe his errand, and is but halfe way in his dutie; wherein if he would be compleat, he muſt further circumſpectly watch againſt and repreſſe all vaine and fruitles teaching, eſpecially thoſe kinds here mentioned: either ſuffering them not to breake out at all; or if they doe, to nippe and blaſt them quickly and betimes: if he can he muſt ſtoppe them in the head; if he cannot do that, he muſt ſtay them in the ſtreame.

The verſe ſtandeth on two parts, 1. a precept, *to ſtay fooliſh queſtions, and genealogies, and contentions, and brawlings about the law.* 2. a reaſon of it, *for they are vnprofitable and vaine.* For the meaning of the words we muſt knowe, that our Apoſtle condemneth not the mouing of euerie queſtion in handling the word; for there are many neceſſarie ones in diuinitie, which for our inſtruction and edification we may enquire and diſpute: thus we reade that Paul diſputed often: and thus we are trained and furniſhed in the diuinitie ſchoole, to defend the truth of God againſt the aduerſaries of it: and where Salomon brandeth him with a note of follie that maketh no queſtion but beleeueth euery thing, he ſheweth that there is a wiſe inquiſition into neceſſarie truths tending to edification. But the Apoſtle expreſſeth what queſtions he diſaloweth in a Diuine,

foolish questions, that is, vnnecessarie, idle, of no moment, of no good vse to edification, neither in faith nor loue, in conscience nor manners. Where me thinks Paul by the spirit of prophesie foresawe, forewarned, and forearmed the Church of that great malice of the deuill, which in after ages preuailed to the ouerthrowe of all puritie of religion and piety it selfe: and that was by turning men from the comfortable practise, and proper vse of Scripture, to seeke out an art of diuinitie appropriat to some few: and so suddenly came to turne all the sound knowledge of the Scriptures into a skeptike and questionarie diuinitie; whereby the deuill kept good wits from the knowledge and studie of tongues, and the necessarie fundamentall points of Christian religion; and set them on worke in the speculation of strange, friuolous, and curious questions, wherein they were not one more against another, then all of them against God, and his truth, and the building of his Church. And this is the quodlibetarie schoole diuinitie, then which nothing is more highly magnified of many at this day, who had rather tast leekes then Manna: and although our Apostle graunteth that it may haue a shewe of learning and wisedome falsly so called; yet as here it is called *foolish*, so elsewhere he confidently tearmeth it both *foolish and vnlearned*, because it is occupied in such questions, as haue neither wisedome nor learning in them, while they make a shew of both. 2. Tim. 2. 23.

Such are their questions concerning their heauenly Hierarchies, and orders of Angels, concerning the degrees of the Saints in heauen, so definitiuely and magistrally determining, as though they had newly dropped out of the clouds: Paul durst neuer vtter such things who was wrapped into the third heauen. Others of them as though at the request of the rich man they had been sent from hell, are as confident of things done in purgatorie. Others are at redde warre whether things notionall or reall be better: some sweate in disputing whether the world could be better made: others to be resolued whether the Pope be more mercifull then Christ, because Christ deliuereth none out of purgatorie as the Pope doth. But about their Sacrament and consecrated hoast, their tumults are such and so ridiculous; as a iudicious Diuine would be loath to foule his mouth or his hearers eares with them. These are the toyles of the angelicall, seraphicall, magistrall, and subtile Doctors, Scotus, Hales, Holcoth, Durand, and such monsters of Diuines; which how much true learning they containe, the darkenes of their ages in which they liued and since sufficiently manifesteth. Gods righteous iudgement was vpon them and the whole world since for their sakes, and that sentence verified vpon them, *while they thought themselues wise they became starke fooles*. Let students looke how they spend time in them, for the truth is, that if a Rom. 1. 22.

Foolish questions of Papists.

Proofe hereof the learned haue in Doct. Whitak. de Eccles. quæst. 5. cap. 8.

694 man be deuoted to them, he ſhall be euer learning, and yet neuer come to the knowledge of the truth: nay it may be feared of ſome who were towardly ſet in the truth, that comming into this ſchoole too timely, are now growne crooked and out of loue with the truth, and are indeed turned into the things they read.

The ſecond thing which Titus muſt reſiſt, are *genealogies*, which alſo muſt be rightly taken, becauſe there alwaies was and yet is an excellent vſe of them in Scripture. Before Chriſt they were ſo neceſſarie, as the Iewes were commanded to keepe publike and priuate records of their tribes and families, yea and if there were any that could not tell or finde his genealogie, he was not to be admitted; or if inconſiderately he were, was to be depoſed from publike office, Numb. 1. 18. Nehem. 7. 62. and to this purpoſe ſome holy writers of Scripture haue ſet downe for the vſe of the Church to the ende whole bookes of genealogies; but eſpecially that the Iewes might be able to bring their deſcent from the Patriarks, as we reade of Paul, who no doubt could bring his line downe from Beniamin, Philip. 3. 5.

Vſe of Genealogies in the Scriptures. I

The vſe of theſe genealogies was manifold, I will note two. Firſt, to manifeſt the truth of God in the Scriptures. 1. In the accompliſhment of many ſpeciall propheſies to particular perſons: For example; God promiſed to Abraham that he ſhould be a mightie man: that this truth might be fully known, muſt be ſet downe the whole deſcent and poſteritie, and Princes that came of him although neuer ſo wicked from Iſmael himſelfe. Rebecca alſo had a promiſe of two mightie peoples in her wombe, and that the elder ſhould ſerue the younger: how ſhould this be knowne to be accompliſhed, but by the genealogie of them both, for which purpoſe euen the dukes that came of Eſau were all recorded. The like of Iacobs propheſie concerning Ephraim and Manaſſeh; for otherwiſe the wicked ſhould haue no name nor regiſter in the booke of God: it is not for their owne ſakes whoſe memories ſhould rot, but for the honour of God and his ſeruants they are there rolled; to ſhewe that the godly were not only inwardly but euen outwardly bleſſed according to promiſe with ſuch a fruitfull race and poſteritie. 2. It is a great light to the truth of Scripture, when it ſetteth downe the perſons by whom, and the times in which euery worthy thing was done; what alſo and by whome the Church ſuffered: how all nations were euer enemies to religion but one little point or corner of the world: how God had euer a Church in the world, euen in the corruptedſt times a litle remnant of Iſrael that worſhipped him in ſpirit and truth, which things are cleared by genealogie.

II The ſecond and principall vſe of genealogie is to manifeſt the true

Meſſi-

Messiah vnto the world. As, 1. to shewe that because God would be appeased in the same nature that had sinned, therefore he was true man and not in shew: and that his humanitie, incarnation, and nativitie should not be obscure, his naturall descent is by the Euangelists brought downe from Abraham, yea from *Adam*, shewing vs thereby what is the proper end of all genealogie in the Scriptures. 2. The nobilitie of his birth, and worthines of his parentage, and that he was the right heire to the Iewish kingdome. 3. The truth of the propheſies concerning him that he was the sonne of Abraham, and of Dauid, and that the scepter departed not from Iudah till his appearing. 4. The blessing wherewith that family out of which he came was advanced and distinct from al the tribes of the earth. 5. His humilitie who came of all sorts of men and women, publike and priuate, poore and rich, good and bad, that he might be a fit Sauiour of all sorts of men: not disdaining to place in his genealogie Phares the incestuous sonne of Iudah, and Bathsheba that was the wife of Vriah. And in these vses these genealogies may be still with sobrietie read, taught, and heard. 695 1 2 3 4 5

Quest. What is it then the Apostle condemneth? *Answ.* Not any such as serue to the edification of the faith of the Church, whereof this of Christ a publicke person and Sauiour of the world is the cheife of all; neither the keeping of the descent, so farre as serueth to the preseruation of right, iustice, and ciuill peace. In which respect Kings and Nobles, yea and other inferiour persons may enquire into that right which their ancestors haue made their due: and must so hold their genealogie, as they may hold their right against all claimes. But here is condemned all that recounting of kinred and petegree in all sorts of men, which proceedeth from a vaine minde, and tendeth to worldly pompe and vaineglorie. For this was the sinne of the Iewish teachers, that whereas now by Christs appearance all distinction of families was in religious respect abrogated: and now was no such need of genealogie as before, vnlesse it were before Infidells, and such as were not perswaded of the right descent of Christ: yet they out of their pride would be much and often in extolling of their tribes and kinred; and so not only for these accessories let goe the substance of religion, but as if they would build vp that politie again which now was abolished, to the great hurt of their hearers, would much busie themselues in such fruitles discourses. These genealogies must Titus withstand.

By brawling and contentions about the law, are meant those hote contentions which yet many Iewes and Iudaizing teachers did trouble the puritie of religion withall; striuing still to bring backe againe the obseruation of Iewish ceremonies; such as was circumcision, differences

696. of meats, and daies, and garments; as though Christ were not yet come, wherewith the Church in that tender age was much molested. But now our Apostle pointeth to another end of the law, namely, to institute the life, contain in obedience, and lead vnto Christ; but not to shadow Christ to come as before, who by his comming hath put an end to all such ceremonies.

Of all these endlesse questions, idle genealogies, and brabling contentions, the Apostle giueth this censure; that although they may seeme to haue a puffing kind of knowledge, and be stood for as for fire and water, as if the whole substance of religion were placed in them: yet are they *vnprofitable and vaine*, farre from instruction and edification of men in true godlines; yea indeed great hindrances thereto, as taking vp time and labour, and wits of men which should better be imploied; which as we said, is a forceable reason to auoid and represse them. Hitherto the meaning.

Satan seeketh to corrupt the purest churches by bringing in needles questions.

Doctr. 1. The Deuil is readie in the purest Churches to corrupt the puritie of doctrine, by stirring needles & endles questions, either in substance of doctrine, or in ceremonies; wherein men will be as hote as if all religion were placed in them: And thus shall the peace of the Church be troubled, the free passage of the Gospel hindred, the godly teachers greeued, and all for things vnnecessarie and idle: things sometimes so farre from profiting the Church, as that they much hinder it, and obscure the doctrine of true religion. All this appeareth plainely in this our example. The malicious man is euer sowing tares in Gods feild, and if he cannot extinguish all the light of Christian doctrine, if he cannot pull downe as he would the substance of truth, he will doe what he can; he will make dissention in smaller matters, whereby many shall be offended, many cast backe that were comming on, and many other kept back, who might come on in time. So when the Disciples of Christ and Iohn consented in the substance of doctrine; yet could he make them quarrell in washings, and fastings, and such ceremonies. Paul and Barnabas consented in substance of doctrine, yet for a verie trifle and indifferent thing, (the companie or leauing behind of Marke) were so exasperated and deuided, that they did seperate one from the other. And if he be so forceable in good men that he taketh the aduantage of flesh in them, much more doth he effectually worke in vnconscionable men who are all flesh, and all corruption. Easie were it in all ages to discouer this eminent note of Satans mallice in false teachers, namely, that they were euer more earnest in vrging and constraining of men in their owne deuises, then to the duties of the morall law. Christ charged the Pharisies that they placed more religion in washing potts, cuppes, and beddes,

Act. 15. 39.

then

then in keeping Gods commandements. These Iewish teachers, Act. 15. 29. are branded that they troubled the Church with words, and combred mens minds (euen in the Apostles daies) with things dead, and vnnecessarie, with circumcision and ceremonie. And is not Gods iudgement come vpon the Papists at this day to the vttermost, who haue called backe all these Iewish ceremonies againe, and so long contended for them, that they haue lost the substance of pure religion, and the truth hath betaken her to her wings? Their schoole diuinitie is turned away from Christs bodie, to his garments: their maine disputes are taken vp about workes of preparation, free-will, merit of workes, workes supererrogatorie, purgatorie, differences of garments, meats, dayes, vowes, pilgrimages; which are such things as Christ wrapped vp together and left in his graue, when himselfe rose againe. And their doctrinall diuinitie to the people, as we read it in the postills, but schoole distinctions, and legends fables; or of latter times, bitternes against the first restorers of religion, who oppose their former false doctrines. And for their heat in vrging these things aboue all the commandements of God, none is so blind but may see that they more seuerely punish him that fasteth not their lent, then such as are manslayers; more him that keepeth not one of their Saints dayes, then him that keepeth neuer a Sabboath thorough the yeare: that they make it a greater sinne for some sorts of men to marie a wife, then to liue in secret filthinesse all their liues long. Thus the deuil hauing gotten in his head, easily thrusteth in all his bodie; and if he get a Church or people at this aduantage, that he can comber mens mindes with needlesse things, and stirre vp brabbling contentions about vnprofitable and vaine deuises of men; he is in great hope and probabilitie ere long to put out that light, which he hath alreadie so farre darkned.

Vse. Let vs acknowledge the worke of Satan, when we see men who are all of one sound iudgement in the substance of religion, and so should be brethren; to be at such hote strife and opposition for matter of ceremonie, and for things in comparison vaine and vnprofitable. 2. Let vs not count it a strange or new thing, to be too much offended at it. 3. Let vs pray the Lord, who can rebuke Satan, to dissolue such workes of the Deuill, least in the ende too late we lament the losse of the truth.

Doctr. 2. In Titus his example, euery Minister is bound not only to teach profitable things, but to resist the contrarie. He that would be faithfull in the house of the Lord, must behaue himselfe in building these spirituall walls, as Nehemiah did in building the materiall wall of Ierusalem. He must be readie with his toole in one hand, and his weapon in

Ministers must teach things profitable, and resist the contrarie.

698 the other, both to build, and defend his building. He must be so farre from vaine teaching in himselfe, as he must not suffer it in another, if it lie in his power to hinder it. The doctrine beeing so plaine, as it is to be read out of the words of the text, we will spend no labour in the proofe, but reserue it to the vse, which is,

1. To reprehend sundrie sorts of teachers. 1. Such as wearie themselues and hearers with knotty questions, which are as parables to the people, wherein while men exercise their wits, to get a name of profunditie, they do no little hurt: for they fil the heads and hearts of their hearers with intricate doubts, often leading them into such labyrinths, as they cannot wind them out of; and then the deuil hath matter to worke vpon; for either he taketh vp their minds with such needlesse questions, which hinder matters leading to true pietie: or else maketh them wauer in the truth, or bringeth them on to open profanneſse, when they see that euery truth may be called into question, and probably oppugned; and so they care for no truth, as hauing none to insist in. Preaching is not a tying of knots to vntie them againe, nor a schoole probleme, but a building vp of men in the obedience of faith and repentance.

2. Such as tyre themselues with curious questions, to which corrupt nature is verie prone in vnsanctified teachers and hearers; and these as vnprofitable and vaine as the former: teachers would find out the equalitie and inequalitie of glorie in heauen: would haue vs know whether we shall know one another in the life to come; would instruct vs in the yeare and time of Christs comming to iudgement: would find vs out the cause why God reiecteth Saul the King, and electeth Saul the persecutor. But here it were good to remember the woman of Samaria her answer to Christ, *The well is deepe, and I haue no vessell to draw with.* Hearers likewise would faine know where Moses his bodie was buried; how and whither Elias was carried: what God did before the world was made: they will no longer stand in the outward court, but presumptuously with Pompey, thrust into the *sanctum sanctorum*, to prie into Gods secret place: yea although it be sequestered from the rest, and vailed, couered, and shadowed with the wings of the Cherubins. But let such beware they buy not their presumption as deare as he did his; there is danger in climbing, and our lesson giuen vs is, *not to be ouerwise, but wise to sobrietie.* It is a fearefull taking of Gods name in vaine, to take his word to make a ground of our owne deuise in things not reuealed. It is an high presumption to seeke to discouer that which God hath not vttered, whose glorie it is to keepe somethings secret to himselfe. In a word, it is a point of extreame folly, whereas the Lord hath deliuered such

high things in the Scriptures to exercise our vnderstandings; that (as the ancient speake) were we elephants we might swimme there; that we should leaue these and waste our time in things not reuealed. True it is that knowledge is profitable, is sweet, and profound: But what then? although it be profitable to warme a mans hands by the fire, it is no wisdome to thrust ones hands into the fire; to vse the beames of the sunne is profitable to perfect the sight; but vnlesse we were eagles, to gaze vpon the body of the sunne is to destroy it. So likewise hony is sweet, but we must so much the more beware we eate not too much. And there is a knowledge too high for Dauid himselfe: an humble ignorance is an high learning where God would not haue vs to know. 699

Now the better to restraine our selues herein, 1. Labour to see the corrupt disposition of the best in this point: the deere children of God haue had their idle and curious questions: Daniel a man greatly beloued would be enquiring concerning the ende. The disciples bewrayed their weakenesse both before and after Christs death, Ioh. 8. 1. *Master, who sinned, this man or his Parents?* whereas Christ wisheth them to looke at Gods scope in all his actions, which is his owne glorie: so after his resurrection, *Lord, wilt thou now restore the kingdome to Israel?* and Peter of Iohn, *Master, what shall this man doe?* Secondly, acknowledging it a fruit of pride, let vs compose our hearts to humilitie, as Dauid, *Lord I am not high minded, I walke not in things too high for me, but as a weigned child*: it is a spice of pride of heart to seeme to knowe more then others. 3. Consider the vnprofitablenesse of such knowledge, it puffeth vp, it edifieth not; one compareth such curious questions to Creuises, which haue more picking then meat. 4. The danger of it, for hereby men grow to scorne the simplicitie of the gospel, and so forfeit their saluation. This mother and daughter we reade of in *Libanius Iulians* schoolemaster, who meeting with a Christian, asked him in skorne this question, I pray thee seeing thou holdest on the carpenters sonne, tell me how he is now occupied, what is he doing? The Christian answered him, he is on his trade, making a coffin for thy Master and scholer Iulian, who shal haue a cast of his office ere long, as a little after Iulian was slaine in battaell, carried to Antioch in a coffin and there buried. Note the fearefull ende of curiositie in Gods matters. A third sort of teachers offend in wringing allegories so farre as in stead of milke blood commeth, and in studying for quaint tearmes, as fit for their message as Sauls armour for Dauid: whereas the wisedome of a man of God, is to speake things agreeable to the analogie of faith, and in the stile of the holy Ghost, vnlesse any man thinke he can speake in a better, which were to take vpon him to teach the Lord to speake; or defend that the Scriptures want light to expresse

Motiues to the former dutie.

1 Dan. 12. 8.

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700 themselues. And indeede such teaching is in it selfe like some stuffes starcht and stretcht, and set out with a faire glose, but come to the wearing or wetting it shrinkes and shriules like cobwebs: and in the hearers effecteth an admiration of the man, but no sence of the matter: aske common people, what learned you at the Sermon? oh he is a proper man and a good scholler, and this is all that the most haue learned: a iust hire of such vaine and vnprofitable things, the worke is consumed before it come to the fire.

People must not desire such doctrine as the Minister may not teach.

Vse. 2. People must not desire such doctrine as Ministers may not teach. Nature desireth to change pasture often; and the eare so farre as vncircumcised is Athenian, itching after nouelties: children would be in newe lessons before the old be halfe learned; so Christians cannot away to dwell in that pure doctrine which would lead them in true godlinesse: whereby often by the iudgement of God, they forfeit their faithfull Pastors, and in Gods wrath haue hirelings set ouer them that feede them with wind: they desire fine words and profound matter, and are wearie of plaine doctrines; and they haue a pickt language and vaine speculations, they aske and haue. But no sooner is Manna loathed, but quailes are rained, but with vengeance: it is flesh, but a meat that rotteth in the mouth, euen betweene the teeth.

Vse. 3. In priuate conferences man with man auoid these vaine questions; that all our priuate cómunication may tend to edification: fathers must teach their children with Abraham in Gods wayes: children must depend vpon their fathers, and aske them of such things, see Psal. 44. 1. Mothers must teach their young children the Scriptures, as Eunicha did Timothie: Masters of familyes should make their families petty schooles and nurseries of diuinitie: we reade how Apollos a great man proceeded a doctor in Aquilaes house: our priuate houses should be Churches or Chappels; therefore such idle and vaine questions should find neither time nor place in these our priuate Churches.

Vers. 10. *Reiect him that is an heretike, after once or twise admonition.*

11. *Knowing that he that is such is peruerted, and sinneth beeing damned of his owne selfe.*

The fittest dependance of these words with the former, I conceiue to be this. Paul hauing exhorted Titus both to teach the truth according to godlinesse, as also to resist all such foolish and vaine doctrine as might do hurt in the Church of God: Titus might obiect, This indeede is my dutie wherein I entend to exercise my selfe with diligence; but when I haue laboured and done all I can, many there are who will not yeeld to the truth, nor submit themselues to this ordinance of God; how am I to car-

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rie my ſelfe toward ſuch? *Anſ.* The Apoſtle carefull to preuent all ſuch things as he foreſaw might be hurtfull to the Church, giueth direction in theſe two verſes how to proceede in this buſineſſe alſo. The former giuing direction and laying downe the dutie, and the latter enforcing the ſame by moment of reaſon. In the former are three things to be conſidered. 1. the perſons againſt whom Titus is to deale, here called *heretikes*. 2. The direction how he is to behaue himſelfe towards them, *reiect* them. 3. The orderly manner of proceeding, *after once or twiſe admonition*. The latter verſe containeth the reaſon of this ſeueritie, becauſe ſuch perſons are incurable and incorrigible: which is prooued by two arguments. 1. ſuch a one is *ſubuerted*, that is, turned or caſt off the foundation. 2. he ſinneth againſt his owne conſcience, *beeing damned of his owne ſelfe*, that is, he wittingly and willingly ſpurneth againſt that truth of which his conſcience is by the former admonition convinced.

For the firſt, who is an Heretike? *Anſw.* He that profeſſing Chriſt, yet inuenteth or maintaineth any errour againſt the foundation of religion, and that with obſtinacie. For the opening of which deſcription three things are to be noted. Firſt, that an heretike muſt profeſſe *Chriſt*. For Iewes, Turkes, or Pagans cannot properly be Heretikes, although they fight againſt Chriſt and all religion in all the foundations of it. Theſe are more properly called Heathens, Infidells, and Atheiſts without God in the world. But the perſon whom Titus hath here to deale withall, is one within the Church, and caſt off from a foundation vpon which he ſeemed to ſtand. Secondly, he muſt maintaine an error in doctrine (for if men erre in practiſe they are rather hypocrites, and profane wretches) and this error muſt be fundamentall, that is ouerturning ſome ground or article of our faith: for it will not make a man an heretike, not to beleeue the fables of Saint Francis, although Pope Benedict 4. ſo determine. Nay if a man ſhould hold ſomething wherein the Scriptures are his aduerſarie, as that an oath is not to be taken, and warre is not to be made by Chriſtians: ſuch a one were in a groſſe error, but not preſently ſunke into hereſie. But if any man ſhall maintaine iuſtification by works, a daily ſacrifice for ſatisfaction for ſinne, or any other righteouſneſſe or worke to ſtand before God in beſides Chriſt; the defence of this will eaſily prooue hereſie. And hereby the Popiſh doctrine is clearely prooued heretical. Thirdly, this error muſt be willfully and obſtinatly mainteined; for he muſt reiect admonition, and ſtriue after conuiction: and this properly maketh an heretike. For euery one that holdeth an heretical opinion is not an heretike: a man may by ſimplicitie, leuitie or raſhnes, or gentlenes of nature be drawne into ſuch an opinion: but if admoniſhed of his error he contend not, but is readie to yeeld vp himſelfe

Per verba legis legem oppugnat. Ambr.

Aliud eſt hæreticus aliud hæreticis credens Auguſt de vtil. credendi ad Honorat.

702 selfe to the perswasion of truth, he is no heretike. For these three things make vp an heretike. 1. error. 2. conuiction. 3. obstinacie or weddednes to his opinion.

An heauie imputation to charge any man to be an heretike.

Hence first note by the way, what an heauie thing we charge him with, whom we brand with the title of an heretike: for we charge him to be one who resteth not in the wholsome word, but maintaineth such an error as hath turned him off his foundation: one that contemneth the iudgement of the Church, despiseth wholsome admonitions: continueth in his damnable opinion against the light of his minde, against the check and accusation of his conscience; and beeing condemned of himselfe, heapeth vp sinne vpon sinne: All which censure if we shall hastily passe, we shall hardly auoid rash iudgement: for if euery error in diuinitie presently made an heretike, the Apostles themselues had beene no other then heretiks, who at first were so erronious and ignorant in many things of the greatest moment in religion.

Errare possum, hæreticus esse nolo.

What a false witnesse then, hath that Apostate Church of Rome passed against ours, and all the reformed Churches; whose teachers in all their sermons and writings stile vs by no other name then heretikes? whereas they cannot shew wherein they haue conuinced vs to haue departed from the Catholike and Apostolike faith: and much lesse that we haue with pertinacie, and against our owne consciences maintained any falsehood. Indeed if our rule be their Canon law (which iudgeth him an heretike who speaketh against the Romish Church, or obeyeth not whatsoeuer the Pope decreeth) we cannot auoid that name. Or if we should teach (as they doe, and that after conuiction) that the Saints in heauen are mediators by their merit and prayer: that prayer is to be made to Saints and dead men; that we can be iustified by the merit of our workes, by fasting, prayer, pilgrimage, or any such obseruance; that concupiscence is no sinne in the regenerate, that a man can perfectly fulfill the law: that Saint *Dominike* performed more miracles then Christ, and all his Apostles, and was farre greater then Iohn Baptist: we could not auoid but be heretikes indeed; because these and a number such are contradictory to the canon of the Scriptures, reuerse the foundation of religion, and yet are obstinatly defended by them.

To charge a man to be a Puritane, is to call him an heretike.

And further, let men see hence how inconsiderately they cast the names of old heretiques to the blemishing of the liues and waies of many godly and worthy men: as when Christian and religious men are tearmed by the name of *Puritans*, an auncient sect of heretikes, with whom these haue but small acquaintance. The like may we say of that reproachfull title of Scismatikes, who quickly degenerate into heretikes, who rent the coate of Christ, and make diuision in the Church: sometimes

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for some opinion, but more vsually about some orderly rites and ceremonies in the Church. Now then to challenge men of scisme: 1. the Church must be prooued to agree, and to haue the vnitie of truth both for doctrine and rites. 2. men must be conuinced by the word, that the doctrine is the wholsome word, and the rites and ceremonies are edifying, orderly, inoffensiue, and not superstitious. *Obiect.* But some are so peeuish they will neuer be conuinced and satisfied. *Answ.* The reason hereof seemes to be, because the Church is sometimes a partie in such a question; and therefore it were wisedome to bring vpon such parties the iudgement of other reformed Churches, to make vp such a conuiction. And then when all such good meanes are vsed, if men separate from the Church, let them lie iustly vnder the reproach of their sin. But farre be it, that euery one who carrieth a diuerse iudgement concerning some rites in the Church wherein he liues, should presently become a scismatike; for such a one may still cleaue in heart, in affection, and in personall presence vnto the Church, and be farre from interrupting the vnitie of the Church. Yea farre be it that euery departure from those that call themselues the Church, yea in maine points of doctrine, should be scisme. Were Elias, and Elizeus Scismatikes, because they departed from Ieroboams worship? were our Sauiour Christ and his Apostles scismatikes in departing from the doctrines of the Pharisies and Saduces? No, it was Ieroboam; it was the Preists and Pharisies (who pretended themselues to be the Church) departing from the truth, and so from the true vnitie, that were the authors of Scisme herein. And so for rites, how can we stoppe a Papists mouth, if we shall say that those men who depart from rites tending to the weakning of faith and doctrine, or offensiue and superstitious; are presently to be ranked amongst Scismatikes? for haue not we our selues thus departed from an hundred Romish ceremonies, and yet we say they are the authors of Scisme therein. Let this rectifie our iudgements, and keepe vs from rash censures in matters so capitall, and so difficult. If any Catholike spirit will still reproach vs as Scismatikes; surely we will reioyce herein, that we are not of them, whose canon hath taught vs, that if Christ and his Apostles would not subscribe to all their decrees, they should escape no other tearmes but be reputed Scismatikes at the least, if not burnt for heretikes.

There alwaies haue bin, and shall be heresies in the Church: why.

Secondly, note that there haue bin, and shall be to the end heresies in the Church. Christ was no sooner ascended, but that blessed doctrine of his (euen while the Apostles yet liued) was oppugned by heretikes: which seemeth to be the ground of this precept. Nay no sooner was there a Church, but heresie the disease and corruption of it, beganne to discouer it self; and truth gate only the start, & was before heresie; yea the

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tares came vp with the good seed in the feild of the Lord. The reasons of this doctrine are, *First*, so long as the causes of heresie remaine, it selfe must needs continue: but the causes shall be and euer haue bin in the Church; and these are ignorance of God, pride of heart, selfe-conceit; ouerweening of gifts, want of loue to Christ and his truth; Satans malice, ambition, couetousnesse, flattery and many moe: in a word, so long as there is a mixture between good and badde, there will be a fight between them. *Secondly*, the Lord in his prouidence suffereth false prophets and heretikes to rise vp among his people, to proue & try them, whether they will cleaue vnto him or no: Deut. 13.3. they are the Lords fanne brought into his floare, to separate betweene the faithfull and vnfaithfull: whereby the wicked fall off, as beeing *thrust away from the Lord*, vers. 7. and the godly, who are by Satan and his instruments accused to be hypocrites, are manifested sound at the heart, and faithfull to the ende. So the Apostle, 1. Cor. 11. 19. *There must be heresies, that those who are approoued of God, may be knowne:* he saith not it is possible, but necessarie that heresies be, as fire to trie and purge the gold. *Thirdly*, the Lord in his iustice punisheth by such the contempt of his truth, and the careles and vnaffected intertainement of his word. For iustly are men who will not receiue the truth in the loue of it, giuen ouer to *strong delusions* in the beleeuing of lies: If Christ and his Gospel cannot be receiued, Antichrist (when he commeth with all lying wonders, and preuailing errors) shall. If the truth in Michas mouth be contemned, 400. false Prophets shall preuaile with their lie. So haue we seene that where a faithfull Pastor hath beene lightly set by, the Lord hath one way or other remooued him, and after his departure sent in some grieuous wolfe or other, that hath not spared the flocke. *Fourthly*, the wisdome of God permitteth it: for although it seeme to poison vtterly & destroy the truth; yet indeede he turneth it to the clearing and confirming of it, it beeing an occasion that the truth is further sifted into; that as sparkles issue out of the striking of two flints together, so the truth discussed and disputed, becommeth more lightsome, and more victorious: yea the gold commeth no brighter out of the fire, then the truth out of the triall of opposition and contradiction.

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Ad hoc sunt hæreses vt fides habendo tentationem habeat & probationẽ. Tertul. de præscript. aduers. hæret. cap. 1.

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2. Thess. 2.

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Per eos qui ecclesiam discerpserunt, recta fidei dogmata emerserunt. Euagr. lib. 1. cap. 9.

Vse. 1. Whensoeuer Sathan according to his accustomed malice against sinceritie, stirreth vp any troubles to stay the course of the Gospel, to obscure the shining brightnesse of Gods glorie, and to bring confusion into the most wise orders, and ordinances of God, then the Lord so ouerruleth the matter, as that he alwaies bringeth light out of darkenes, glorifieth himselfe, purgeth his floare, prooueth his people, quickneth their zeale, and traineth them in humilitie and obedience. Let vs not

then be diſcouraged, if our eyes ſee many trials, and in them many fall off, if we ſee the truth oppugned, doctrines of libertie broached, backed, and zealouſly maintained: for ſurely, although the Lord herein may iuſtly correct our manifeſt contempt of the truth, yet can he not, nor will forget his owne glorie. 705

2. We ought to be ſo farre from troubling or hindring, as that wee muſt affect, pray for, and to our power procure the peace of Ieruſalem: yea ſo farre herein to ſtraine our ſelues, as that onely peace and truth may abide vndiuorſed. But well ſaith one, that hee who hath magnified his *truth aboue all things*, Pſalm. 138. 2. hath alſo aduanced it aboue peace. M Greenam.

3. Vſe meanes to avoide hereſie, and keepe out of the degrees of ſuch a diſtaſtfull fruit of the fleſh, Gal. 5. 20. The cheife of theſe meanes are, 1. to lay thy ground in humilitie, which onely cutteth off contention, the eldeſt daughter of pride, and hath the promiſe to be taught in the way. 2. to be diligent in the hearing and reading, but eſpecially in obeying the word; for this is the readie way to attaine and containe thy ſelfe within the bounds of truth, Ioh. 7. 17. *If any man will doe his will, he ſhall know whether the doctrine be of God, and whether I ſpeake of my ſelfe.* And whoſoeuer embraceth the counſell and wiſedome of the word, he walketh ſafely, and his foote ſhall not ſtumble, Prou. 3. 21. 23. where note, with what conſcience any Papiſt dare ſay, that the Scriptures are the cauſes of heretikes. Thirdly, to growe vp in the affecting and loue to the truth: for ſo ſhalt thou growe in the hatred of falſhood, Pſal. 119. 113. Dauid had neuer come to ſuch an hatred of vaine inventions if it had not beene for his ſingular loue vnto the lawe. Fourthly, beware of hereticall bookes and companie: for thou canſt hardly get good out of the former; and as hardly doe good vnto the latter; but moſt eaſily receiue harme from either; both of them beeing leauen and infectious. The like may be ſaid of ſticking vnto Philoſophie in matters of faith: for euen this will eaſily breede an heretike. Fiftly, content thy ſelfe with thy eſtate and portion, be it more or leſſe, couetouſneſſe and ambition haue throwne downe a great number of the ſtarres of heauen, from their former ſhine, and beene the ſeedes of moſt hereſies, as in Eccleſiaſticall ſtorie appeareth: yea in our dayes not a fewe haue growne into diſlike of their eſtate; who in hope of better preferment, haue betaken themſelues vnto the hereſie of Poperie, and therewith haue drunke in all manner of deadly poyſons; that treaſons, parricides, murders of kings, blowing vp of whole ſtates, with all ſuch deſperate attempts, are moſt reſolutely vndertaken, and as vnnaturally acted by them.

Meanes to auoid hereſie.

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Pſal. 25.

Scripturarum ignoratio hæreſes peperit. Chryſoſt. in homil. de Lazaro.

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Patriarchæ hæreticorum Philoſophi. Tertul.

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This Mr. Ardeſly confeſſed in S. Maries was the perſuaſion of the Papiſts, and the chiefe ground of his owne reſolution to fly the land, and become a Preiſt.

Now hauing cleared the firſt point who are heretikes, we come to the

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second, namely, how Titus must carrie himselfe towards them: and that is, he must after *once or twise admonition reiect them.* Now because admonition is first in nature and order of proceeding, though it be not so in the placing of the words, we will consider of it somewhat in the first place. And first it will be demanded what kinde of admonition this is, I answer, that this is not meant of that *priuate* admonition, whereunto both priuate Christians and the Minister as a Christian are bound towards those that erre, and are knowne so to doe; but of that *publike* admonition in the face of the Church, which is a seruant and maketh way to the publike censure of excommunication. For it maketh way to the Churches reiection of *such a one*, as the next verse sheweth incurable, both because he is cast off the foundation, as also is condemned of his owne conscience. Further, this admonition must be *once or twise*, namely, when the Pastor hath priuately conferred with him for the conviction of his conscience, and admonished him to the reuoking of his wicked error: if now he still stand out, then generall warning is to be giuen two seuerall sabbaths, of such an offender in the congregation, not yet naming the person, or cause in particular, but threatening the sentence of excommunication, vnlesse the delinquent come in in the meane time, and yeelde himselfe vnto the truth. And thus shall he see that all gentle and good meanes are vsed with him, before the Church descend to such a grieuous censure.

Obiect. But Christ requireth three admonitions, Matth. 18. 17. why doth the Apostle vrge but two: yea Paul himselfe admonished the the Curch of the Corinths three times, 2. Cor. 13. 1. *this is the third time.* *Answ.* Those places speake of the processe of priuate persons in priuate offences, which goeth before the publike notice and proceeding of the Church. 2. Paul dealeth by Epistle in a louing and fatherly manner, and prescribeth not to the Church how to proceede in their publike censures. 3. In such questions of fact, for the manner of processe, much is left to the wisedome and iudgement of the Church; which may so proceede as may make most for the good of the partie; and may vse two or three admonitions at their discretion: but so as admonitions must not be multiplied (as we say) *toties quoties*, nether on the other hand must be vnder the number of two, for two must be the least.

Euen heretikes and enemies to the Church must be louingly dealt with.

Doct. Hence we learne that euen heretikes and enemies to the church, must be tenderly and louingly dealt withall, so long as there is any hope that they may be gained and wonne. Neither must they be seuerely or suddenly proceeded against by the Church, but vpon due warning and threatning. For herein, 1. the Church beeing the daughter of God, shall resemble God himselfe; who still admonisheth before he strike. 2.

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the commandement is, that those that are spirituall must euer labour to *restore offenders by the spirit of meekenes:* and neuer to remooue till all meanes of restoring haue beene assayed: so that seueritie at first in those that are spirituall were meere crueltie. 3. This softnesse in the proceeding of the Church, bewrayeth her loue of the partie, maketh his sinne better knowne vnto him; letteth him see the danger of it: and if all this be scorned and contemned, it heapeth coales vpon his head, and maketh the ensuing censure more iust and heauie. 4. Hereto ioyne the examples of Paul, who turneth not to seueritie till gentlenesse doe no good; nor vseth the *rodde*, so long as the spirit of meekenesse can preuaile: yea of our Lord Iesus, who pronounced not his woe against Corazin and Bethsaida, till other great meanes vsed with them were reiected by them.

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Gal. 6. 1.

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2. Cor. 13. 2.

Vse. 1. Hence may wee gather the meaning of sundrie places in the Scripture: as Rom. 16. 17. *Brethren, I beseech you marke them diligently which cause diuisions and offences among you, and avoide them:* 2. Ioh. 10. If any come and bring not *this doctrine, receiue him not:* these and such like places must be vnderstood by this our text, namely, after admonition, and good meanes vsed for their reclaiming, they must be avoided and reiected, and not before.

2. If heretikes must be thus dealt with, how much more are we to deale louingly with brethren, who fall not wilfully, but of frailtie? how carefull should we be to set them in ioynt againe tenderly; couering the bitter pill of reproofe with sugred perswasion? how should the spirit of Moses coole and moderate the spirit of Elias towards brethren? surely here must be louing admonition, not once nor twice, but so often as they offend, so as it be not with contempt and scorne of religion and discipline.

How much more freinds and bretheren.

Reiect him] There is a twofold reiecting of a man; the *one more priuate*, whereby euery Christian is bound to forbeare the familiar conuersing with such as are openly wicked & scandalous in doctrine or life: but especially the Minister or Pastor, whose life is more remarkeable and exemplarie must be more carefull to avoide the companie of such. And this is by some thought to be here meant, as if they adviſed Titus, that when in his course he should meete with such a person, who after admonition and good meanes of reclaiming him, should still adde pertinacie to error; he should thenceforth leaue such a one to himselfe: neither familiarly conversing with such, least he should occasion others also so to doe: nor yet to neglect the Church in striuing against the streame with such a one: for all that labour were but lost; which were it taken against weaknes and ignorance, it were hopefull; but beeing against malice and obstinacie, is desperate; and therefore *avoide him*, make not nor meddle with

708 him, let him alone to Gods iudgement; what hope is there in washing an Ethiopian? to build one that is cast from his foundation, were to hang an house in the aire; and therefore vnlesse thou canst hope that he who will not yeelde vnto the voice of the Prophets and Apostles, will yeelde to thy priuate perswasion, meddle not at all with him. But as I noted in the former point, there is more included in the precept; which is to be extended to a more *publike reiection* of an incurable person who will receiue no good; but is likely to do much harme in the Church by infection if he be suffered. And this the word noteth, which properly signifieth to be drawne out of a citie as an outcast: and translated to the Church to betoken the casting out of a man by excommunication; or a cutting him off from the societie of the Church. And whereas there are two degrees of excommunication; the former separating from all brotherly societie with the members of the Church: and the latter cutting off from the bodie of Christ: which is nothing else but that fearefull anathema, and curse pronounced by the Church against him, who is discerned to haue sinned against the holy Ghost. The former of these two is here meant, called of old, a thrusting out of the synagogue; and is a casting out of an obstinate sinner out of the companie and communion of beleeuers, who are the members of Christ: and this is the censure which heretikes are liable vnto.

πορεῖτε.

Ioh. 9. 22. ἀποσυνάγωγον.

Quest. Who must *avoide them?* *Ans.* The whole Church, but especially the Pastors, least their remisnesse or familiaritie with such make the people more bold with them: for it is meete that the whole Church should haue knowledge, approbation, and consent in that which concerneth the whole.

Qui neque in synedria recipiebantur religionis obtentu; quòd cum incircisis communē vitæ consuetudinem haberent. Beza.

Quest. But how farre must they be avoided? *Answ.* Our Sauiour sheweth in generall, Matth. 18. 7. when he commandeth vs to account such as will not heare the admonition of the Church, as *Publicans* who were known by the name of sinners and wicked men, Luk. 15. 2. or as *Samaritanes*, with whom the Iewes *meddled not*, Ioh. 4. 9. and the reason was because they were heretikes 2. King. 17. 33. *vnto this day they doe after the olde manner, they neither feare God, nor doe after their ordinances, nor after their customes, nor after the lawe, nor after the commandement which the Lord commanded.* The Apostles more especially in sundrie particulars expresse the nature of this censure, 2. Thess. 3. 6. *withdrawe your selues from euery one---* 1. Cor. 5. 11 *with such eate not:* 2. Ioh. 10. *receiue not such into house, nor bid him good speede.* In which places although it seeme, that such persons are to be vtterly cast out of euerie Christians affection; as those who are iustly to be hated and reiected, and to whom common humanity seemeth not to be due from Christians;

Iosephus explaneth the cause of this contention betweene the Iewes and Samaritanes; which was most hote about 140. yeares afore Christ. lib. antiquit. cap. 6.

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yet muſt we obſerue herein ſundrie cautions, if rightly we will conceiue of it.

Excommunication how farre it ſtretcheth.

For 1. this cenſure infringeth not any of the bonds of ciuill right and ſocietie; but that an excommunicate Magiſtrate remaineth a Magiſtrate ſtill, and muſt of all Chriſtians be ſo acknowledged, and all ſuch offices performed him as are due to a Magiſtrate. Thus *Ambroſe* obeyed *Theodoſius* whom and when himſelfe had excommunicated: Yea Chriſt himſelfe and his Apoſtles willingly obeyed the heatheniſh and perſecuting Emperours. This cenſure then may make them as heathens, and no Chriſtians; but not as no Magiſtrates. 1

2. An excommunicate perſon is not looſed from the bond of common humanitie; but euery thing muſt be miniſtred vnto ſuch a one, as is neceſſarie for the preſeruing of his life: Rom. 12. 20. *If thine enemie hunger, giue him meate, and if he thirſt, giue him drinke.* Hence is it lawfull to ſell him commodities, and conſequently to buy of him, and bargaine with him: and if he be before a partner with vs in any ciuill buſineſſe, as in matter of inheritance, truſt, or commoditie, we are not by this cenſure looſed from that fellowſhip, which is no nearer then we may and do contract with verie ſtrangers. I ſay not now we may contract familiarity with him as a freind, but fellowſhip as being a man of our own mold. *Obiect.* 2. Iob. 10. *Bid him not good ſpeede*, which is the leaſt curteſie we can ſhew any man: and, 1. Cor. 5. 9. Paul wiſheth the Corinths *not to mingle themſelues with fornicators.* *Anſw.* In the former place it is no part of the Apoſtles meaning, that Chriſtians ſhould ſhew themſelues any way vnciuill or inhumane, whoſe carriage muſt be ſuch towards offenders as may winne them, rather then ſet them further off: but would not haue them ſo courteouſly to ſalute ſuch a one as a familiar or freind, but rather as a ſtranger, leaſt they ſhould ſeeme any way to giue the leaſt approbation vnto their errour. The latter place is to be vnderſtood of priuate and familiar contracts alſo in freindly ſocietie, which ſuch open ſinners are to be debarred of, leaſt they be made more obſtinate in their ſinne: and thus in the verſes following the Apoſtle expoundeth himſelfe, *with ſuch a one eate not.* And if we ſhould ſtretch the place to more neceſſarie publicke contracts in bargaines (beſides many other inconueniences which we might name) we ſhould hereby come too neare that Popiſh poſition; that faith, promiſes, and oathes are not to be kept with heretikes; who haue right to all ciuill equity from vs, for although they remaine not brethren, yet remaine they citizens. 2 συναναμίγνυσθαι.

3. This cenſure looſeth not the bands of naturall right; but ſuch as are of the family in conſanguinitie or affinitie muſt performe all duties to 3

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Ius diuinum quod eſt ex gratia, non tollit ius humanum quod eſt ex naturali ratione. Thom. Aquin. 2. 2. queſt. 10. art. 11.

such a one, which such a relation hath made his due. The husband to the wife, and the wife to the husband: the child to the father, and the father to the child; the seruant to the master, and the master to the seruant: the kinsman to the kinsman: nay in these nearer societies, euen that entire familiaritie, which the auncient ascribed to the identity of three things, namely the *house*, the *bedde*, and the *table*, must not be denied of those from whom it was due before this censure: for he that was a brother before, remaineth a naturall, although not a Christian brother.

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Excõmunicatio eſt gladius non hoſtis perimentis, ſed medici ſanantis.

4. This censure looseth not the bands of all spirituall societie, but that notwithstanding it, we may and must 1. loue the excommunicate in the Lord. 2. admonish and rebuke him. 3. pray for him, though not with him. 4. vpon his repentance, receiue him like a brother as before.

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One chief end of the Churches censures is to preserue holy things from contempt.

Quest. 1. Wherein then standeth this separation? *Answ.* 1. From all those spirituall good things which the Lord communicateth in the Church, as the word, sacraments, prayer; for these are holy things, and the priuiledges of the faithfull, out of whose societie the other beeing cast out, they are as swine, to whom such holy things may not be cast, and as dogges, to whom the childrens bread belongeth not. *Obiect.* But if you shut them from the word, you barre them from the meanes of their repentance. *Answ.* Both the word, and the nature of the censure shutteth them out of the congregation of Gods people, and the practise of the auncient Church, which suffered them not to enter within the doors of the Church. The Iews permitted not the Publicans in their sinagogues, but accounted them as Heathen; neither would *Ambroſe* suffer *Theodoſius* the Emperour while he was excommunicate, to enter into the Church of Milleyne. But that now such persons are admitted to heare the word, it is by an indulgence of the Church, which I will not now stand to examine.

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Epiſt ad Florin. & Euſeb. lib 5. c. 19.

2. From familiar conuerse in the outward life, so farre as necessarily we are not bound vnto them: as in the examples of the Primitiue Church I could be plentifull, both in teachers and in beleeuing Christians. Famous is the practise of Iohn the Euangelist towards Cerinthus when he found him in the bath, and of Polycarp towards the heretike Marcion; who as *Irenæus* testifieth, would flie from the place where the heretike stood or sate, as fast as he could, least he should here any heretical speaches.

Reasons to auoid excommunicate persons. 1. in regard of the party.

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Now the reasons why we are thus to auoid the excommunicate, are these. 1. That the offender may be brought to soundnesse of repentance; for whatsoeuer power is giuen to the Pastors and Churches, is

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giuen to edification and not for deſtruction, 2. Cor. 10. 8. And therefore ſuch an offender muſt, 1. haue his conſcience terrified, by beeing deliuered *vnto Satan*: that is, caſt out of the Church: out of which Satan ruleth, and ſetteth vp his throne. 2. Another end in regard of the partie, is to ſhame him, both by the publike rebuke of the Church in proceeding againſt him; as alſo the auoiding of him as one of another ſocietie: 2. Theſſ. 3. 14. *Withdraw your ſelues---that he may be aſhamed.* 3. To worke ſorrow in him for his ſinne, for the *deſtruction of his fleſh*, and fleſhly corruption, which is the ground of true repentance: ſee 1. Cor. 5. 5. 4. To effect a deſire to be reconciled firſt vnto God, and then vnto the church, againſt which he hath offended. And thus, 5. *his ſpirit ſhall be ſaued in the day of the Lord.*

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2. There are other reaſons in regard of the church. Firſt in generall, that it heare not ill, as a maintayner of vile perſons: and much leſſe as if it ſelfe were a ſinke or ſtie of filthy ſwine; who profeſſe themſelues waſhed by the iuſtification of Chriſt, and the ſanctification of the ſpirit. The Apoſtle Paul aymeth at this, 1. Cor. 5. 1. *It is certainely heard that there is fornication among you*: and maketh this bad report the firſt ground of their proceeding againſt the inceſtuous perſon, as though he had ſaid, theſe things ought not to be heard amongſt you: no not *once named* among Chriſtians. *Secondly*, in reſpect of the ſpeciall members. 1. That they may be ſafe from the infection of ſuch open and obſtinate wicked ones: which is alſo the Apoſtles reaſon, 1. Cor. 5. 6. *A little leaven, ſowreth the whole lumpe*: a little ſparkle kindleth an vnquencheable flame: a little pitch defileth the whole man, yea their *verie word*, (and much more their conuerſation) *creepeth and corrupteth as a gangreene.* Worthy is it here worth our remembring, how when the Emperour *Theodoſius ſenior* was deſirous to conferre with *Eunomius* the Arrian Biſhop; his wife Placilla the Empreſſe very earneſtly diſſwaded him, leaſt he beeing peruerted by his ſpeaches, ſhould beginne to like of his hereſie. 2. Leaſt partaking with his ſinne, he ſhould alſo partake of his puniſhment; as all Iſrael did for Achan: one rotten member not cut off endangereth the whole bodie, and threatneth perill to the whole. The iniunction of Moſes hath here place, *Depart from the tents of theſe wicked men, and touch nothing of theirs, leaſt yee perriſh in all their ſinnes.* 3. For examples ſake, leaſt any of the reſt grow to the like boldneſſe, and obſtinacie in ſinne; but rather by ſuch ſeparation be terrified therefrom: 1. Tim. 5. 20. *Them that ſinne openly, rebuke openly, that the reſt alſo may feare.* All which ends beeing ſo neceſſarie, as by the Scriptures they appeare to be, we ſee what a maime it is in any Church, when this rod is either not vſed, or not aright.

2. In regard of the Church.

Eph. 5. 3.

1. Culpæ contagio.

2. Tim. 2. 17.

Zozom. lib. 7. c. 7.

2. Pœnæ communio.

Numb. 16. 26.

3 Exempli monitio.

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How farre priuate Christians are to auoid open sinners not excõmunicate. 1. Cor. 5. 11.

Quest. But whether may priuate Christians auoid an open notorious sinner, before the Church haue reiected him? or what must we doe while the Church winketh, and will not doe her dutie in casting them out? *Answ.* We may and ought to auoid the familiar societie of scorners, and open wicked men for the former reasons, euen before the Church haue cast them out: but not as excommunicate persons, or members cut off; that we abstaine from the word and sacraments because of such, vntill the Church haue cast them out: for else a way is easily beaten and paued to Scisme and rash separation. And if the Church do not (as she ought) cut off such rotten members; yet is no doore opened to personall excommunication, seeing this censure is the common action of the whole Church, and not of any priuate person, or persons. We must then beare them as we doe festered members with paine, and sorrow, yea and complaints to such as can helpe vs: but not breake our patience for that which our selues cannot, and others will not cure for vs. And thus (as one very well answereth the like case) shall we be blessed euen in hungring and thirsting after righteousnesse; and the sinne shall not lie at our doores, but where it is committed, and abetted.

Zepp. polit. eccl. l. 1. c. 19.

Quest. But it seemeth if heretikes must onely be auoided, that it is not lawfull to put them to death. *Answ.* This beeing a matter of fact, is most properly belonging to the Ciuil Magistrate: who wisely considering both of the qualitie of the person offending; as if he be a leader, a seducer, or wilfull in his error; as also of the degree of his offence and error, as if it be a direct ouerthrowe of the foundation, or an high blasphemie, or such as may turne to the ouerthrowe of pure religion established, or the disturbance of publike peace, or otherwise according to the nature of the fact, may and ought to proceede to a proportionall degree of punishment: whether by mulcts, or imprisonment, or banishment, yea in the extremitie of euill, to the extreame remedie, euen of death it selfe: for there is no remedie but if a soare prooue a gangreene it must be cut off.

It is lawfull to put heretikes to death.

Errores interficiendi non homines. August.

True it is, that the charitie of the Church must aime at the cutting off of errors, rather then mens persons. but if the nature of the error so require, euen the last punishment by death, as it is in the hand of the Magistrate, so will it be most iust and proportionall. That it is in the power of the Magistrate to cut off incurable and invincible heretiks is cleare: 1. by *precept*, Deut. 13. 5. of slaying the false Prophet: and Deut. 17. 5. of stoning the idolater. 2. by *example*: of *Moses*, Exod. 32. 35. slaying 3000. of the Leuites for the idolatrie of the calfe: of *Helias*, 1. Kin. 18. 40. who slewe 400. of Baals Priests when there was no Magistrate to do

Duritia vincenda non suadenda. Tertull.

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it: so of Iosias, 2.King.23.6. of Iehu, 2.King.10.25. yea wicked Nebuchadnezzar made a decree, that whosoeuer blasphemed Daniels God should die the death. The same might easily be prooued out of Imperiall constitutions and iudgements of Fathers and Councels.

Now that this is the fittest punishment for some heretikes, we may gather by the instance of *Arrius*, whom Constantine the great banished indeed: but how much better had it beene for the world, if he had taken such a monster from the face of the earth? how much better had that sparkle beene with himselfe extinct, before it had come to set the whole world on fire? and if he that reuileth his Prince deserueth death as a traitor, how much more he that blasphemeth the name of God, or any part of his truth.

Vetus Christiana ecclesia contra Samosatenũ hæreticum opẽ & auxilium Adriani Imperatoris quamvis ethnici implorauit.

Obiect. But Christ biddeth vs *beware* of false Prophets, but not to slay them, yea wisheth to suffer both to growe together till the harnest. And Paul neuer giueth other commandement concerning them then to avoid them, and withdrawe our selues from them. And Musculus expounding the place, in 1.Cor.5. concerning the incestuous person, hath these words, he commaundeth not to *kill him*, but to remoone him from among them.

Non dicit vt tolleretur è medio, sed è medio veltrum. Muscul.

Answ. 1. Some such places are such precepts as are directed vnto the Churches, whose weapons are spirituall, and hath no such power of life and death ouer the bodie or outward man. 2. Some other institute and informe the Pastors of the Churches how to carrie themselues towards such offenders as this in hand, and the like to Timothie, but intend not to speake any thing of the Magistrates dutie. So *Bullinger* affirmeth that here Paul enformeth Titus, and not Sergius Paulus, how to carrie himselfe towards an incurable and desperate heretike. 3. These precepts were deliuered when there was no Christian Magistrate to performe the dutie, and therefore the Chuches were more carefully vrged vnto theirs. 4. They must all be vnderstood with respect, 1. of the qualitie of the persons and offences which must be distinguished. 2. of the Church, as whether such tares can be plucked vp without apparant hurt of the Church; for else they must be let stand; and so must that place be meant, *least ye also plucke vp the good wheat:* and this is agreeable also to the doctrine of the auncient; who aduised rather to tollerate some lesser euill, then that a greater good should be hindered, or a greater euill occasioned.

Apostolum informat quomodo se gerat in officio erga hæreticum deploratum: si ad Sergium Paulum aut præsidem aliquem scripsisset, & hinc procul dubio præscripsisset officium. Bulling. decad.2.serm.8. In regimine humano aliqua mala recte tollerantur, ne vel aliqua bona impediantur, vel mala peiora incurrantur. Aquin.2.2.4. 10. art 11.

Vse. 1. Seeing excommunication is such a grieuous censure, it is not to be inflicted rashly, or for trifles; but deliberately in matters of waight and much moment; yea heauily, and not without inward griefe, that the Church is vrged to such seueritie. For, 1. if it be a greiuous thing to be

Excommunication must not be inflicted for trifles.

714 disfraunchized and cast out of a wel ordered common wealth; how much more to be cast out of the church & the commonwealth of Israel. Which made some of minde, that this censure is not to be vsed but in such cases as wherein the Iewish lawe condemned to the death: the which strictnes (in that it may seeme to confound the Iewish Iudiciall lawe, with Euangelicall discipline) howsoeuer I will not maintaine; yet surely as Musculus well noteth, I thinke it ought not to be vsed but in such cases as more expressely shut out of the kingdome of heauen, and such as the Apostle mentioneth, 1. Cor. 6. because it is a declaration of that which is by God done in heauen, who for a *non* apparance, or not paiment of a trifling fee thrusteth not out of heauen. Secondly, it must be vsed as a last and desperate remedy; euen as the Surgeon trieth all gentle meanes before launcing, searing, or cutting off. Thirdly, it must be done with griefe and sorrowe of the whole Church, euen as a member in the bodie cannot be cut off without extreame paine to the whole. This is a fitter affection then anger, couetousnesse, or any other such sordid and base selfe seeking in dispensing the iudgements of the Lord. Fourthly, It must be done verie sparingly in wisedome and moderation; whereof we haue a notable patterne in the Church of Geneva, wherein such was the power of the word, and wisedome of the Pastors in restoring offenders by the spirit of meekenesse; that in the space of whole tenne yeares (as M. Beza himselfe confesseth) onely two persons were stricken with this censure. Now of the fearefull abuse of this censure; whereby it is daily turned into an idle scarecrow, sold and bought at a vile price, I neede not speake any thing, seeing the thing it selfe speaketh so loud: would God it were as well reformed, as it is by a number of the godly learned discouered.

Declaratio occultioris facti in cœlo. Beza de præsbyt. & excom.

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1. Cor. 5. 2.

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In ecclesia Genevensi toto decennio non plures duobus proprie excommunicati. Beza de Præsbyt.

Vse. 2. If heretikes must be avoided then it followeth, that Protestants ought to avoid all communion and mixture with hereticall Churches & persons: & namely with that hereticall & Apostaticall Church of Rome and the members of it. To proove it an hereticall Synagogue I shall not neede to spend time after those two famous lights, our learned D. *Whitakers*, and *Reynolds*: the former of whome hath prooued that the present Church of Rome is no particular Church, but hereticall, and ouerturning the foundation and grounds of faith, as by eighteene seuerall points he instanceth, and concludeth that whosoeuer would be saued, must necessarily forsake her as an antichristian and Satanicall synagogue. The other in his fifth Thesis of his learned booke defendeth, that the *Romane Church is neither Catholike, nor a sound member of the Catholike Church*: in explaining the tearmes whereof, he saith that the newe Romane Church is tainted with a gangrene of most pestilent heresies, which euerie way spreadeth further and further, and subverteth the faith of ve-

De eccles. qu. 6. cap. 3.

Recens Romana ecclesia laborat pestiferarum hæresium gangrena, pernagante nuper quaqua versum latius & longe plurimorum fidem subvertente. pag. 134.

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rie many: and concludeth, that no otherwiſe then the contagion of the moſt mortall diſeaſes, as the plague or leproſie or ſuch like, euen ſo the infection of Poperie is as diligently to be ſhunned of all the faithfull. This truth out of the mouthes of ſuch two worthy witneſſes we may the better beleeue, not onely for the ſtrength of arguments they haue vſed, as yet vngainſaied by any aduerſarie; but alſo in that we haue ſome of her owne children confeſſing her the *mother of all hereſies*. I will not light a candle to the ſunne in the former point, but briefly ſhewe wherein eſpecially they are to be *avoided*; and that for more perſpicuitie in two queſtions.

715 Periculoſa eſt vna habitantibus, ideirco & fidelium caſtris exterminanda. pag. 193.

Queſt. The former, whether Popiſh religion may be tollerated in a countrie profeſſing the truth of Chriſtian doctrine, as ours by Gods bleſſing doth? I anſwer, No, if by any lawfull meanes it may be baniſhed. For beeing an hereſie which 1. diſannulleth the death of Chriſt. 2. aboliſheth the humane nature of Chriſt. 3. deſtroyeth the ſubſtance of the Sacraments. 4. taketh away the ſolace of the elect of God. 5. the honour of the ſonne of God ſitting at his Fathers right hand. 6. almoſt all religion, (all theſe beeing the expreſſe words of D. *Reynolds*, and prooued in that theſis) it followeth that it may not be ſuffered in a countrie which can aboliſh and caſt it out. For,

Toleration of a diuers religiō is vnlawfull in a countrey which can caſt it out, and conſequently of Poperie. Reaſ.

1. Euery worſhip muſt be ſutable to him that is worſhipped. If he be diuine, ſo muſt it: if he be ciuill it muſt alſo be ciuill: if he be ſimple, pure, without mixture, ſo muſt that worſhip which is or can be acceptable vnto him. 2. We know out of the word that Samaritane worſhip (when men will feare God but worſhip him according to the rites of the countrie; 2. King. 17. *vlt.*) was euer hatefull to God; who will not haue his feild of the Church ſowne with diuerſe ſeeds, nor plowed with an oxe and an aſſe. The Iewes meddle not with the Samaritans, but muſt hate the workes of the Nicolaitans. And indeed to halt between two, to be neither Gods nor Baals is to be of no religion at all: and the Church of Laodicea ſheweth that the Lord can neuer digeſt two contraries neuer ſo well mixed or wiſely tempered in matter of religion. 3. The approbation and bleſſing of God on thoſe Kings, gouernments, and Churches, who went through-ſtitch in pulling downe all the high places: as Dauid, Salomon, Hezekiah. But memorable was the worthy act of Ioſia, who made a couenant before the Lord, and called all the inhabitants of Ieruſalem, the Preiſts, Levites, and all the people from the ſmalleſt to the greateſt, and cauſed them all to ſtand to it. See 2. Chro. 34. 31. *ad fin.* But whereas others, otherwiſe good Kings, are reprooued and blemiſhed, becauſe either they left the high places ſtanding, and proceeded not to a through reformation; as Aſa, 1. Kin. 15. 14.

The tabernacle of God had the cenſer, ſnuffers, and beſome to purge & ſweep away the filth of the ſanctuarie: all which haue their truth in the Church of the new teſtament.

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14. Or if they did fully reforme their countrie, yet that they did not so zealously hate Idolatrie, but that they would enter into league and affinitie with Idolaters: as Iehoshaphat Asas sonne, *Who lifted vp his heart vnto the waies of the Lord, and took away the high mountains and groaues out of Iudah.* But yet Iehu is sent to reprooue him for his societie with wicked Ahab, saying, *Wouldst thou helpe the wicked, and loue them that hate the Lord?* A worthy commendation was it of the Angel of the Church of Ephesus, that he could not beare them which were euill, Rev. 2. 2.

2.Chr.17.6.

cap.19.2.

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The Lord will haue the drosse taken from the siluer that there may be a pot for the finer.

4. Consider the danger and hurt in tolerating heresie in these particulars. 1. It is a breach of Gods commandement, Deut. 29. 18. There shall not be among you, *man, woman, nor family, nor tribe,* which shall turne his heart from the Lord, to goe serue the gods of these nations: There shall not be among you *any roote that bringeth forth gall and wormwood.* 2. This mixture layeth open to Gods revenging hand, and is called by no lesse title then *Rebellion,* Iosh. 22. 17. 3. There is most apparant danger of infection; for heresie is called in the Scripture *leauen,* and a *gangreene:* and here also consider the weakenesse of flesh, which is as readie to be plucked away with euery error of the wicked, as the most drie tinder is to receiue the sparkle of fire cast into it. Hence also are Idolaters called *stumbling blockes, snares, thornes, whippes, and destruction:* See Iosh. 23. 13. 4. This mixture in religion threatneth ruine vnto Church and Commonwealth; it hindreth or corrupteth publicke iustice by partiallitie, or too rough and exasperate proceeding: it causeth distraction of affections, and prepareth to tumults and massacres, as the experience of many ages hath taught. A kingdome or Church deuided against it selfe cannot stand. Which Ieroboam well conceiuing, that he might bring the people to vnitie in religion, set vp two calues, one in Dan, and the other in Bethel. How both Iewes and Gentiles wickedly resisted Christ and his Apostles, vpon this same ground that two diuerse religions were vnsafe in one countrie, and long could not continue, but the one would eate vp the other, the historie of the Gospel, and the Acts of the Apostles euidently shew. From whom we may frame a good argument, that if they were so vigilant to keepe out whatsoeuer might disturbe their errour; how much more carefully should the truth be preserued in the puritie of it, of all such as haue any care of the continuance of it? nay more, shall the mention of a toleration of our religion in Rome or Spaine be capitall; and should we by connivence at their knowne Idolatrie, giue them as good as a tolleration; and so strengthen their hopes for an alteration? These reasons if I should now in particular applie vnto the Romish Church for the further euidence of them, I

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know better where to beginne then to make an end: and ſhould dwell too long on the queſtion, which I purpoſed rather to point at, then fully to handle; as more largely out of the Scriptures, Fathers, and councells I eaſily might. But from them all as they lie, in one word may be concluded, that the toleration of Poperie in a reformed country, where it may be caſt out, is vtterly vnlawfull.

The ſecond Queſtion is, whether Proteſtants may marrie with Papiſts? *Anſw.* For the right reſoluing of this queſtion, two things muſt be conſidered. 1. Whether the perſon that now profeſſeth Poperie, will yeeld to be wonne to the embracing of true religion: which if he do, then caſeth ſuch a one to be a Papiſt, and may be maried withall. Thus Iſaac married Rebecca the daughter of Bethuel; and Iacob the daughters of Laban, who was an Idolater as appeareth, Gen. 31. 53. On the ſame condition Boaz married Ruth a Moabitiſſe woman, but who was firſt conuerted to the Iewiſh religion. And thus the Lord himſelfe yeelded vnto the mariages with Heathniſh women taken in warre, but heauily after a ſort, and by indulgence, but on no hand vnleſſe they would firſt entertaine the true religion, as by thoſe many ceremonies enioyned might more ſpecially appeare: and by Iacob we may iudge of the other Patriarkes, who would not giue Dinah to Hemors ſonne, vnleſſe the whole family were circumciſed. Deut. 21. 11.

Secondly, it muſt be conſidered, whether the partie be an abſolute Papiſt, or onely Popiſhly affected in ſome points; as namely, whether he or ſhee erre in maine and fundamentall points of faith; or in leſſe dangerous opinions. If the partie prooue tractable and erre onely in ſmaller points; as ſuppoſe ſome ſuperſtitious obſeruations of daies, meates, fooliſh and raſh vowes, or ſuch like, ſuckt in by reaſon of corrupt education; although I would wiſh a man to make a better match for himſelfe, yet I cannot condemne it as vtterly vnlawfull, neither in this queſtion commeth ſuch a one vnder this commandement of the Apoſtle. But if the partie be a limbe of the Pope, drinking in with greedineſſe the poyſoned cuppe of his hereſies; and ſuch a one as is turned off the foundation, by holding iuſtification by workes, freewill to good, Popiſh traditions of equall authoritie with Scripture, and ſuch like: here the precept holdeth. A Proteſtant may not marrie with ſuch a partie: The reaſons are theſe.

A Proteſtant may not marrie a limb of the Pope. Reaſ. 1

1. The nature of marriage (much more then of friendſhip) is a communion and fellowſhip in diuine and humane things. Now what communion can be betweene truth and falſchood?

Primum amoris vinculum cùm pectora coniugum in Deo copulata ſunt.

Secondly, Gods example, who in the beginning ioyned not two of diuerſe religions: beſides, the commandement is, *not to be vnequally yoked*: and, *to marrie alwaies in the Lord*, not againſt him. And if a Chri- 2

2. Cor. 6. 1. Cor 7. 39.

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718 συζυγία, coniugium. Quam male inæquales veniũt ad aratra iuvenci. Ezr. 9. 2.

stian may not by bodily coniunction become the member of an harlot, much lesse of an idolater, who *goeth an whoring from God after many lovers.*

3 Thirdly, marriage is called the *couenant of God*, both because he maketh it in heauen, and watcheth how it is entred and carried by married persons in the earth. Now how can he thinke his marriage to be made by God, who hath a limbe of Satan and Antichrist laid by his side? or rather that himselfe hath not wilfully profaned the name and couenant of God: as Iudah did, by *marrying the daughter of a strange God?* Malac. 2. 11.

4 Longum divortium mandat Deus, ab idololatria, in nullo proxime agendum. Tertul. de cor. milit. Ne nubat femina non suæ religionis viro, vel vir talem ducat vxorem Iubet deus, docet Apostolus vetunq; præcipit testamentum. August lib. 1. ad Pollent. c. 21. 2. Chr. 21. 6. Nemo diu tutus periculo proximus. Cypr. lib. 1. epist. 11.

Fourthly, there is certen danger of seduction by such a partie, and therefore it is a presumptuous tempting of God, to match with such a one. And can there be a stronger reason giuen then this which is the Lords owne for the strengthening of his owne prohibition? Deut. 7. 3. *Thou shalt not make marriages with them; for they will cause thy sonnes to turne away from mee:* and the same reason is rendred in renewing the precept, Iosh. 23. 11. Plentifull is the Scripture in examples to this purpose: Salomon to whom the Lord appeared many times, fell by meanes of his outlandish wiues to idolatrie: and who thinketh himselfe wiser then he? Ioram at the instigation of his wife forsooke the Lord; *he had the daughter of Ahab to wife, and he did euill in the sight of the Lord.* But most pregnant is that example of Israel, who marrying with Moab, was presently ioyned to Baal Peor, and for this sinne were slaine in one day fowre and twentie thousand, Num. 25. 9. And let him that thinketh himselfe to stand on the surest ground, consider whether his disposition be not such, as standeth in neede of such a companion, as may rather further him in pietie; then any way alienate him from the wayes of God.

5 Malac. 2. 12. Ezr. 9. 7. Quomodo potest congruere charitas si discerpit fides. Ambros.

Fifthly, ordinarily the Lord followeth such matches with visible plagues: sometimes without the family, sometimes within: according to that threatning by his Prophet, that he wil *cut off master and seruant that shall doe this.* A publicke execution hereof we see in the flood, which for this sinne drowned the olde world, Gen. 6. 2. and Ezra confesseth with weeping, mourning, and renting his haire, that for this sinne especially (Master and seruant) *We, our Kings, and our Priests haue beene deliuered into the hands of the Kings of the lands, vnto the sword, into captiuitie, into spoile, and into confusion of face.* And within the family by Gods iustice it often commeth to passe, that the wiues of Esau, the daughters of Heth, were not more grieuous to Iacob and Rebecca, then the persons so vnequally yoked are betweene themselues.

6 Sixtly, such persons as thus contract themselues bewray, 1. That they more regard other vaine things, as wealth, beautie, friends, then the

feare of God, and practiſe of pietie; which onely hath the promiſe of proſperitie. 2. That they want that godly affection which delighteth in the godly, and abhorreth the familiar conuerſe (and much more mariage ſocietie) with the wicked: and proclaime to all men (howſoeuer they would ſeeme to be) what indeed they are. 3. That they are deſtitute of godly zeale, which profeſſeth hatred to idolaters and idolatrie: yea of all other moſt hateth that ſinne, and the appearance of it, as the Lord himſelfe doth. 4. That they want wiſe conſideration, and due reſpect of themſelues, in not caring to whome they become one; what a griefe and burden is it to think, that the husband or wife is as yet the child of the deuill? & that I am a member of this perſon who is not a member of Chriſt? 5. The Church of God is little beholding vnto them, for bringing in an idolater among them, and ſo polluting the bodie of Chriſt, and blemiſhing the congregation of God, among whom ſuch a thing ſhould not once be named, as becommeth the holy and vndefiled ſpouſe of Chriſt. 6. If that be true which our Church affirmeth, that *vſually ſpirituall and carnall fornication goe together*; let him blame himſelfe, who finding vnfaithfulnes in the couenant of marriage, did not duely conſider whether euer that partie would be true to him, who playeth falſe with God: or whether the faithfulneſſe and loue to God ſhould be the breeder and nurſe of true loue and faithfulneſſe to himſelfe.

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Pſal. 128.

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τὰ ὁμόιων τὸ ζῶν ον φίλον Plat. de legib. 4.

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Homil. againſt perill of idolat. p. 1. pa. 16.

Obiect. But all this while you compare the Papiſts with the heathen or Cananites, betweene whom there is no compariſon. *Anſw.* The Popiſh idolatrie is as groſſe as euer was any: for they worſhip the wodden croſſe, and peices of bread with religious worſhip: and why is Rome called Egypt, Sodome, Babylon, but becauſe it is a ſource into which all heatheniſh idolatrie runneth: and why is it called an habitation of deuils? if any thing can be ſpoken worſe of any heatheniſh idolatrie, it ſhall not be the worſt. 2. Our danger is more from them, then any or all the heathen. 3. The endes of avoiding them are the ſame with any other heretike, namely, to preuent infection and ſeduction. *Obiect.* But the Papiſt profeſſeth the ſame faith with vs. *Anſw.* In word he doth, but in deed he renounceth the whole foundation of religion, and this is a more reall deniall. *Obiect.* But ſo doe many hypocriticall Proteſtants, and yet you dare not ſay but we may match with them. *Anſw.* Many there are who (as we haue heard) profeſſe they knowe God, but in their deeds denie him, but this is not that which is in our queſtion; which is of diuerſitie in religion, and not of infidelitie or hypocriſie where the ſame religion is profeſſed: the former is a barre of marriage, but not the latter. *Obiect.* But then you will ſay, that ſuch marriages made, ought to be diſſolued. I anſwer, 1. that marriage is an externall thing and properly hin-

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dereth not faith and ſaluation of it ſelfe: and 2. that it is not againſt chriſtianitie to keepe contracts made with Turks and heathen. 3. Beſides in the Apoſtles dayes, the faithfull beeing married to an infidell, he was not to put her away, 1. Cor. 7. 12. if ſhe would abide with him. But as M. Zanchius after he had learnedly diſcuſſed this queſtion, and propounded reaſons out of the Scriptures, Fathers, Councels, and ciuill lawe, that ſuch mariages ought to be diſanulled, yet doubtfully leaueth it to the iudgement of the Church: ſo will not I be too bold in defining this great queſtion.

Indicium eſto eccleſiæ.

Verſ. 11. *Knowing that he that is ſuch, is peruerted, and ſinneth, beeing damned of his owne ſelfe.*

Hauing in the former verſe, ſhewed both the perſons to be proceeded againſt, (called heretikes) and the manner of proceeding againſt them; namely, after once or twice admonition to auoid them; Now in this verſe our Apoſtle diſcendeth to giue ſome reaſons of this ſeueritie; which are two in number. *Firſt*, he is ſuch a one as is ſubuerted or turned off the foundation. *Secondly*, he wittingly and willingly, ſpurneth againſt the knowne truth, ſparkling, and ſhining in his conſcience, and therefore is remedileſſe and deſperatly incurable.

2. Tim. 2. 19.

For the former. By beeing *peruerted*, or turned off the foundation, is not to be meant any falling off from the foundation of Gods election, which *abideth ſo ſure*, as that not any one of Gods elect ſhall euer fall away, as Hymeneus and Philetus did: but a falling off from ſome fundamentall points of Chriſtian religion, held and maintained by the Church, whereof this partie yet ſeemeth a member. As for example: The maine foundation aymed at in the writings of the Prophets and Apoſtles is, to teach; that Ieſus Chriſt, God and man, is the alone and perfect Sauiour of his Church: and whoſoeuer teacheth or holdeth any doctrine tending to ouerthrowe, either of his natures, or anie of his offices; he is truely ſaid to be turned off that foundation. Againe, the maine grounds of all our religion, for matter either of faith or manners, are the commandements of the law, and promiſes of the Goſpel: and whoſoeuer either directly, or by direct conſequent ouerthroweth any of the commandements of God, or articles of our faith, he is truly ſaid to be turned off the foundation. Now this cannot euery error in religion doe. For (to keepe our Apoſtles allegorie, comparing the profeſſion of religion to the building of a great houſe) ſome errors are leſſer, and as it were beſides the foundation; ſuch as may be thought as the breaking downe of ſome window; ſome greater as the breaking downe of ſome ſide of the houſe, and yet the houſe ſtandeth, although much defaced. But ſome are ſuch as ouerturne the whole houſe, and

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raſe the verie foundations of all: ſuch as is the doctrine of iuſtification by workes, which point alone putteth men quite out of their eſtate in Chriſt; and ſhutteth them out of the kingdome of heauen. Gal. 5. 2. 4. Whence might be obſerued, how needfull a thing it is for euery one to be well grounded in points of Catechiſme, which is a thing moſt dangerouſly neglected by the moſt: and beeing ſo grounded, to looke well to themſelues, leaſt they be turned off from them, and ſo depart from the holy commandements: for thus the end of ſuch would be far worſe then the beginning. But we will come to the latter degree of this ſinne. *Hee ſinneth, beeing damned of himſelfe*, that is, he wilfully ſinneth or addeth ſinne to ſinne: not only by maintaining an errour, but 1. againſt the light of the word ſhining in his conſcience. 2. againſt the wholeſome admonition of his faithfull paſtor, yea and of the whole Church, the voice of which he will not heare. 3. euen againſt (beſides other conuictions) that of his owne conſcience; whereby he is reſolued to take part with the wickedneſſe of his heart, and perſiſt an heretike in his hereſie. This man if he had no other iudge, is iudged and condemned of himſelfe, and ſheweth that he is damned of himſelfe.

Quia omne ſanum iudicium in terris & monitiones eccleſiæ recuſat. Cypr. epiſt. lib. 1. 3. idem Fulg. de Chriſt. ſacrific. ad Mon.

Obiect. But there is no man ſo monſtrous and graceleſſe, that will perſiſt in error againſt the light of his conſcience. *Anſw.* Yes; and this commeth partly by the naturall impuritie of conſcience; which can excuſe not only intentions vnwarrantable, but euen ſinnes committed againſt the law. As in the young man, Mar. 10. 20. who boaſted that he (though he had liued in the breach of all) had kept all the commandements from his youth: and 2. partly by the increaſe of that corruption through a ſenceleſſe numbedneſſe, and vnfeelingnes, which ſpringeth from a cuſtome of ſinne: and 3. eſpecially by the iuſt iudgement of God, who ſtriketh them with a reprobate ſence; by withdrawing euen the very light of nature from thoſe who would faine put it out, or deteine it in vnrighteouſneſſe: and by deliuering them vp to ſtrong deluſions, that they might beleeue lies, who would not embrace the truth in the loue of it.

Tit. 1. 15.

Rom. 1. 28.

2. Theſſ. 2. 11.

Now he that is ſuch a wilfull offender, and knowne ſo to be, muſt be auoided. But it is hard (will ſome ſay) to know any man thus to ſinne. *Anſw.* Becauſe we ſpeake not now of the iudgement of certaintie which is proper to God, whereby he alone can iudge of the finall eſtate of a man, but only of the iudgement of humane wiſedome, which is giuen to the Church, who iudgeth only for the preſent by the preſent fruits, it is not ſo hard to doe: for ſuch a man hath beene brought to conference, to the tryall of the Scriptures, to the analogie of faith, and to the admonition of the Church: by which his reaſons haue bin refelled, his iudge-

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ment informed, his conscience conuinced, himselfe forewarned of his danger; but he obstinately hath refused all these good meanes, and persisteth in his error. Where note,

The Lord vseth great patience euen to the worst.

1. What patience the Lord vseth in his iust proceedings, euen against the worst men, whom he will not haue condemned, nor cast out of the Church vpon suspicions, or surmises; no nor presently after an open sinne is committed: but their must be a time between, wherein the Church must rightly informe her selfe, that she may know the nature, and degree of the sinne, before she turne her to any censure or sentence. Yea and further, the sinne beeing apparant, she must not reiect any, till all good meanes of reclaiming haue beene in vaine vsed. Which may teach vs, that to heape or hasten excommunications *ipso facto*; or (as it is often) before the partie can come to the knowledge or suspition of any such proceeding, is to swarue from the rules of the word, and those weightie reasons also vpon which they are grounded. As namely,

So must his children.

1 1. some offenders are curable: and what man in his wits will cut off his arme or legge so sonne as it beginneth to ake and paine him, and not rather vse meanes of surgerie and cure? is any member in the bodie so despised?

2 2. Our selues must not be so vncharitable, as presently to dispaire of any mans conuersion: God may in time raise the most desperate sinner vnto repentance.

3 3. The meanes vsed are not lost: for if it attaine no other end, yet shall it make them more inexcusable; the censure more iust, and the Churches proceeding more equall and moderate.

4 4. Adde hereunto the Lords example, who neuer striketh before he haue sufficiently warned: he neuer precipitateth either sentence or execution, but first commeth downe to see, Gen. 18. 21. and hearkneth and heareth, Malac. 3. 16. and accordingly passeth sentence.

Open and obstinate sinners must be auoided.

2. Note, that when a sinner is knowne to sinne of obstinacie, the best way is to auoid him, and cast him out. For

1 1. labour is but lost on such a one.

2 2. He doth but tread holy things vnder his feete; of which holy things the Church is the keeper, and must be faithfull.

3 3. He sinnes not only of iudgement and reason, but of affection: and this is the reason, why verie few heretikes are conuerted, when many vnregenerate men and outragiously wicked in other kinds are; who sinne not of affection and wilfulnesse, but of corrupt iudgement onely.

4 4. The Lords example, Hose. 4. 17. Ephraim is ioyned to Idols, *Let him alone*, he is incurable. *Obiect.* But if he be thus left vnto himselfe, am not I accessarie to his condemnation; or might not I by still following him, be a meanes of his conuersion at length: and ought not I to waite still when God will giue repentance. *Answ.* No, he so sinneth as the text saith, himselfe condemneth himselfe; and his sinne is vpon his owne

head, who wilfully and laboriouſly deſtroyeth him. 2. As the ordinances of God are deare vnto himſelfe, ſo ought they to be alſo vnto vs, ſo as we may not expoſe them to the contempt of a ſcorner. 3. Thou haſt not left him till he be apparantly deſperate, no otherwiſe then a Phiſician hath left a deſperate patient; whoſe diſeaſe is not worſe then his froward diſpoſition in refuſing all meanes of health and ſafetie. 4. Euen the neglect of him may (by bringing him to enter into himſelfe) prooue a nearer way of winning him, then any familiar courſe or conuerſe with him.

The Lord maketh good vſe of the moſt wicked conſcience.

3. Note hence alſo, what vſe the Lord maketh of a wicked conſcience, euen in deſperate ſinners. It ſhall be the accuſer, witneſſe, and iudge to pronounce the ſentence of death againſt his owne ſoule; and ſo ſhall make way vnto the Lords moſt righteous iudgement. Iudas himſelfe beeing ſurcharged with conſcience of his ſinne, read the ſentence againſt himſelfe (there beeing no other to doe it) ſaying, *I haue ſinned in betraying innocent blood:* and then went and hanged himſelfe. For this purpoſe the Lord hath put into the ſoule not only a knowledge, whereby naturally euen the wicked can diſcerne between that which is honeſt, and diſhoneſt; yea between good and euill ſo farre as to make them excuſeles; but alſo an application of that knowledge vnto the ſeuerall actions of life. From which two iſſue two other faculties, which are the verie nature of conſcience: 1. A teſtification that ſuch an action is done or not done, yea although a man would not haue it ſo to teſtifie. 2. A iudgement after triall, whether it be well done or no: the fruits of which iudgement are either, ioy, peace, and glorying in things which the conſcience ſaith are well done: or elſe horror in ſoule, as in Caine: trembling in bodie, as in Fælix: fearefull dreams and viſions, as in Baltazer: or deſpaire, as in Iudas in the ſence of ſinne committed. To this agreeth that of Salomon, Prov. 20. 27. *The light of the Lord is the ſpirit of man, and ſearcheth all the bowells of the belly:* in which words mans conſcience is compared to the Lords lanthorne, that diſcouereth things to a mans ſelfe, which are as ſecret as his owne bowells. This obſeruation affoardeth vs ſundry ſpeciall vſes. As,

Gen. 4. 14. Act. 24. 26. Dan. 5. 4.

Vſe. 1. It letteth vs ſee what an intolerable torment a wicked conſcience is, euen a gibbit, and a rack ſet vp within the wicked to vex and torment them withall: and as a fearefull hue and crie euery where ouertaking them; that let them runne or ride where they will, they follow themſelues with a writ of apprehenſion; which draggeth them will they nill they, before the face of the iudge. No ſooner was Adam fallen, but his conſcience heard the voice of God ringing through Paradiſe; which made him flie from God, and hide himſelfe. No ſooner had Cain

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Act. 24. 26. slaine Abel, but the voice of the blood filled heauen and earth, and made his countenance fall. No sooner did Paul dispute of iustice, temperance, and iudgement to come, but Felix trembled. And whence is that fearefull looking for of iudgement, and violent fire, which shall deuoure the aduersarie; but from the worke of conscience, fitting the wicked for the iudgement of the great day? What meruaile is it then, if the wicked would faine stifle and choke the noise of their conscience? but that they cannot still doe it. Which beeing so, let euery one feare to sin against the light of his conscience, and not dare to venture vpon, or foster the least sinne: for howsoeuer we may for the present thinke some sinnes light and little; if the Lord neuer so little touch the conscience (as the time commeth apace when he will awaken it) we shall feele euery sinne (euen the smallest) to lie as heauy as a mountaine vpon our soules: little do we thinke that that sinne which now we account as light as a feather, should prooue so heauy vpon our shoulders, as that our hearts shall not be able to sustaine vs from oppression vnder it. And further, howsoeuer men may thinke to carrie their sinne so close, as the eye of the kite cannot pry into it; yet know whosoeuer thou art, that thy conscience is Gods booke, take heed what thou writest in that booke: for it carrieth a light in it selfe whereby it shall be read and discouered.

Heb. 10. 27.

Vse. 2. This further teacheth vs not to neglect the checks of conscience, nor our owne hearts reproouing vs of our wayes; as those men who are resolued to hold on their lewde courses, let the word and spirit, yea, their owne spirits suggest what they will or can against it. For the time commeth when thou canst not set the voice of thy conscience so light: & then that conscience which hath checkt thee shall iudge thee, and that heart which hath reprooued thee, shall torment thee; and thou shalt neuer be able to turne off the charge of it, but shalt by it be accused and conuicted to haue been a wilfull chooser of thine owne destruction. This is that which is secretly implyed in the text, that if these heretikes had listened but to the checks of their owne conscience, they had neuer runne on so farre into such an incurable condition.

Act. 23. 1. and 24. 16. Good conscience is a sweet companion. I 1. Tim. 1. 19.

Vse. 3. This consideration also teacheth vs to looke that in euerie thing we keepe good consciences before God and all men: the vse of which will be manifold. 1. To keepe vs from errors and heresies, and containe vs in the profession of the true faith: for let good conscience be put away, there must needes followe a *shipwracke of faith*: as is to be seen in all heretikes. Hence are we counselled to make pure conscience as the coffer to keepe faith in, 1. Tim. 3. 9. *keepe faith in pure conscience*: neither indeede will it be kept without: For by the iust iudgement of God

puniſhing ſinne with ſinne; it comes to paſſe, that corruption of iudgement and practiſe, of doctrine and manners goe hand in hand, and for moſt part vndiuorſed. 2. In doing any action lawfull in it ſelf, a good conſcience only maketh it good to the doer: for to doe euen the will of God againſt my conſcience is ſinne to me; be the ſame in it ſelfe neuer ſo materially good. 3. In ſuffering or enduring any thing for well doing (as not the paine but the cauſe maketh a martyr, ſo) not the cauſe ſo much as the conſcience of the ſufferer worketh out his boldneſſe, and peace in the middeſt of the combat, and giueth him ſecuritie in his conflict; whereas a bad conſcience will betray the beſt cauſe. 4. In inioying any condition of this preſent life, a good conſcience is a ſweete companion: euen *a drie morſel* with peace of heart, is better then an houſe full of ſacrifices with ſtriſe and warre within. In outward afflictions there is inward reioycing, for let the heart be pacified in God, it *can reioyce in tribulation*. The diſciples can go away reioycing from the Councel, that they were counted worthie to be beaten, and ſuffer rebuke for Chriſt, Act. 5. 41. The Martyrs can kiſſe the ſtake, embrace the fire, & ſing in the midſt of the flames. 5. Yea, it doth not onely through the whole life miniſter ioy and comfort euen in the remembrance of death, as 2. Tim. 4. 7. 8. but it followeth a man after death, when all things elſe forſake him; and as a moſt faithfull friend it goeth with him before Gods iudgement ſeat, and pleadeth for him at the barre of Ieſus Chriſt: yea teſtifieth with him, and cleareth, and quite acquitteth him from the iudgment of the great day. All which beeing ſo, what paines and labour can be thought too much, in the getting and keeping of ſuch a iewel which bringeth in ſo rich a recompence for ſo little labour? and how worthily doth he forfeit all theſe ſweet fruits of it, who will be at no coſts nor paines for it?

725 An euill conſcience the mother of hereſies. 2 3 4 Prov. 17. 1. Rom 5. 3. 5

Verſ. 12. *When I ſhall ſende Artemas vnto thee, or Tychicus, be diligent to come vnto mee to Nicopolis: for I haue determined there to winter.*

Our Apoſtle hauing finiſhed all ſuch common precepts as reſpected the whole Church in Creta, he now paſſeth to ſome priuate buſineſſe, which more ſpecially reſpected the perſon of Titus, and commended to his practiſe: and it ſtandeth of two branches: the former touching Titus his comming to Paul, in this 12. verſ. the latter touching the louing intertainement which he ſhould ſhewe towards Zenas, and Apollos, in the next verſe. Concerning Titus his iourney to Paul, he is directed both for *the time*, when *I ſhall ſend Artemas vnto thee, or Tychicus*: as alſo for the *place* where, to *Nicopolis*: with a reaſon rendred why he muſt come thither, becauſe Paul had *a determination there to winter*.

Firſt, Titus is enioyned to come to Paul, who as he had power to place

726 or displace him at his pleasure, so he wanted not sufficient reason at this time to call him vnto him. 1. that he might visit Paul whose affection longed to see him, and to be refreshed by him. 2. that he might further instruct him in the doctrine of faith, and the discipline of the Church. 3. that he might elswhere send him to preach, and confirme some other Church planted by the Apostle.

2. As for the place Nicopolis, whether Titus must come: we reade of three cities called by this name; but this was in Thracia neer Macedonia: and the reason added is not needlesly affixed to the Apostles iniunction, but to encourage Titus vnto so long a iourney; for els he might conceiue with himselfe, that the Apostles calling beeing to goe from place to place to plant Churches; he might happily misse of him there, and so loose his iourney: therefore Paul telleth him, that if God let his purpose stand, he shall be sure to finde him there; seeing he had determined there to winter. And from both the precept and reason it is plaine, that Paul was not now at Nicopolis, nor writ this Epistle there, nor sent it thence (howsoeuer the subscription of the Epistle boldly, but heedelesly affirmeth it) for then he would haue said, be diligent to come to me hither: and I haue determined here to winter: and not; come to Nicopolis for I haue determined there to winter: the mistaking of this adverb in the text was the cause of the erroneous subscription added by the scribe who copied out the Epistle: the like whereof in sundrie other Epistles is confessed both by Protestants and the Papists themselues.

3. But when must Titus come: not before Artemas or Tychicus were sent from Paul, to supply his place in Creta. Of Artemas we reade not so much as of Tychicus, who accompanied Paul into Asia, Act. 20.4. and by whome the Apostle sent his Epistles to the Ephesians, 6. 21. and to the Colossians, 4.8. in both which he is called a beloued brother, a faithfull Minister, and fellowe seruant in the Lord: and euerie where verie respectiuely spoken of. But yet seeing he is here mentioned before Tychicus, and set apart for the worke and seruice of the Church by the Apostle himselfe, it is certaine he was a faithfull and sufficient man: for else would not the Apostle haue committed a matter of such trust and charge vnto him.

It is dangerous for the Churches to be left destitute of their teachers though for a short time.

Doctr. Out of this prouident care of the Apostle for the Church we learne, that it is verie dangerous and hurtfull to the Church, to be left destitute of their Ministers and teachers, although for a verie small time. Paul had an earnest desire to see Titus; and as is likely some other speciall worke more commodious for the Church to employ him in elswhere: and yet he must not come til an Artemas or Tychicus come in his roome to take charge of his people: he saith not, come thou to me, and I will

short-

ſhortly ſend Artemas or Tychicus; but come not till I ſend them. Well knewe the Apoſtle, 1. the weakeneſſe of faith without continuall ſupport; and that if there be not watering as well as planting, whatſoeuer is beſt begunne will eaſily decay, and beeing once decayed is hardly recouered. 2. the ſubtiltie of Satan, together with his malice, who vnceſſantly ſeeketh reentry; who if he cannot hinder the gathering of the ſaints, he will doe what he can to hinder their building vp; that ſo the Lord may come ſhort of a great part of his glorie, and his people cut ſhort of a great part of their comfort. 3. how naked people lie without viſion to all errors and dangers, and how eaſily the ſheepe are ſcattered, when the Paſtor is ſmitten or remooued.

Vſe. 1. This doctrine eſpecially directeth it ſelfe againſt that fearefull ſinne of nonreſidencie, or ordinarie abſence of the Paſtor from his people. Againſt which not onely this example, but other reaſons drawne out of the Scripture are verie expreſſe. As, 1. the authoritie of Gods commandement, Act. 20. 28. binding all Paſtors carefully to attend vnto the flockes of which the holy Ghoſt hath made them ouerſeers: and this not at the quarter or halfe yeare day to gather in the profits and to feede themſelues, but to *feede the flocke, the Church of God which Chriſt hath purchaſed with his blood.* I would know whether this precept requireth the perſonall preſence of the Paſtor or no: If any man ſay, that he is as good as preſent in his ſufficient ſubſtitute: I anſwer, that the moſt do not prouide ſo ſufficiently, but ſome rakeſhame of men, ſome Ieroboams Prieſt of the baſeſt of the people, that cannot tell otherwiſe what to doe with himſelfe. But if they did; the text is not ſatisfied, which requireth his owne attendance, neither inioyneth a Paſtor to ſee his people fed, but to feede them. I would further here demaund whether that commandement giuen to Archippus belong not to all the Paſtors of the new Teſtament, *Take heed to the miniſterie that thou haſt receiued in the Lord, that thou fulfill it:* which if it doe (as no forhead can denie it) then with what face can any man take a miniſterie vpon him that an other may fulfill it. The like commandement is giuen by Salomon, be diligent to knowe the ſtate of thy flocke, and take heed to thy heards: which not obſcurely implyeth the preſence of the Paſtor, who muſt not onely teach, but teach aptly, and apply not onely true, but fit doctrine according to the ſtate and condition of his people. Prov. 27. 23.

2. The excellencie of the obiect tieth the Paſtor to more then ordinarie attendance: his calling is to *watch ouer mens ſoules:* were it but to watch ouer mens bodies or goods, it were no leſſe then capitall, for any man to leaue his ſtation at his owne pleaſure wherein his captaine hath ſet him: and how then can this vnfaithfulneſſe in them who are ſet in the Heb. 13. 17.

728 Lords watch towers, but be by ſo much the more perillous then the other, by how much the ſoule is more pretious then the bodie, and the loſſe of the ſoule infinitely ſurpaſſing the loſſe of the bodie?

3. The ſtraitnes of the account that is to be made for the people, cannot but binde him that hath any conſcience left in him to ordinarie reſidence and attendance in his owne perſon. Hence the Apoſtle to the Hebrews ſaith, they watch ouer mens ſoules as they that muſt giue account. 1. Pet 5.4. And the Apoſtle Peter wiſheth them ſo to feed the flocke depending vpon them, that when the cheife ſheepeheard ſhall appeare, they may giue vp their accounts with ioy.

Now with what ioy can he giue vp his accounts, who with the hireling hath left his people to the wolfe: who neuer knew their eſtate, who neuer came but as a ſtranger among them: neuer or ſeldome knowne by voyce vnto them: yea ſcarce knowne by face to many of them: *That which will die, let it die*, Zachar. 11.9. he is *none* of his *brothers keeper*. Slender is that account which that Captaine can make to his Prince, who hauing receiued his paie to guid and traine ſuch a number of Souldiers, leaueth them in the plaine feild to the ſpoile and violence of the enemie: or at the beſt, ſetteth a baſe fellow ouer them, fitter to guide cattell then to traine men vp to ſuch ſeruices; ſuch another account muſt needs here be giuen vp, but neither of them will goe for payment. 4. The loue of Chriſt were it preſent, would conſtraine men to feed his ſheepe: *Peter*, ſaith Chriſt, *loueſt thou mee? feede my ſheepe*. Were there *loue* to the flocke, it would not ſuffer them to runne into ruines, nor to fall away from their zeale, faith, vertue: neither ſhould the Paſtors abſence open the doore to wolues and deceiuers, to Preiſts and Ieſuits, who in ſuch places haue free ſcope to poyſon and deſtroie. Were *faith* preſent to rule the heart, it would extinguiſh the drought of the world, and would be working by loue towards Chriſt, and his people; accounting obedience to God aboue thouſands of gold and ſiluer. If true *contentation* were there, ſuch an appearance of euill would be auoided as couetouſneſſe is, which is a filthy vice whereſoeuer, but eſpecially in a Miniſter, who is as the eye in the bodie, wherein ſuch a blemiſh or rather ſuch a beame is not more perſpicuous then ſcandalous: and yet is the roote, *as of all euill*, ſo of this ordinarie nonreſidencie. If true *humilitie* were preſent, it would not ſuffer the impoſtume of pride to grow vpon a man by multiplying of liuings: which experience teacheth, to be like a collection of many bad humors into one member, which make it to ſwell aboue the iuſt proportion of the other members. If *fidelitie* tooke place, he would be diligent to till the Lords feild as he hath promiſed; he would as a faithfull ſteward be prouiding neceſſaries (not for his own)

Negligenter paſcens conuincitur non amare ſummum paſtorem. Damaſ. epiſt. 4.

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Cleticus ne connumeretur in duabus eccleſiis: negotiationis enim hoc eſt, & turpis lucri proprium, & ab eccleſiaſtica conſuetudine penitus alienum. Synod. 7. cap. 15.

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but for Gods family: as a good Phyſitian, he would be miniſtring to the ſicke and diſeaſed ſoules, he would be binding vp the broken ſpirits, he would be ſeeking and ſauing that which is loſt, yea he would goe before the ſheepe of Chriſt and lead them in and out; for all this he hath promiſed before God and his people, and vndertaken it in his owne perſon. If *equitie and inſtice* ruled him, he could not ſuffer the people who ſow carnall things vnto him, not to reape ſpirituall from him; he could not take ſo much wages of God, and doe him ſo little worke for it; he could not receiue his pay, and flie from the battaile: he could not ſo greedily eat the milke of the flocke, and giue them little or no food: he could not ſo wrongfully keepe backe the hire of the labourers, who reape the Lords feilds; neither could he liue of that altar which he doth not ſerue, 1. Cor. 9. 13. Laſtly, if *right reaſon* ruled him, he would eaſily diſcerne what an vnnaturall and monſtrous thing it were, that either ſundrie bodies and congregations ſhould haue but one eye, or elſe that this eye ſhould be ordinarily and for moſt part many miles diſtant from the bodie. Right reaſon would alſo ſhew him how impoſſible a thing it is, for one ſhepheard to keepe more flocks then one: how vnreaſonable a thing it is, for any man to performe ſeruice in one place, and take wages in another. What a ſhamefull thing it were to marrie a wife in hope to beget children by another mans helpe: what an equall thing it is, that he who doth not his dutie in his owne perſon, but by a deputie, ſhould alſo goe to heauen by a deputie, but not in his owne perſon; as merily and wittily, *Iodocus* a famous French preacher, witneſſed by *Eſpenceus*. From all which I may conclude this reaſon with the words of a Papiſt, that ſeeing neither nature is the principle or ground of nonreſidencie; for that is contented with a little; nor yet grace, which is contented with leſſe; therefore the corruption of the heart of man is the cheefe counſeller and perſwader vnto it. Neither is his reaſon to be neglected: for though a man (ſaith he) dare liue a nonreſident, yet would he not willingly die one. And as for the matter of ſubſtitution whereon the whole frame of nonreſidencie is ſet, as on a foundation; he ſaith, he ſeeth not why one man might not haue as well an hundreth liuings as one by this plea, for he might get ſubſtitutes inough: neither doth he ſee any reaſon but women might alſo be capable of Church liuings (by this plea) as well as men, for they alſo might performe the duties by ſubſtitutes. But I remit the reader to the author, as alſo to other of our later Diuines, who haue largely and learnedly handled the ſame argument.

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1. Cor. 10. 23.

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Paſtoris nomen ſignificat perſonalem actionem ſicut nomen medici. Maldonat. ex Hier. & Auguſt.

Perald. 2. tom. tract. 4. in auar. part. 2. cap. 11.

D. Willet in 1. Sam. cap. 14. v. 28.

5. We may adde hereunto the example of the Preiſts vnder the law, who were fixed in their courſes neere the Temple, and had their cham-

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1. Chr. 28. 12, 13.

bers and roomes adioyned vnto the Temple, that they might waite on their offices, and be readie for their seruices: and there is no reason why the Ministers of the Gospel, should not now as diligently waite on their office as they vnder the law: vnlesse we will say, that the *standing* Ministerie of the new Testament is not so necessarie, not so certaine as that *walking* Ministerie of the old. Let Ministers therefore see, that the occasions of leauing their flockes for a time, be vrgent and weightie; not pretences proceeding from couetousnesse, nor ambition, nor any other sinister respect: neither let them dare to remooue themselues (no not for a while) but for some occasions which are more necessarie then the attending of the flocke: for howsoeuer they may shroud themselues by the protection of humane laws, yet in the court of conscience only such necessary and weighty occasions wil beare plea, and giue a man leaue for a time to be absent.

2. As it must not be a small matter, that must draw a Minister from his charge, so if such weightie occasions fall out, as require the gifts of some men to be otherwise employed for the time for the greater good of the Church, then in his priuate charge; then we see what must be our rule. If Titus be remooued, an Artemas, or Tychicus, a faithfull and furnished man must be sent in his roome; that while the whole bodie is cared for, no particular member be lost or neglected. Where also great and noble men may be put in minde, what a grieuous sinne they bring vpon themselues, when they call Ministers from their charges into their houses, or vnto the seas, or any such employment, and in the meane time neglect to prouide sufficiently for their flockes: and the sinne is the greater, in that they might be ordinarily better serued by such as haue no charges; and why should they not rather send to the Vniuersities, then to the Churches, if they did not chuse to wrong them both, when as yet no necessitie vrgeth or forceth them hereunto?

Vers. 13. *Bring Zenas the expounder of the lawe, and Apollos on their iourney diligently, that they lacke nothing.*

In this verse is contained the second priuate busines which is enioyned Titus, commanding him that he should set *forward on their iourney*, both *Zenas* set out by his profession, an *expounder of the law*, and *Apollos*: and this he should doe, 1. by accompanying them in some part of their way: and 2. by prouiding that they wanted no necessarie for their long iourney being to saile from Creta in Grecia. For the persons of Zenas and Apollos, they were Apostolike men, of notable gifts for the Ministerie. The former is here said to be by profession an expounder of the law, that is, of Moses lawe, (as is most likely) rather then the ciuill lawe: but howsoeuer, he was not like our lawyers, he ioyned himselfe with Apollos, and

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was a poore man, and had wanted but for the churches contribution: For Apollos we reade of him, Act. 18. 24. that he was borne at Alexandria, that he was an eloquent man, mightie in the Scriptures, and feruent in the ſpirit: yea ſo powerfull in his doctrine, as that of ſome he was accounted not inferiour to the cheife Apoſtles: for as ſome ſaid they were Pauls, ſo ſome cleaued to Apollos, as other ſome to Cephas: and therefore both of them were worthy to be reſpected by Titus, who therefore muſt performe vnto them this part of Chriſtian curteſie, to lead them forth on their way. 1. Cor. 1. 12.

Doctr. Whence note that Chriſtianitie hindreth not, but commendeth and enioyneth ciuill curteſie and all kinde of humanitie. For 1. whatſoeuer pertaineth to loue and good report, that muſt beleeuers thinke on and doe, Philip. 4. Secondly, the wiſedome which is from aboue is gentle, peaceable, full of mercie and good fruits, Iames. 3. 17. Thirdly, thoſe many commandements, that Chriſtians ſhould ſalute and greete one an other, and that with an holy kiſſe, 1. Theſ. 5. 26. called by Peter the kiſſe *of loue*; vſuall in thoſe Eaſt countries, by which outward teſtimonie they declared mutuall loue and kindneſſe. Fourthly, outward curteſie is a neceſſarie vertue euen for the maintaining of the bond of Chriſtian peace: yea availeth much for the nouriſhing and encreaſing the communion of Saints, and ſocietie with Gods people. Fifthly, how diſgracefull a thing were it for the profeſſion of Chriſt, that ſuch as profeſſe faith in the Lord Ieſus, ſhould ſhew themſelues inhumane or hoggiſh; who ſhould be as *lambes*, and *little children*, for ſuch are they who haue entred into the kingdome of Chriſt, as the Prophet witneſſeth. Let this point therefore be well thought of, that as faith and loue cannot be ſeparate; ſo muſt good conſcience and good manners goe together. Chriſtianitie enioyneth all kind of curteſie. 1. Pet 5. 14.

Now for this ſpeciall branch of curteſie, to bring the ſeruants of God and the Church on in their iourney; it is from an inferiour to a ſuperiour a dutie of honour: as we ſee in Barzillai, 2. Sam. 19. 36. who would go ouer Iordan with king Dauid, & ſet him ſo farre on his way to Ieruſalem, & then returne back to Gilead. And of the equall to the equall it is a dutie of kindnes; and towards the teacher of both: and as it ſeemeth, was verie common among beleeuers in the Apoſtles times. Thus we read how the Elders of the Church of Epheſus accompanied Paul to the ſhip, Act. 20. 38. ſo the diſciples whom he found at Tyrus, with their wiues and children accompanied him out of the citie, Act. 21. 5. yea ſo ordinarie was this cuſtome among them, that he maketh full account of it before hand: Rom. 15. 24. *When I ſhall take my iourney into Spaine, I will come by you, for I truſt to ſee you, and be brought on my way by you:* and commendeth as a ſemely dutie among the Saints, 3. Ioh. 6. Gaius hauing receiued be-

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Such as are in the Lords work must be carefully prouided for that they want nothing. 1. Cor. 9. 11.

ſtrangers the Apoſtle ſpeaking to him of them ſaith, *Whom if thou bringeſt on their iourney (as it beſeemeth according to God) thou doeſt well.*

The ſecond dutie enioyned Titus concerning them is, that he ſuffer them to want nothing. They were employed in the Lords worke, and therefore muſt be cared for ſo much the more. For 1. what can be more equall then that he that laboureth in the Goſpel ſhould liue of the Goſpel? or that thoſe who ſow ſpirituall things ſhould reape temporall? The law of nature bindeth to releeue the parents in time of want. The law of God chargeth in moe places then one, neuer to forſake the Levite all the daies of thy life. The lawes of all nations allow their Captaines and ſtandart bearers a liberall and honourable ſtipend: and ſuffer not any common ſoldier to goe to warrefare vpon his owne charge. And very vnequall were it that any ſhould feed a flocke and not eate of the milke, or plant a vinyard and not taſt of the fruite. And how much more are theſe ſpirituall Fathers to be releeued? how much leſſe ſhould the Miniſters who are the Lords Souldiers, Captaines, and Standart bearers goe to warre of their owne coſts? how much more ſhould the Lords ſhepheard eate of the milke of his flocke? and the labourers in his vinyard eate of the fruite? 2. If we goe from the men to their tydings, theſe be ſuch as ought to bring their perſons into acceptance with vs: That as Dauid ſaid of Ahimaaz, *hee is a good man, and bringeth good tydings:* ſo becauſe of their good tydings we muſt entertaine Gods Miniſters as good men. Hence the Apoſtle commandeth vs, *to receiue ſuch, and haue them in ſingular loue, for their workes ſake.* Phil. 2. 29. 3. The godly who profeſſe loue vnto the truth, may not neglect ſuch as are the publiſhers of it, but cheerefully miniſter vnto their neceſſities, to the end that thereby themſelues *may be helpers to the truth.* 3. Epiſt. Ioh. 7. But eſpecially if any ſuffer for bearing witneſſe vnto any part of Gods truth; towards ſuch Gods people muſt enlarge their bowells, and euen ſtretch their beſt abillitie to helpe vp that part of the truth, which Satan and his inſtruments ſeeke with violence to obſcure or ſuppeſſe: and the rather, becauſe theſe ſufferings are endured for the truth; and for them, who haue as good a right in it, as their teachers themſelues. 4. For this cauſe alſo ought the faithfull to comfort and encourage the meſſengers of God; that therein they may reape a ſweet fruite of their labours, and may reioyce in them, not in there gift ſo much; as in that *it is a fruite which furthereth their owne reckoning.* Phil. 4. 17.

Now all theſe reaſons are ſuch as ſuffer not any profeſſor to ſhut vp his loue in his owne Paſtor (although he is firſt bound vnto him) but cal for the dutie in generall to euerie one that worketh in the ſame worke, according as their neceſſitie and occaſions ſhall be: not onely our owne

Titus, but euen Artemas, and Tychicus (ſuppoſe *ſtrangers which for his names ſake goe forth*, 3. Ioh. 7.) muſt be kindly diſmiſſed, and not ſent away emptie. This is a doctrine which is much neglected of too many which profeſſe loue to the truth euen in theſe dayes, which more lowdly call for it, then in many ages before.

Verſ. 14. *And let ours alſo learne to ſhewe forth good workes for neceſſarie vſes, that they be not vnfruitfull.*

The Apoſtle hauing enioyned Titus to make ſo franke a ſupply for Zenas, and Apollos, that they ſhould not want any thing for their iourney; Titus might demaund, but where ſhould I haue to prouide for them; (for it is certaine, that Titus was not now a man of ſuch ſtate and wealth, as thoſe who ſay they are like him:) the Apoſtle therefore anſwereth that ſecret obiection in theſe words, *Let ours learne to ſhewe forth good workes* the fruites of their faith, eſpecially for ſuch neceſſarie *vſes of the Church* as this is: ſtraine them not in vnneceſſarie things, but for ſuch neceſſarie vſes let them ſtraine themſelues; that they may be rich in good workes and not *vnfruitfull*. The verſe ſtandeth of a *precept*, and a *reaſon*. In the precept three points are to be conſidered, 1. what are theſe *good workes* meant. 2. who are bound eſpecially vnto them, *Let ours learne*. 3. what are the *neceſſarie vſes* of theſe and ſuch like good workes.

Si non habes prouideant ſubditi tui. Aquin. in locum.

Firſt, by good workes are not properly here meant, all ſuch actions in generall as are thus ſtiled in the Scripture: but in ſpeciall thoſe of bountifulnes and beneficence: both becauſe thoſe former were called for in the 8. ver. of this Chapter, as alſo in that theſe are eſpecially ſuited vnto this argument. Now theſe are commended to the practiſe of the faithfull by the title of dignitie, in that they are called *good workes*: not that they are ſo abſolutely and perfectly good, as that there is no ſinne in them; (as the Papiſts contend) for the beſt workes are good only in part ſo farre as they proceed from the ſpirit, and from grace: and in part corrupt as they come from fleſh and corrupt nature: of which two (namely, fleſh and ſpirit) euery regenerate man conſiſteth: and therefore euery action cannot but ſauour of the fountaine from whence it ſtreameth. If it be ſaid, that God is the author of euery good worke; who becauſe he is perfectly good, cannot effect any thing which is not perfectly good. The anſwer is, that howſoeuer *euery worke of God is perfect*, which he doth in and by himſelfe, yet ſuch as he doth in and by man, who is another author, and actor of them, cannot but drawe imperfection from him. And whereas it is ſaid, if good workes were ſinneſull, then ought we not to doe them: the anſwer is, that we muſt not therefore refuſe to do them, becauſe they are not ſimply euill: but in themſelues good, and partly good in the doer: commended to our

Bellarm. de iuſtif. l. 4. c. 15. 17.

Deut. 32. 4.

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practise by God, of whom they are reputed good workes; and in his Christ pardoning the defects of them for our incouragement, accounteth of them as if there were no sinne at all in them. Whence note, that good workes are so farre from iustifying, as that we are not able to answer one for ten thousand of them: and that it is the mercie of God, and not the dignitie of them, which bringeth this stile vpon them.

Secondly, of whom good workes are called for; *Let ours*, called in the 8. verse *beleeuers in God*. *Ours*, who are conuerted and confirmed in the faith by thy labour and mine; of these call for good workes. For this is the first condition of any good worke, that the worker must be a beleeuer in Christ. For 1. make the tree good, and then the fruit will be good: he must be a man that hath *learned* by the doctrine of the Gospel to doe a good worke, as the words of the verse imply. 2. the heart, the fountaine of all actions is naturally corrupt with originall sin, and the members are weapons of vnrighteousnesse: and therefore before the heart be purified by faith, the best actions passing through our vnderstandings, wills, affections, and parts, can no more auoid tainture and pollution, then can the sweetest water running through a muddie channell, or the purest liquor standing in a fustie vessell. 3. He that being an vnbeleeuer hath not the sonne; neither hath the spirit of the Sonne; and consequently cannot send forth any *fruites of the spirit*: the Sonne hath not set him free, but he is bound hand and foote, and not able to mooue in any one action of spirituall life. 4. Hee that cannot pray by the spirit, cannot bring forth any worke truely good; nothing can be done without prayer; the Lord must giue strength, the will, and the deed: he must teach vs to worke, set vs in, and hold vs on in working: he must giue it successe and blessing, and make it fruitfull to our selues and others: and without the prayer of faith, nothing of this is obtained. 5. Without faith it is impossible to please God: for to euery good worke are required many actions of faith. For 1. generall faith must make and warrant it good in the *matter*; and know it to be commanded or allowed in the word: for that is a good work which God will haue done: and good intentions if they roue without a word, make nothing good. 2. Speciall faith must know the action to be good in the *worker* renewed in part, and accepted in Christ; who couereth the spots and imperfections of the worke: for the Lord first respecteth the person, and then the worke; first Abel, and then his sacrifice. 3. Faith looketh that the worke be good in the *endes* of it; a bad end spoileth the best action. Now the right ends of a good worke are, 1. *Gods glorie*: for as all riuers goe out of the sea, and returne againe into the sea; so all good actions as they come from God, so they tend vnto him againe: be

Vbi Christus non est fundamentum ibi nullum est boni operis ædificium. Gregor. decr.

Rom. 14. Heb. 11. Faith doth fiue actions to make any worke good.

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they the leaſt and loweſt, euen *eating, drinking, or whatſoeuer elſe, all muſt be done to the glorie of God.* 2. *The good of our brethren*, and edification of men: for this end Chriſtians muſt make their light to ſhine abroad before men: and the *whole law is fulfilled in this one word*, Thou *ſhalt loue thy neighbour as thy ſelfe.* 3. The *exerciſe of our owne graces*, by doing our owne duties to God and man: not ſelfe-pleaſing, profiting, praiſe, feare, ſhame, or ſuch other ſiniſter ends, as ſway with the vnregenerate: but as is the end of the commandement, ſo muſt it be of our obedience, which is *loue out of a pure heart, and faith vnfained*, 1. Tim. 1. 5. 4. Faith will prouide that good actions be compaſſed by good meanes: we may *not doe euill that good may come of it.* It was Rebecca her ſinne to draw the promiſed bleſſing vpon Iacob by deceit: and Lots infirmitie to ſeeke deliuerance from the Sodomites by proſtituting his daughters. And though ſometimes bad meanes ſucceed, and the Lord by an ouerruling power bring light out of darkeneſſe, yet is there alwaies iuſt matter of mourning and humiliation. 5. Faith will haue reſpect to good circumſtances, as times, places, perſons, &c. the fayling wherein, often blemiſheth moſt bewtifull actions, and cauſe them to miſcarie and prooue vnſucceſſull. In a word, faith in the heart is moſt carefull to doe good things well: and becauſe it knoweth that when it hath done the beſt it can, yet all that ſeruice is vnprofitable, it claſpeth faſt hold vpon the righteouſneſſe of Chriſt, and will be found in that *righteouſneſſe which is by faith in him*, Phil. 3. And therefore as for all other, ſo for this good worke of beneficence and loue to the Saints, the Apoſtle wiſheth Titus to goe to beleeuers, with whom he might be bold: as who had receiued a ſpirit of effectuall faith, working in obedience to God, and loue to Gods people, and could not ſuffer them to be either idle, or vnfruitfull in the worke of the Lord. Well knew the Apoſtle that to haue ſent him elſewhere on this errand, it had bin but the loſſe of both their labors; here he knew he ſhould ſpeed or no where. So as we may conclude this point with that ſpeach of *Auguſtine, where faith is not, no good worke can be.*

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Gal. 5. 14.

Rom. 3. 8.

Gen. 19.

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Nemo computet bona opera ſua ante fidem, vbi fides non erat bonum opus non erat. in Pſal. 30. præfat.

The third point in the precept is, that theſe good works muſt be ſhewed forth for *neceſſarie vſes*: why Chriſtians ſhould ſhewe forth good workes I haue formerly ſhewed in handling the 8. verſe of this Chapter, and therefore will come to declare what are the neceſſare vſes in generall of ſuch good workes as are here called for. And here we muſt know that the Romiſh Church hath not more boldly then blaſphemouſly pretended many neceſſarie vſes of good workes, which the Scriptures (neuer intending to ſet them vp in the place of Chriſt) are far from acknowledging: a taſt whereof I haue giuen in a fewe poſitions which are ſtiffely defen-

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ded by the pillars of that Church. As, 1. That good workes prepare a man to his iustification, whereas the former point shewed, that a man must be a iustified person before he can doe a good worke. 2. That they doe iustifie the person of the worker before God: notwithstanding the Apostle saith, that *by the workes of the Lawe no flesh can be iustified.* 3. That they make men more iust by a second iustification: which distinction of the first and second iustification is a dreame of their owne, not grounded in the Scriptures, nor once heard of in the Church, at the least fourteene hundred yeares after Christ and his Apostles. 4. That they satisfie Gods iustice for temporall punishment. 5. That they merit heauen, yea a greater degree of glorie in heauen. 6. That they purge away sinnes. 7. That they apply Christs merit to purge them. 8. That they merit at Gods hand for ones selfe and others. 9. That they free from purgatorie paines. 10. That a man may raise his trust in God from them. All which with many other blasphemous tenures of this kind, directly thrust Christ from his throne, and make him but halfe a Sauiour at the most, and consequently no Sauiour at all. It would draw this point further then would well fit a commentarie to dispute here these positions with them, and therefore intending our busines in hand, and taking the mention of such hereticall blasphemies in this auditorie to be no small refutation: we come to those necessarie vses which are warranted by expresse Scripture, yea and thence commended vnto vs both in regard of 1. God, 2. our neighbour, 3. our selues.

Gal. 2. 16. Loquitur Apostolus de omnibus operibus tam ceremonialibus quam moralibus. Aquin. in cap. 3. ad Gal. lect 4. Tollet. instr. sacer. lib. 6. 21. Concil. Trid. sess. 6. c. 32. Rhem. on Matt. 6. sect. 2. Bellarm. lib. 5. de iustif. cap. 7.

Necessarie vses of good works. 1. In respect of God.

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First, in regard of God good workes haue their necessarie vses. As, 1. that his name may be glorified by the professors of it; for it tends greatly to his praise when in such workes as himselfe hath commanded his children testifie their obedience and thankefulnesse. 2. that his Gospel may be beautified and adorned: of which see, cap. 2. 10. 3. that himselfe may be pleased and delighted (as men with sweete smels) with such *sweete smelling sacrifices* as these be, Heb. 13. 16. Philip. 4. 18. these are the myrrhe, and the spice which Christ gathereth when he commeth into his garden, Cant. 5. 1.

2. Of our neighbour.

Secondly, in respect of our neighbour these good workes of mercie and beneficence haue their excellent and necessarie vses; for euerie Christian is a fruitfull branch of that vine, whereby both God and man is cheared. And whereas our neighbour is either *vnconuerted* or *conuerted*, they want not their speciall vse in regard of them both.

First, for the *vnconuerted*, they are either *elect* or *reprobate*. If they be *elect*, they may hence be prepared to their conuersion, and wonne euen without the word, to the liking of the word and profession, which they see so holy, so charitable, and so plentifull in good works. Thus saith the

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Apoſtle, that vnbeleeuing husbands may *without the word* be wonne *by the godly converſation of their wiues*: and the ſame Apoſtle exhorteth the ſcattered and conuerted Iewes, to haue their *converſation honeſt* among the Gentiles, that they which now did ſpeake euill of them as euill doers, might by *their good workes be prouoked to glorifie God* in the day of their viſitation. 1. Pet. 3. 1. 1. Pet. 2. 12. But if they be *wicked and belong not to God*, yet by the godly liues of profeſſors they ſhall be, 1. reſtrained, that they cannot ſo boldly ruſh into and tumble in their ſinnes as they would: no more then Herodias could quietly enioy her ſinne ſo long as Iohn Baptiſt was aliue, Mark. 6. 19. 2. they ſhall haue their mouthes ſtopt and put to ſilence, when they would gladly open them wide againſt the truth, and the profeſſors of it: *And this is the will of God that by well doing we put to ſilence the ignorance of fooliſh men.* 1. Pet. 2. 15. 3. they ſhall be conuinced and condemned in their conſciences, and ſo prepared for the iudgement of God: and thus the Queene of the South condemned the Iewes; and Noah by building the Arke condemned the old world, Heb. 11. 7.

Secondly, If the neighbour be *conuerted*, he is either *weake*, and then he is hereby confirmed, ſtrengthed, and brought on: or elſe he is *ſtrong*, and then he is further prouoked, yea his heart is gladded, and further knit to ſuch a one, as in whom he ſeeth ſuch ſparkles of Gods image to ſhine. And thus was Titus his *inward affection more aboundant* toward the Corinths, when he remembred *the obedience of them all*: ſo was Pauls alſo by the faith and grace of the Philippians, 1. 5. 2. Cor. 7. 15.

Thirdly, in regard of *our ſelues*, they haue many neceſſarie and profitable vſes: As, 1. to make our election ſure to our ſelues, 2. Pet. 1. 10. 2. we may by them diſcerne the ſoundneſſe of our owne graces: as ſauing knowledge will be operatiue, liuely faith will be working, effectuall loue will be an hand giuing out, ſound hope will be purging, Chriſtian thankfulneſſe wil appeare in good works, which are called ſacrifices of thankſgiuing, true charitie and mercifulneſſe will go beyond that mouth-mercie of which Iames ſpeaketh: for elſe all is vnſound; whoſoeuer, ſaith he, loueth God and keepeth not his commandements, is a lyar, 1. Ioh. 2. 3. for that loue of God or men is vnſound which is in tongue & word, but not indeed and truth, as witneſſeth the Apoſtle, 1. Ioh. 3. 18. 3. by theſe fruits other men alſo may diſcerne the ſoundnes of our faith and graces: for although good workes cannot iuſtifie the perſon before God, yet they muſt iuſtifie the faith of the perſon before men: and therefore Iames ſaith, *ſhewe me thy faith by thy workes*: and of Abel is ſaid, that he *obtained witnes* that he was righteous, in that he offred a better ſacrifice then Cain, Heb. 11. 4. 4. They doe our ſelues good both *in this life, and in the life to come*. 1. In this life they profit vs in our *outward* eſtate and *inward*.

3. Of our ſelues.

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Iam. 2. 16.

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Opera non ſunt cauſa quod aliquis ſit iuſtus apud deum ſed potius executiones & manifeſtationes iuſtitiæ. Aquin in Gal. 3. lect. 4. Iam. 2. 18.

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They

738 They bring blessing to our *outward estate*: for God hath promised, that he that *watereth shal haue raine*, and *that the mercifull man shall not want*: yea, they drawe vpon vs not onely the blessing of God, but of men also, who blesse the mercifull man by many prayers, which Iob made no small account of; when in the depth of his distresse, hereby he comforted him selfe, that the blessing of the poore came vpon him. Thus Onesiphorus his mercie towards Paul, beeing at Rome in trouble, brought the feruent prayers of so great an Apostle vpon himselfe and his house, 2. Tim. 1. 18. Besides this they doe our names good, and helpe to purchase a good re-
Prov. 22. 1. port, which is better then a *pretious oyntment*. Abraham by his workes was commended that he was iust, Iam. 2. 21. and of the good and mercifull man it is said, that his name shall not be put out. As for our *inward estate*, they make that farre more thriuing, for euerie grace is strengthened by the exercise of it, as no talent was vsed but to encrease; for as prayer is increased by praying, and knowledge by instructing, so is loue by almes, and mercie by distributing; without which exercise all would rust, and become as a sword kept in the scabbard, till the heart become like the sluggards field, ouergrowne with thornes and briars, but most vnreadie to any good worke.

2. In the life to come they are profitable, for they procure a mercifull reward: and beeing a *sowing to the Spirit*, we shall reape of them in the haruest life euerlasting: yea and more, they procure a proportionable measure of glorie; for according to the measure of faith and grace in the worke, the recompence may well be thought to be: a cuppe of cold water shall not loose the reward; but yet he that soweth more liberally shall more liberally reape. And as in hell are degrees of torments, for some shall be beaten *with more stripes*, some with fewer: and it shall be easier with some then other, and yet both condemned: so is it probably
Dan. 12. 3. held that in heauen shall be degrees of glorie, (for some shall shine as the
1. Cor. 15. firmament, some as the starres, in which is greater light; yea one starre differeth from another in glorie) and this according to the gayning of talents, for he that gaineth fiue talents shall rule ouer fiue cities, and he shall rule ouer tenne cities that hath gayned tenne talents. Not that the gayning of the talents meriteth any such recompence; no more then a cup of cold water giuen to a disciple in the name of a disciple, or a mite cast into the treasurie: neither of which shall loose their reward; but because faithfull is he which hath promised.

Vse. 1. This doctrine meeteth with that slanderous imputation of the Church of Rome against our doctrine: who beare the world in hand that our religion is a destroyer of good workes, and an enemie vnto all charitable actions: whereas we call for them as fruits of the Gos-

spel,

pel, as ornaments to our calling, as pledges of our election, as witneſſes of our ſound faith and graces, and as the very *way which God hath appointed to walke to heauen in*. Our religion permitteth not any to ſtand idle in the vinyard; we ſay let him not eate that will not worke; yea we teach a neceſſitie of good workes in beleeuers, as well as the Papiſts do: howſoeuer not as cauſes of ſaluation and iuſtification, yet as inſeparable companions of liuely and ſauing faith: only let Chriſt hold his place, and they ſhall not ſet them higher then wee; and let them giue them no more then the Scriptures doe, and we will giue them neuer a whit leſſe.

Neceſſitas hæc eſt præſentiæ, non efficientiæ.

Vſe. 2. Seeing by good workes we glorifie God, edifie our brethren, and doe our ſelues ſo much good, let vs be prouoked to the diligent practiſe thereof. Neither let any man thinke himſelfe exempt from this doctrine, be he neuer ſo poore: for we are not of the Popiſh beleefe, who thinke that only ſuch great and glorious workes, as building Churches, Colledges, high-waies, or giuing goods and Lands to the Church, or almeſdeeds, and ſuch like, deſerue the name of good workes: but euery man hath a double calling, namely, the generall calling of a Chriſtian, and the ſpeciall calling of life wherein God hath ſet him; and there is neuer a dutie of either of theſe (be it neuer ſo baſe or ſeruill) if performed in faith and obedience, but it is a good worke, and pleaſing vnto God. But what ſhall we ſay of them, who by open wicked life, profeſſe contempt of God and his word, hatred of the light and the bringers of it? that caſt backe, yea pull backe many others who might be brought on: and ſo accuſtome themſelues to graceles courſes, as they can no more change them then the Ethiopian his skin? certainly theſe although they alſo will bragge of a good faith to God-ward; yet is it no better then the deuils haue; who ſhall as ſoone be ſaued by their faith, as theſe by this, if timely they repent not.

That they be not vnfruitfull.] Theſe words containe in them the reaſon of the former precept, wherin by an excellent metaphor, or borrowed ſpeach, he prouoketh Chriſtians, to the practiſe of good workes. The metaphor implieth that as the Church is Gods orchard *or garden*, and his Miniſters are his *planters* and *waterers*; ſo the faithfull are the trees, euen *trees of righteouſneſſe*, the *planting of the Lord*, and planted by the *riuers of waters*, that they might bring forth their *fruits in due ſeaſon*. And teacheth, that true Chriſtianitie is not a barren but a fruitfull profeſſion, vnto which Chriſtians are euery where called. In Ezech. 47. 12. we haue a notable reſemblance of thoſe manifold fruits, which by the power of the Goſpell ſhould be by beleeuers produced in the Church of the new Teſtament.

Cant. 4. 16.

1. Cor. 3. 6. Iſa. 61. 3. Ier. 17. 8.

Doctr. Chriſtianitie is no barren and fruitleſſe profeſſion.

740 The vision was of waters which runne from the Temple, and from vnder the threshold of the sanctuarie. And whereſoeuer theſe waters ſhould runne, they ſhould cauſe admirable fruitfulneſſe, in ſo much as on both ſides of the riuer ſhall grow all kind of fruitfull trees, whoſe leafe ſhall not fade, and their fruite ſhall not faile. Theſe waters are the Goſpel which iſſue from vnder the threſhold: that is, from Chriſt the doore, typified by that bewtifull gate of the Temple; from the Temple at Ieruſalem theſe waters were with ſwift current to runne not only ouer Iudea, but all the world in a ſhort ſpace: hence was the Church mightily increaſed, for though theſe waters runne into the dead ſea, wherein (if we beleeue Hiſtories) abideth no liuing thing: yet ſuch a quickning power they carrie with them, as euen there euery thing ſhall liue: ſuch as were dead in treſpaſſes and ſinnes, are hereby quickned, and become trees of righteouſneſſe greene and flouriſhing, yea and conſtantly fruitfull in all godly conuerſation. And this is the ſame which our Sauiour noteth, Ioh. 15.1. that his Father is the husbandman, himſelfe is the vine, Chriſtians are the branches of that vine: who if they be ſound, his Father purgeth that they may bring forth more fruite: teaching vs hereby, that it is the Lords ſcope and ayme, that Chriſtians ſhould be abundant in fruits beſeeming their profeſſion. The Apoſtle Paul accordingly exhorteth the Philippians to be *much* in goodneſſe, to *abound* in loue, in knowledge, and in all iudgement; yea to be *filled with fruits of righteouſneſſe which are by Ieſus Chriſt vnto the glorie and praiſe of God.* And the ſame Apoſtle calleth rich men to *be rich in good workes.* Now this beeing ſo neceſſarie a dutie, to which euery Chriſtian is euery where called, we will for the further clearing of it, conſider theſe three points. 1. The conditions of this fruitfulneſſe: 2. the reaſons to prouoke vnto it: 3. the hindrances of it: vnto which we will adde and annex ſome profitable vſe.

Plin. nat. hiſt. lib. 2. cap. 103.

Philip. 1. 11.

1. Tim. 6. 18.

Conditions of fruitfulnes 5.

First, the conditions of this fruitfulneſſe are theſe. 1. Euery Chriſtian muſt be fruitfull: for euery fruitleſſe branch is cut downe and made fewell for the fire: not only Churchmen, or the Clergie (as we ſay) nor only rich men, nor men only of leſſer imployment; but euery man high and low, rich or poore, learned or vnlearned, muſt teſtifie himſelfe a Chriſtian, by anſwerable fruits: this word, *euery branch*, admitteth of no exception, but is as a buſh which ſtoppeth euery gap.

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2 2. Euery Chriſtian muſt bring forth *good fruite*, Matth. 7. 17. *Euery good tree bringeth forth good fruite*: and euery tree which bringeth *not forth good fruit*, ſhall be hewen downe and caſt into the fire: and therefore the fruits which are called for at our hands, are called in reſpect of the efficient, *fruits of the ſpirit*; in reſpect of the inſtrument, *fruits of faith*:

and in respect of their qualitie, *good fruits*, acceptable to God, and profitable to men. 741

3. This fruitfulnes must proceede from good causes: for first the tree must be good, for men gather not grapes of thistles. 2. he must haue a good roote; that is, he must be set and abide in Christ: Ioh. 15. 4. *abide in me*, --- the branch cannot beare fruit of it selfe vnlesse it abide in the vine. 3. he must draw thence good sappe and iuyce, through the fellowship and communion of Christ his death and resurrection, without which *we can doe nothing*. 4. he must haue the spirit of the Sonne to be a principall agent in the setting and ripening of these fruites: for they must be *fruites of the spirit*. 5. he must haue the loue of God within him, constraining him, which will be as the sunne helping on these fruits to their perfection. 6. he must haue good endes in his eie, namely, Gods glorie, and mans good, Philip. 1. 11. 3 Ioh. 15. 5.

4. Euerie Christian must bring forth *much fruit*, and not for clusters scarce berries: trees of righteousnesse *are laden* with the fruits of the spirit: and herein is the Father glorified, that *yee bring forth fruite*, Ioh. 15. 8. 4

5. Christians must continue fruitfull, and growe daily more fruitfull; where there is any soundnes, the Lord purgeth that branch to more fruit, Ioh. 15. 2. and it is the propertie of them that are planted in the house of the Lord, to bring forth much fruit in their age: and their iust praise is, that their workes are more at last, then at the first, Rev. 2. 19. 5 Psal 92. 14.

The second point, is the consideration of the reasons to moue Christians to this fruitfulnesse. The principall are these; 1. Gods paines and costs with vs: he hath bought vs at a deare rate from our vaine conuersation, to serve him all our daies: he hath brought vs from that Romish Egypt where we grewe not well, to make vs his owne vineyard: he hath planted, hedged, & manured vs, he hath watered vs with the dewes of his word and Gospel from heauen: he hath trimmed vs with his pruning knife of iudgements and corrections; and what could he doe more to his vineyard? doth he not now iustly expect for sweete fruits answerable to his labour, with vs? if we set before our eyes our talents, our accounts, Gods trauels, together with his fauours spirituall and temporall; wil not all these bind vs to fruitfulnesse? Reasons to fruitfulnes 4. 1

2. If we consider our time, we shall confesse it more then time to yeild vp our fruits: our Master hath suffred vs our first yeare already, yea & our second, nay we are in our third yeare (or rather beyond our third score of yeares) if this be not the yeare of our fruit, can we look to stand longer, & not be stocked vp? Furthermore, this is our summer, our Autumne: neuer had our fathers before vs such a season, so fitted to fruitfulnesse, as this 2

742 *our day* is, euen the day of our visitation. Oh let vs therefore consider, how much time we haue alreadie lost, and how little remaineth behind, and this cannot but be as a loude voice in our eares vnto fruitfulnesse.

3 3. Heauenly *wisedome which is from aboue, is full of good fruits:* which Iam. 3. 17. if it haue taken vp our hearts will bewray it selfe, in *loue, in ioy, peace, long* Galat. 5. *suffering, gentlenesse, goodnesse, faith, meekenesse, temperance*, and such like: and as naturally we reioyce to see euerie thing about vs fruitfull, our fields, our cattell, our orchyards; euen so this supernaturall wisedome would make it the delight of our soules, to see our hearts and liues laden with the best fruits.

4 4. The barren condition hath little comfort in it, and the danger of vnfruitfulnes is verie great. For Gods fearefull displeasure disburdeneth

1 it selfe, and seaseth on such persons by sundrie degrees. 1. The Lord *re-* Isa. 5. 6. *iecteth them*: for if the Lords labour be not answered, he will *pull downe the fence, breake downe the wall*, leaue his owne vineyard to wast, owne it who will: and what can be more fearefull, then for a man to be left by God, to become a lodge for deuills, and lusts, and wasting sinnes; which yet is the state of many a man, who is vtterly vnfeeling and senseles of it.

2 2. Degree of Gods curse on such fruitlesse branches, is the *withering*, Ioh. 15. 6. which presently followeth *their casting forth:* and this the Lord bringeth on them two wayes; sometimes by remouing meanes of fruitfulnesse; and so hauing laid his vineyard wast, hee threatneth in the next place, that *the clouds should not raine vpon it*, Isa. 5. 6. And sometimes by blowing vpon the gifts he had giuen; he shall loose his sappe and greennes he once had: the vnprofitable seruant after conuiction must haue his *talent taken* Luk. 19. *from him*: and this curse is so eminent vpon many men, that comparing them with themselues not long since, a man may say as the disciples of the figgetree, against which the curse was passed from the mouth of Matth. 21. 20. Christ, *how soone is the figge tree withered?* 3. An other degree is, that

3 no meanes shall be able henceforth to doe such a person any good; but the curse being passed against him, this is one branch of it, that he shall be Ier. 17. 6. like *the heath in the wildernes, which shall not see when any good commeth.* Now the heath it hath good comming vpon it, the raine falleth, the sun shineth, the spring and summer season returneth vpon it, but it seeth none of this good, but remaineth a drie and parched heath still: euen so is it with a barren soule, which God hath begunne to curse, the raine, the sunne, the season, the word, Sacraments, dayes of grace, Iesus Christ himselfe doe him no good; he sees no good towards him in all these: nay, the word iudgeth him, the Sacraments are poyson vnto him, and Christ himselfe is a rocke of offence to him, on whom he breaketh the necke of his soule. Hence was it, that after the Lord had reiected his vineyard, he

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ſends his Prophet with his word among them, but to what ende: *Goe, make the heart of this people fat, and their eares heauie, and ſhut their eies, leaſt they ſee with their eies, and heare with their eares, and vnderſtand with their hearts, and conuert, and I heale them:* ſo as the good meanes of ſaluation doe ſuch perſons no good. And let no man thinke that this meſſage onely concerned the Iewes; for it is repeated ſixe times in the newe Teſtament, that we ſhould not ſlightly paſſe it ouer, but feare the like iudgement, if we be found in the like ſinne. 4. After all theſe commeth the heauie ſentence, vnto which by all theſe this ſinner hath beene prepared; Cut him downe, bring now the axe, for the pruning knife hath done him no good; hewe him downe by death from the miniſterie vnder which he hath beene ſo long fruitleſſe, bind him hand and foote, make a faggot of him, and caſt him into hel fire: caſt I ſay that vnprofitable ſeruant into vtter darkeneſſe, there ſhall be wayling and gnaſhing of teeth: and this is the wofull hire of vnfruitfulneſſe.

* 743
Iſa. 6. 10.

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The third point is the hindrances of this fruitfulneſſe, the cheefe of which are theſe. 1. ſuperfluitie of luſts, and inordinate deſires which are as dead branches, and therefore muſt be lopped off before fruit can be expected: the deniall of a mans ſelfe ſo farre as corrupt is the firſt leſſon in Chriſtianitie. 2. The vnfitneſſe of the ſoyle, as if it be ſtonie or neere vnto a rocke where it cannot take deepe roots; the hard and ſtonie heart ſuffereth not any good ſeed to take roote, and much leſſe riſe vp to fruite. Or if the ſoyle be a drie ground on which the raine falls not, or an hie and hillie ground on which the raine ſtaieth not; ſo the haughtie and proud heart ſhutteth off the raine as faſt as it commeth, it moiſteneth the cruſt and outſide a little, but it ſtaieth not to get within it to prepare it to fruitfulneſſe. Or if the ground be ſhaded that the ſunne cannot or ſeldome looke vpon it: if the minde and affections are otherwiſe diſtracted, that ſeldome men ſet themſelues vnder the meanes of inſtruction; the ſunne of righteouſneſſe ſhining in his Church, not enlightning, not warming nor cheriſhing them, not bringing backe a new ſpring vpon them, how can we expect fruit from ſuch vnleſſe we can looke that a tree which hath beene fruitleſſe all the ſummer, ſhould be laden with fruit in the midſt of winter. 3. Sundrie vaine conceits ſuggeſted by the Deuil, and aſſented vnto by men to keepe them in vnfruitfull courſes. As 1. many will not ſticke to obiect, I hope notwithſtanding I haue not beene hitherto ſo fruitfull as you ſpeake of, yet I haue done well inough all this while, and why may not I doe ſo ſtill; and thus reſolue becauſe God hath vſed patience and ſpared them, he will therefore ſpare them ſtill in their vnfruitfulneſſe. But this is the Deuils logicke; the cleane contrarie whereof is the concluſion of the Scrip-

Hindrances of this fruitfulnes three.

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744 ture. Hath God ſpared thee the ſecond and third yeare, and art thou ſtill fruitles, he muſt now needs call for the axe; & this is that which thou muſt expect. 2. Another ſaith, oh but I am a mēber of the Church, & what talke you to mee, I heare the word, receiue the Sacraments, and though I be not ſo forward and ſtrict, I hope I ſhall doe wel inough. Which is all one, as if a fruitles tree ſhould reply to the maſter and ſay; I hope maſter, thou wilt not cut mee downe, I am in thy orchard, and ſtand neere thy houſe; if I were in the waſt I ſhould thinke thou ſhould care leſſe for me: but will not the maſter reply and ſay, that thou muſt rather goe downe becaſe thou ſtandeſt vnprofitable in mine orchard, I cannot endure thou ſhouldſt keepe any part of that ground barren: if thou wert in the waſt thou mighſt haue ſtood longer; but mine eye is next my houſe; if thou wilt be ſtill vnprofitable get the into thee waſt, here is no more place or roome for thee. 3. Others replie and ſay, oh but we are not ſo fruitleſſe as you take vs, and what deſire you more? whereunto I ſay, that ſuch haue great need to deſire better euidences to alledge for themſelues then this, if this be all: it is not inough if a tree could ſay, I bring no bad fruit as thiſtles, and thornes; and therefore muſt needs be a good tree: no, for a good tree conſtantly bringeth much good fruit. So is it not inough for thee to alleage what thou haſt not, or what thou art not; thou muſt not be a priuate but a poſitiue Chriſtian laden with the fruits of the ſpirit, elſe haſt thou loſt all thy labour.

Vſe. 1. It is not ſufficient to be harmeleſſe men, which many reſt in as ſound fruits of religion; ſeeing that for all this they ſhall be caſt out as drie branches, and men ſhall gather them to the fire: there goe two
Pſal 34. things to the beeing of a good Chriſtian, 1. to eſchew euill: and 2. to doe good; and the ſentence of condemnation in the iudgement day ſhal run againſt not only thoſe that haue done euill, but thoſe alſo who haue done no good: ſee Matth. 25.

2. It will not goe for payment to be a Chriſtian by profeſſion if fruitleſſe: it is the conſtitution, and I may ſay the deſtynie of the Church to haue in it painted ſepulchres, ſuch as the Prophets in their times were troubled with, who had nothing in their mouthes but the Temple, the Temple; and yet remained in their liues moſt wicked men: and others there were that pretending outward holineſſe aboue others, would ioyne faſting to their prayer, but yet rotten and withered branches: ſuch were they that were Iewes without, in the face, and in the letter: But the ſound Chriſtian is diſcerned not by leaues but fruits of the ſpirit: and they are the true Iſraelities who are ſo within, whoſe praiſe is of God and not of men. The figgetree had leaues inough; and by the flouriſhing & greennes ſeemed to promiſe great ſtore of fruit: but when Chriſt drew

neere,

neere, looked for fruit and found none: he ſaid, neuer more fruit grow vpon thee. Let vs take heed in time of ſuch a wofull ſentence. 745

3. Euery man muſt by this doctrine take occaſion to enter into the examination of himſelfe by the fruits of his faith and profeſſion: and by vnpartiall ſifting of themſelues. Some will doubtleſſe ſay; I find ſome fruites in my ſelfe (I praiſe God) but ſo much corruption as vtterly diſmayeth me, that I know not what I may thinke of my eſtate. But let ſuch be of good cheare, ſeeing the promiſe is, that if there be any fruit at all God will purge that branch, and helpe it againſt corruption, ſo as it groane ſtill vnder corruption, and after grace; the leaſt bud of true grace ſhall ſhoot vp to ripeneſſe and fruit in due time: the ſmoaking flaxe ſhall not be quenched, but dreſſed to clearnes. Others by examination ſhall find that they haue had better fruits then now, that they are become copper Chriſtians, now compared to their former golden times; and beeing fallen from their firſt loue, may ſay with ſhame in their faces, and ſorrow in their ſoules; alas I was thus and thus. But let ſuch be aduiſed to looke well to their ſtanding; for ſure it is that either ſuch were neuer ingrafted into the ſtocke by effectuall calling, but rather tyed (as a ſcience to a tree) by a threed of outward calling and profeſſion: or elſe a dangerous diſeaſe hath ſeaſed on them, which threatneth the death of the ſoule, if it be not timely preuented. True grace is not as nature which beeing paſt the vigor decayeth: but a man in grace is ſtill growing and can be a child no more. Others by examining ſhall find themſelues laden with bitter cluſters of couetouſneſſe, pride, contention, and ſundrie other luſts; who notwithſtanding they profeſſe the Goſpel are reſolued to grow ſowrer and ſowrer, more loathſome to God, and loathing goodnes; but theſe are ſtrange fruits of their profeſſion, and argue them to be but ſeare and rotten wood already, and are not far from burning. Ioh. 15. 2.

Verſ. 15. *All that are with me ſalute thee: Greete them that loue vs in the faith. Grace be with you all, Amen.*

This verſe (containing nothing but mutuall ſalutations, and the Apoſtolicall concluſion) hath nothing in it but what we meete withall almoſt in all the Epiſtles; we will therefore imitate our Apoſtle in the brieſe winding vp of the Epiſtle therewith; contenting our ſelues to obſerue ſome ſhort grounds of further meditation from them as they lie.

All that are with mee] In theſe words our Apoſtle would haue Titus to knowe, that all the Chriſtians that were with him, embraced him with all Chriſtian and louing affection, and would haue their mindfulneſſe of him witneſſed by a kind and familiar ſalutation. The vſe whereof was, 1. to teſtifie their loue towards him. 2. to knit the bond of it more firme

746 and closely. 3. to encourage Titus in his godly course; when he should heare from the Apostles mouth, that for the same all good men approoued him and wished him all good proceedings. And hence we may note, 1. what is the vse of this most auncient and approoued custome of saluting one another by writing; namely, to signifie a louing remembrance of the partie saluted, with an earnest desire of their good and welfare: for that is a common affection to all salutations to signifie such a desire. And yet there is great difference betweene one salutation and an other, which riseth from the difference of the persons saluting. Whereof some are meerely ciuill men without all religion; and these could not reach to wish their friends the best blessings, although they wished them the best they could reach; as the ordinarie formes both of the Greekes and Latines testifie. Others haue more in them then humanitie, in that they apprehend the higher graces of God in his Christ reuealed in the Gospel; and hauing their owne parts therein, they most freely & feelingly in their salutations wish their friends to partake with them; first in such graces as may accompanie their saluation, and then in all that outward prosperitie that shall make for their good: and these are the salutations of the Apostles, and of good Christians; they be no court holy water; nor *salutare libenter*, from teeth outward: but heartie and vnfained testimonies of loue, much making for the encrease of mutuall loue, yea and the strengthening of the bond of the communion of Saints. Now if this be the vse of salutations; we may see how grossely the Papists are besotted in *martyring* (that I may vse Luthers word) the Angels salutation to Marie. For, 1. whereas a salutation is a ciuil thing, they haue turned this into a deuout praier. 2. not to Marie whome the words concerned alone, but vnto God at whose hands the repeating of it meriteth pardon of many sinnes. 3. whereas salutation is to be done to a partie present among vs, this saluteth one absent. 4. whereas it was the angels dutie to carrie this message onee to Marie; they thrust euerie man and woman into the Angels office, to carrie the same message euerie moment; as if it were a thing not alreadie accomplished. 5. what further good can they wish to Marie now in heauen: But they haue despised the wisedome of God; and what wisedom can be in them?

τὸ χαίρειν, τὸ εὐπραττειν Grꝛ. Salutem. lat.

2. Note what a great incouragement and comfort it is for the godly to haue the hearts, the commendations, the good words and wishes of them that feare God: it is an excellent support against the disgraces of the times, and reproaches of vngodly men, when Gods people reach vnto a man the right hand of fellowship: little neede he care for the causles curses and reproaches of the wicked; that hath the blessing of the Saints

with

with him: although therefore we haue another rule to walke by then the iudgement of men, and in doing our dutie we may ſay with the Apoſtle, *I care not for the iudgement of any man*: yet it will be good for a man to conceiue how he is eſteemed of the beſt, to whom ordinarily God giueth a ſpirit of diſcerning; that if it be poſſible with a good conſcience he may ioyne a good name, which is not onely ſweete as a *pretious oyntment*, but will ſupple and aſſwage ſuch wounds and ſtroakes as the wicked will be ſtill inflicting: Neither can theſe two things be eaſily diſioyned, the approouing of the heart vnto God; and of the wayes vnto Gods people.

3. Note from the Apoſtles example, what a good office it is to be a peace-maker, and to knit the members of the bodie of Chriſt cloſe together: this argueth men to be endued with that wiſedome *which is from aboue*, the properties whereof are to be pure, *peaceable, full of mercie, and good fruits*: eſpecially the Miniſters of God muſt account it a part of their office, not onely to reconcile man to God; but euen man to man. And let euerie man conceiue and remember, that our Lord Ieſus maketh it one of the pathes and rules of true happineſſe, when he ſaith, *bleſſed are the peacemakers.* Iam. 3. 17. Matth. 5. 9.

4. Note, how the Saints of God ought to embrace one another, and eſpecially ſuch as are of the beſt deſert in the Church for their labours and gifts; euen as the Saints with Paul did Titus: many of whom doubtleſſe had neuer ſeene his face, but had heard of his faithfulneſſe: euen ſuch ſhould be our loue to the godly, as we ſhould affect them that are abſent as well as preſent; and wherein we can teſtifie that affection to thoſe whom we haue heard well, although by face we neuer knew them.

Greete them that loue vs in the faith.]

Queſt. May we not ſalute any but beleeuers? *Anſw.* There is a common ſalutation, which is due from euery man to euery man; and that is a ciuill curteſie and kind of honour which is to be ſhewed to *all men*: our Sauiour Chriſt commanded his Diſciples whenſoeuer they entred into an houſe they *ſhould ſalute* the ſame, Matth. 10. 12. and gaue them a forme of ſalutation which they muſt vſe whether *the ſonne of peace* were there or no, ſaying, *peace be to this houſe.* Yea if men be our enemies and will not vouchſafe to ſalute vs againe, yet we muſt not omit this branch of courteous behauiour towards them, Matth. 5. 47. *If yee be freindly to your brethren only, what ſingular thing doe yee? doe not euen the Publicans the ſame.* The word tranſlated *be freindly*, is the ſame with this here, & ſignifieth ſuch freindſhip as was in thoſe countries teſtified by ſalutations, and embracings; which euen the worſt could well inough performe to their freinds: but Chriſt ſheweth that we muſt doe 1. Pet. 2. 17. Luk. 10. 5. ἀσπάσασθε.

more,

748 more, we must not expect to see whether we be saluted first, but kindly salute our enemies, although we be not saluted againe. And the reason is, because it was counted a signe of hatred not to salute a man. 2. Sam. 13. 22. Absolon said *neither good nor bad* to his brother; for *Absolon* hated *Amnon*. Whereas Christians on the contrarie must thinke on such things as may preuent offence, procure loue, and winne if it may be euen estranged affections. But yet howsoeuer this salutation is generally due from equall to equall; yet there are some excepted cases in the Scripture. 1. such a one as lyeth in some open sinne, and hateth to be reformed; not yeelding to godly counsell out of the word: a superiour here may forbeare to speake to such a one by way of correction; but so as he must haue care that he aime at the fault, and not at the person, and make it so known to the person, that he testifieth not the hatred of his person but of his sinne. Thus Dauid banished Absolon from the court for killing Amnon.

Philip. 4. 8.

2. Sam. 14. 24.

2. There are open enemies of God, and of his truth, & of his Church, who haue sold themselues to maligne it; such sworne enemies wee may not thus embrace: 2. Ioh. 10. *If any man bring not this doctrine, bid him not God speede:* and 2. King. 3. 14. Elisha telleth Iehoram an idolatrous king, that had it not beene for *the good king Iehosaphat, he would not haue looked vpon him, nor seene him.* And yet this hindreth nothing but that we must salute our owne priuate enemies, though we may not the open enemies of God.

3. If any haue sinned the sinne vnto death, we may not pray for them, & therfore not salute them, 1. Ioh. 5. 16. This is the former kind of salutatiō but not that which the Apostle speaketh of in the text, but the latter: which is a more inward and entire affection betweene such as are of the houshold of faith; who are straitlyer knit together then by the bonds of humanitie and ciuill conuersation: for besides these, they are tyed by the bond of the spirit, of faith, of a most holy profession, and are brethren not in the flesh, but in the faith, yea heires of the selfe same inheritance in glorie. These are said to loue *one another in the faith.* If they therefore be to be kindly saluted which hate vs, much more they which loue vs; and if they which loue vs in the flesh, much more they which loue vs in the faith; and that with a most heartie and large affection.

Religion the strongest binder of man to man.

Eph. 4. 3.

Hence note, 1. that religion bindeth man to man in the straitest bond: for 1. the spirit is the tyer of it: and hence is it called *the vnitie of the spirit* in the bond of peace: and indeede it must be a wonderfull bond that can reconcile such deadly enemies as men are before they come into the kingdome of Christ, Isa. 11. 6. 2. Gods image whersoeuer it is, is exceeding beautifull, and a great binder; especially where renewed and

repai-

repaired; which beeing once eſpied, let the outward condition be what it can be, a religious heart ſeeth ſufficient matter of loue, and will knit the ſoule vnto the ſoule of ſuch a one. 3. It addeth ſtrength and firmeneſſe to all other bonds of nature, affinitie, deſert, &c. and maketh them more naturall. What a true friend was Ionathan to Dauid, becauſe he ſaw that God was with him, his ſoule claue vnto him; though the kingdome was to be rent from him for it, yet could he not rent his heart from Dauid. If Ioſeph had not had more then nature; he could not but haue reuenged ſuch infinite wrongs vpon his brethren; whereas the grace of his heart made him ſay, *It was not you my brethren, but God ſent me before you.* Conſider alſo of the example beyond all imitation of our Lord Ieſus Chriſt, who gaue himſelfe to the death for vs when we were yet his enemies. 4. This loue muſt needes be moſt laſting; for beeing *loue in the truth for the truthes ſake*, it ſhall continue ſo long as the truth doth: but the *truth abideth with vs, and ſhall abide with vs for euer*: and this is the cauſe, that whereas the loue of nature dieth with it, and the loue of wicked men dieth with their perſons, this loue liueth in death, yea when goeth to heauen with a man, and getteth ſtrength and perfection then faith ceaſeth, and hope vaniſheth away.

2. Ioh. 2.

1. Cor. 13.

Vſe. 1. Whence we are taught moſt familiarly to embrace them that loue vs in the faith, and to make moſt account of their loue. Many loue in the face, many in the fleſh, many in nature, onely the loue of Chriſtians is a fruit of faith, a worke of the ſpirit, and therefore a ſurer bond then they all. Well knew the Apoſtle that none was in compariſon worth hauing but this, he calleth for no other, he careth for no other, he mentioneth no other.

Verus amicus qui vere & in Deo diligit.

2. Such as ſet into any ſocietie with others; if he would haue it comfortable vnto him, let him ſtrengthen all other naturall or ciuill bonds by this bond of religion, let him labour to begin his loue in the faith, or if he haue begunne elſewhere alreadie, let him reforme the ſame hereby if he looke for any ſound comfort in his eſtate: for this is the cauſe that men often haue ſo little returne of loue from their wiues, ſo little obedience from their children, ſo little dutie from their ſeruants, ſo ſlender reſpect from their equalls, becauſe they begin their loue and duties at a wrong ende: and haue for other reſpects affected thoſe with whome they liue, but the leaſt if at all for grace and religion, which of all is the ſoundeſt, moſt profitable, and moſt comfortable.

Queſt. But how may I knowe whether I loue an other in the faith or no? *Anſw.* By theſe notes, 1. If thou loue him becauſe he is a member of Chriſt: for this loue muſt be a fruit of faith; and knitteth him that hath it to the members, as faith doth to the head. 2. If thou loue his

750 soule first, and will not suffer sinne vpon it. 3. If thou spyest, and dost reuerence the image of God in him, and louest him that is begotten, because of him that begat, and preferrest the grace of his heart aboue all other outward parts and respects. 4. If thou aboue all other things wish him, yea if it be in thy power, helpe him to a further part in the better part which shall neuer be taken from him. 5. If the more thou seest grace to growe in him, the more entire thy loue groweth towards him.

3. This point sheweth their fearefull condition, that make religion the verie cause of their hatred and malice against the godly: an apparant marke of the deuill is stamped vpon them, who for this cause compasseth the earth, that if it were possible, he might chase the image of God from off the face of it.

Secondly, in that the Apostle saluteth such as *loued them* in the faith, we may note what a mighty power the Gospel carrieth with it where the Lord will haue it effectuall. These Cretians had beene a vile people, and of most bruitish behauiour, as we haue at large heard in the first Chapter: but now there were amongst them such as loued Paul, and such as claue vnto him in the faith: the Gospel had tamed and subdued them, had turned them out of their sauage and cruell natures: had made them tractable and docible, and of *euill beasts*, had reduced them to Christian affection and conversation: but of this we haue spoken before.

Grace be with you all, Amen.] This is Pauls ordinarie farwell, written with his own hand in all his Epistles, whereas the Epistles themselues were written out by some of his Scribes: And it is added, 1. as the marke of his owne Epistle, that he might preuent counterfeit writings: for well knew he how neerely it concerned the Church to cleaue vnto those writings which were indited by the holy Ghost, inspiring the Prophets and and Apostles, and not to haue any other bastard writings obtruded vpon her, in which practise the deuill was restlesse euen in those times. 2. As a testimonie of singular affection and good will, which can be by no better meanes expressed then by frequent and earnest prayers: and indeed his bowells were not straitned toward Titus and the Church committed vnto him; seeing he wisheth the verie fountaine of *grace*, to be opened vnto them: for this word (as we shewed in the beginning) signifieth both the free loue and fauour of God towards vs in Christ, as also all other spirituall blessings flowing from that fountaine: such as are remission of sinnes, reconciliation with God, iustification, sanctification, life eternall, and all the meanes tending thereunto. 3. That beeing an Apostolicall prayer, it might also be a meanes of obtaining, and conuaying vpon them the grace requested: and although he had made the same request for them before, yet it is no vaine repetition; for partly he

pray-

prayeth for the encreaſe and further feeling of this grace for them: and partly teacheth vs thereby that it is the only bleſſing to be prayed for, the cheiſe, if not only grace, which our ſelues are to labour for; and which we muſt by all meanes endeauour, that others may haue their portion in with vs. 4. To ſhew that all our greeting muſt beginne and end in grace, and that our formes of ſalutation ſhould ſauour of grace, and not be profane, graceleſſe, or formall as the moſt are. 5. Beeing a Miniſter of grace, he beginneth and endeth with it: and teacheth Miniſters that their firſt and laſt action of the day, and of their Miniſteriall dutie ſhould be the commending of their people vnto the grace of God in their praiers; and beſides, if ordinarie letters, much more other more weightie actions of men, muſt be vndertaken and performed with praier and praiſe.

Secondly in that he ſaith, Grace be *with you:* he ſheweth that howſoeuer this Epiſtle was inſcribed to *Titus* alone, yet was it intended to be of common vſe to the whole Church: and therefore we haue not vnfitly applied the moſt of the doctrines to the vſe, not of Miniſters only, but of all ſorts of men ſo farre as they concerned them.

Scribit vni ſed propter totam eccleſiam. Aquin.

Laſt of all, in that he ſaith, grace be with *you all*, he meaneth all the elect, and only they: for only they are effectuall partakers of this ſauing *grace*, called often elſewhere the *grace of our Lord Ieſus Chriſt*, the treaſurie and fountaine of it. The wicked are indeede endued with excellent gifts of Gods ſpirit; but they want this *grace* of God in Chriſt, which is the only foundation of our election to the grace of life, of our effectuall vocation to the grace of God wherein we ſtand, and of that aſſured hope of that heauenly inheritance which he hath purchaſed *of his grace*. By this grace we are happily reconciled vnto God, and adopted to be *heyres of grace*: hereby alſo we haue receiued the word of *grace*, which is made fruitfull to the planting and watering of all other ſauing *graces* in vs, and ſo to the furthering and finiſhing of the whole worke of our ſaluation in glorie.

This grace be euer with vs, and all them that loue the comming of our Lord Ieſus Chriſt to their immortalitie. Amen. So ſhall it be. And ſo be it.

To God the *Father of lights*, and to Ieſus Chriſt that *eternall word*, together with that *annoynting* euen the bleſſed ſpirit, the only, one, true and wiſe God (who hath happily led vs through theſe labours) be all praiſe and glorie in all the Churches for euermore. Amen.

A SHORT VIEWE OF SVCH Doctrines as are enlarged with their reasons and vses.

A Man may sometimes lawfully change his name. Pag. 4.
Such names are to be giuen to children as may put them in minde of some good dutie. 4
The name of a seruant of God is full of honour. 6
The chiefe offices in the Church are for the service of it. 10
God hath some who are elect, and other are not. 11
The elect haue a faith by themselues. 13
The faith of the elect is ordinarily wrought by the ministerie of the word. 16
The doctrine of the Gospell is truth it selfe. 18
The knowledge of the truth is the ground of faith. 19
The truth intertained in truth frameth the heart vnto godlinesse 21
The ende of the ministerie is to drawe vp mens mindes from earth to heauen. 24
True faith neuer goeth alone, but as a Queene attended with many other graces, especially with hope. 27
Life eternall is the beleeuers by free promise. 30
God is truth it selfe and cannot lie. 33
The free loue of God appeareth, in that whatsoeuer he doth for his elect in time, the same he decreeth before all time. 39
The doctrine of saluation is more clearely manifest then in former times. 43
The Lord effecteth all his purposes and promises in due season. 44
Saluation is to be sought for in the preaching of the word. 48
The office of preaching is an office of trust. 52
Whosoeuer entreth into the ministerie, must finde himselfe pressed by the calling and commandement of God. 53
Ministers may be more or lesse in the commendation of their calling, as the disposition and necessitie of their people require. 55
Gods calling to grace is free and powerfull. 56
Ministers ought to be spirituall fathers in begetting children to God. 58
Faith is one and the same in all Gods elect. 62
Euerie man must be carefull, 1. whome, 2. to what, 3. how farre he commendeth another. 65
All are not naturall sonnes that are so accounted.

counted. 66
The free and euerlasting grace of God, is the foundation of all blessings spirituall and temporall. 69
True peace is the fruit of Gods grace and mercie. 71
Whosoeuer is called to labour in the Church must by all his care further the worke of the Lord. 75
He that would Christianly and comfortably carrie himselfe through his calling, must euer haue the ende of it in his eie. 76
Churches must not be condemned as no Churches for want of some lawes or gouerment, if they ioyne in the profession of the truth. 80
No Church is hastely brought to perfection. 81
There is continuall bending of good ordinances euen in the best estate of the Church. 83
Such an absolute necessitie of a setled ministerie there is where a Church is planted, that without it religion cannot possibly thriue or continue. 86
The ordering and gouerning of the Church is not left arbitrarie, no not to an Euangelist, but Apostolicall direction must guide him. 89
How able soeuer a man is to teach, if he be of a scandalous life, he is vnfit to be chosen a Minister. 92
Marriage of Ministers is a lawfull and holy ordinance of God. 97
Polygamie was euer blamcworthy euen in the best. 103
He that would reforme others abroad must begin at home. 110
To haue the blessing of gracious children thou must beginne at religion. 111
The carriage of a mans children is a great credit or disgrace to his profession: especially of the Minister. 113
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Many other things worth obseruation might haue enlarged these Tables; but I contented my selfe with these briefe collections, which with the text of the Epistle will easily lead the Reader vnto them.

FINIS.

I entreate the curteous Reader to passe ouer some lesser escapes in the printing; and among others to amend these which I haue obserued, most altering, or hurting the sense.

Pag. 5. in the margent for *quiddam*, read *quidam*. p. 40. line 7. for eternall, r. internall. p. 59. l. 26. f. first, r. fifth. p. 79. l. 31. f. God, r. Gad. p. 99. in the margent, f. *fidem*, r *fidem*. p. 112. l. 20. wanteth when. p. 135. l. 39. f. world, r. worke. p. 121. margent. f. *superioris*, r. *superius*. p. 144. l. 2. f. Noahs, r. Lots. p. 142. l. 9. f adoring, r. adorning. p. 143. l. 36. f. members, r. memorie. p. 148. l. 32. f. heart, r. heat. p. 151. marg. f. *sui alster*, r. *sin aliter*. p. 163. m. f. harbourles, r. harberous. p. 213. 25. f. they might, r. they might not contract. p. 210. 1. f. pace, r. pale. p. 217. 11. f. them, r. Cham. p. 300. l. 24. f. argueth, r. aimeth at. p. 326. 23. f. forte, r. foote. p. 327. 36. f. persons, r. purses. p. 328. 30. f. him, r. them. p. 329. l. 5. f. others, r. oathes. p. 343 marg. f. γαον, r. γαον. and f. γαοφυλον, r γαοφυλον. p. 350. 5. put in hold on Christ. p. 354. 18. f. desolation, r. dissolution. p. 362. 6. f. cannot, r. can. p. 366. 31. wanteth, to vtter.

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